

SatNaam and Vahiguru

Dassan Dass

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CONTENTS

Introduction.....	5
1. Vahiguru Manter, Guru Manter, Gur Manter, Gur Shabad	5
2. Guru Nanak Dev Ji And Satnaam.....	12
3. Satnaam and Waheguru.....	13
4. Naam and GurMantr.....	24
5. Naam and Gurbani	30
6. God's Simran is the Highest.....	33
7. Waheguru Waheguru Waheguru Wahejeeo.....	47
8. History of the Word Waheguru.....	48
9. Why we say Sat Naam	49
10. Primal Eternal Truth - The Shabad Sat/Truth.....	49
11. The Priceless Diamond	52
12. What is a Mantra?	53
13. Eternal Truth	56
14. Without Naam	61
15. Sat Sat Sat: Truth Truth Truth.....	80
16. Sat Naam = Thankque.....	84
17. Remember God Always.....	86
18. Guru Gobind Singh Ji Writes "Repeat The Naam SAT"	86
19. Sant Attar Singh Ji And SATNAAM.....	88
20. The One Name Is The Lord's Command.....	90
21. What Does "Satnaam" Mean?	94
22. "Ik Oankar" is the True Name?	105
23. Hundreds Of Names To Praise God, But Only One SATNAAM.....	107
24. Holy Spirit of Naam.....	112
25. The best age for naam japna (meditation on satnaam)	113
26. How Sants give Naam	117
27. Understanding Of Naam - Anmolak Rattan	124
28. RadhaSoami and SatNaam	131

29. Difference Between Ik Onkar SatNaam and SatNaam	131
30. What is Naam?	132
31. Radha Soami Inner Sound - Comment By Dassan Das	136
32. Without The Name.....	147
33. Sant Mani Singh and Sat Naam.....	154
35. Why we say SAT NAAM?	155
36. Yogi Bhajan Ji and Sat Naam.....	156
37. The divine meaning of one of God's Names - NIRANJAN	161
38. The Sat Naam Mantra by Bhai Gurdass Ji	162
39. Inner Sound and Light - Testing the Guru.....	167
40. Mahatma Ghandi on Truth - Sat & Love.....	168
41. Early Christians and Sat Naam.....	169
42. Sat Is	170
43. The Universal Consciousness of Satnaam	171
44. Kabir Ji and SatNaam	187
45. Satnaam - by Swami Swaroopananda	197
46. Baba Faqir Chand and Satnaam	198
47. In praise of Dhan Guru Nanak bringing the SatNaam Mantra	205
48. The Name God Chose for Himself.....	206
49. Naam-Amrit and Bandgi.....	212

Introduction

Articles about the importance of God's Name "Sat Naam" and God's praise "Vahiguru".

1. Vahiguru Manter, Guru Manter, Gur Manter, Gur Shabad

Ik Oankaar Sat Naam Satgur Parsaad.

Dhan Dhan Gur-Guru-Satgur-Gurbani-Sat Naam-Sat Sangat

Kottan Kot Dandaut Parvaan Karna Ji; Gur Fateh Parvaan Karna Ji

With the Anant Beyant Gur Kirpa Gur Parsaad we are trying to dedicate following Seva at the Shree Charans of Dhan Dhan Guru and Dhan Dhan Akal Purakh and Dhan Dhan Sat Sangat Ji.

This is a series of short articles to explain the difference between Naam, Gur Manter, Guru Manter and Gur Shabad.

THE DIVINE MEANING OF THE VAHIGURU MANTER BY BHAJI GURDASS JI

“Sathijug sathigur vaasadhaev vaavaa vishanaa naam japaavai.
Dhuaapar sathigur hareekrishan haahaa har har naam dhhaavai.
Thraethae sathigur raam jee raaraa raam japae sukh paavai.
Kalijug naanak gur gobind gagaa gobind naam japaavai.
Charae jaagae chahu jugee panchaein vich jae samaavai.
Charo ashhar eik kar vahiguru jap manter japaavai.
Jehaa thae oupajiaa fir thehaa samaavai.”

This Shabad by Dhan Dhan Bhai Gurdass Ji explains how the Shabad Vahiguru came into existence and what it really means. Bhai Gurdass ji is saying that the first letter “V” in the Shabad Vahiguru, represents the Mahima – praise, of Lord Vishnu as a Satgur in Sat Yug. Then Bhai Gurdass Ji says that the second letter “H” represents the Mahima of Lord Krishna as a Satgur in the Dwaaper Yug. Lord Krishna was and still is remembered as Hari-Krishan by the masses and this divine name gives us the letter “H” of the Shabad Vahiguru. Then Mahima of Lord Ram as a Satgur in the Treta Yug gives the letter “R” in the Shabad Vahiguru. Then Bhai Gurdass Ji describes the Mahima of Guru Nanak Patshah Ji as a Satgur in the Kal Yug as being Gobind – God Himself – Nirankaar, “Nanak Gur Gobind.” This gives us the letter “G” in the Shabad Vahiguru. This means that the Shabad Vahiguru represents all of the Satgurus – Vishnu, Ram, Hari-Krishan, and Nanak Gur Gobind from all four ages – Sat Yug, Treta Yug, Dwaaper Yug and Kal Yug.

When we recite the Shabad Vahiguru we are praising these Satgurus. Hence, the Shabad Vahiguru is not the Naam, but it is the Mahima of these Satgurus, the praise of these Satgurus. The most important thing to understand here is that nowhere in his Vaars has Bhai Gurdass Ji said that Naam is the Shabad Vahiguru. Even in this Pauri he has just called it a Manter, “chaaron ashhar eik kar vahiguru jap manter japaavai.”

Most people nowadays think of the Shabad Vahiguru as Naam, which is contrary to what Bhai Gurdass Ji has explained. He has already explained in [Vaar 1 Pauri 1](#) that the Shabad Sat Naam is the Manter that leads us to Jivan Mukti and beyond Maya. The fact that the Shabad Sat is the Naam, Sat Naam, was announced by Dhan Dhan Shri Guru Nanak Patshah Ji in the Mool Manter.

THE DIVINE MEANING OF SAT NAAM VAHIGURU SIMRAN

In the Shabad Sat Naam Vahiguru, note that the Shabad Sat Naam leads the Shabad Vahiguru. When we recite the Shabad Sat Naam Vahiguru then we mean that Sat is the Naam and the Satgurus Vishnu, Krishna, Ram and Nanak are the Mahima, praise, of this Naam. This means that when we do Sat Naam Vahiguru Simran then we remember the Nirgun Saroop of Akal Purakh and also His Mahima in terms of these Satgurus. This also means that the Mahima of Akal Purakh are the Satgurus and they are the result of Naam.

At the end of this verse, Bhai Gurdass Ji has said that when we recite the Shabad Vahiguru, we go back to the Origin, “Jehaa thae oupajiaa fir thehaa samaavai.”

Let us explain the process of how we go back to the Origin by reciting the Shabad Vahiguru. Akal Purakh came into existence first, then His Naam came into existence and then the Mahima came into existence – this is written in Asa Di Var, “Aapinay aap saajio aapeenaay rachiya nao. Duye kudrat saajia kar asan dita chao.” This means that Naam is bigger than the Mahima and that the Mahima will lead us back to the Naam. The Naam will in turn lead us back to Akal Purakh. This is exactly what happened to us. We started with Vahiguru Simran. Then we were blessed with the Gur Parsaad of Naam, Puran Bandgi and Seva, so Simran switched to Sat Naam Vahiguru. Next it became just Sat Naam Simran. Then it moved onto Sat Sat Sat Simran and eventually even Sat disappeared to no name, just complete silence, “Namastang Nirnaameh. – Greetings to the One who has no name,” as described by Dhan Dhan Dassam Patshah Ji in Jaap Sahib. It is important to mention that when we say the Manter switched, it happened by Gurprasad as our spiritual stage changed. What we recite is the Hukam we are automatically made to follow at a certain time, the key is the Gur Prasad.

VAHIGURU IS A GUR SHABAD

“Vahiguru gur shabad lai piram piaa laa chup chalolaa.” Vaar 4.

“Vahiguru saalaahanaa gur shabad alaa-eae-aa.” Vaar 9.

“Vaedh kathaeb agochar aa Vahiguru gur shabad sunaayaa.” Vaar 12

All these verses by Bhai Gurdass Ji highlight that Vahiguru is a Gur Shabad. That is an absolute divine truth, because the Shabad Vahiguru is a part of the Gurbani. And Gurbani is the:-

- language of Akal Purakh
- story of Akal Purakh – Akath Ki Katha,
- Mahima of Akal Purakh,
- Mahima of Naam,
- Mahima of Sants and Bhagats, Satgurus and Brahmgiannis, Sadh and Junn.

So it is the Mahima and not the Naam. Vahiguru has emanated from Naam, hence it is the Mahima of Naam. For that matter the entire Gurbani is a Gur Shabad. But, the the Gur Shabad Vahiguru contains the Mahima of the Satgurus of all four ages and when we recite the Shabad Vahiguru we remember the Satgurus of all four ages – Vishnu, Ram, Hari-Krishan, and Nanak.

We have also seen copies of some original Hukam Namas of various Guru Sahibans that were published in a book. They have preached to the common Sangat to “Guru Guru Japna.” Meaning recite “Guru Guru” i.e. Vahiguru. This shows that everybody didn’t get Naam right away from the Guru Sahibans. There were probably a few fortunate ones who were blessed with the Gur Parsaad of Naam, Naam Simran, Puran Bandgi and Seva.

Why didn’t the Guru Sahibans bless everyone with the Gurprasad of Naam right away? Because, Vahiguru is the first step on the ladder and leads you to Naam. Then Naam - Sat Naam, is the Gur Prasad that leads you and takes you to the Sat – the Nirgun Saroop and merges you with the Nirgun. There is no Naam at that level. When you merge into Akal Purakh then there remains no Naam. When we started meditating in the early stages many a time another Shabad from Gurbani would come within us and we would keep on meditating on that particular Shabad and so on until we automatically switched to Sat Naam. This is the sequence of the Hukam we were automatically made to follow, the key was the Gur Prasad.

1. Vahiguru,
2. Sat Naam Vahiguru,
3. Sat Naam,
4. Ik Oankaar Sat Naam,
5. Sat Sat Sat, and
6. then nothing.

The Shabad Vahiguru is called a Gur Shabad, but not the Naam. The Gur Parsaad of Naam is very difficult to handle for most beginners because it is so powerful. It puts you on a real fast divine track where all of the spiritual experiences come really quickly, but also where the tests of Maya come in really hard. That is exactly what happened to a lot of people in our Sat Sangat. They went up so fast and then when the tests of Maya came, they failed miserably. So that is the

reason why the Brahmgiannis will tell most beginners to do Vahiguru Jap for a long time. Then they will only give the Gur Prasad of Naam to a few rare ones who are ready to handle it. They only exceptions are the ones who already have a lot of Bandgi from their past lives. Their Brahmgianni will know that and give them Gurprasad of Naam right away.

THE DIVINE MEANING OF VAHIGURU JI KA KHALSA VAHIGURU JI KI FATEH

The meaning of the Shabad Vahiguru has already been as explained by Bhai Gurdass Ji and it signifies the praise, so in short you can say Dhan Dhan. Or if you want to go deeper and to a longer version then it is the praise, the Mahima of the Satgurus in all four ages.

The divine meaning of the Shabad Khalsa has already been explained several times and that is that a Khalsa is a Puran Brahmgianni. So this Vahiguru Ji Ka Khalsa Vahiguru Ji Ki Fateh means that the Puran Brahmgianni is Dhan Dhan and is a winner.

Winner of what? The winner over Maya. The winner over Panj Doots and desires. The winner over His mind. The winner of the 14 Lok Parlok. The winner of the internal compliance. The winner of the Puran Sachyari Rehat, the Anderli Rehat, the internal compliance. So this Fateh is the praise of a Puran Brahmgianni.

THE GUR MANTER AND NAAM

Most people nowadays think that that Gur Manter is Vahiguru and that is the Naam. They think we are twisting GurBani and have changed the Gur Manter to Sat Naam. This is not true. When we ask people why they think Vahiguru is the Gur Manter, they quote Bhai Gurdass Ji and say, “Vahiguru gur manter hai jap haumai khoee.” However, after taking this Shabad in context of everything Bhai Gurdass Ji has said in other Shabads as explained above and in context of GurBani, we know that he means that Vahiguru is the Manter that praises the Gurus of the four Ages, so Gur Manter here actually means Guru Manter and not the Naam.

The divine truth is that Sat is the Naam and Naam is the Gur Manter. As stated earlier, the fact that the Shabad Sat is the Naam, Sat Naam, was announced by Dhan-Dhan Shri Guru Nanak Patshah Ji in the Mool Manter. The fact that the Gur Manter refers to the Naam is told to us by Dhan-Dhan Guru Arjun Dev ji here, “Gur manter avakhadh naam dheenaa junn nanak sankatt jon n paae.” This means that the Gur Manter is called the Naam and only the Gur Manter of Naam can cure us of all the sicknesses. This is on page 1002 of Shri Guru Granth Sahib Ji.

Let us understand the true meaning of Gur Manter by taking a deeper dive into the Mansarovar. First, we realize that the Shabad Gur Manter comprises of two Shabads – Gur and Manter. The Gur used here means Akal Purakh and Manter means the Shabad which is given by Akal Purakh to lead us to salvation. Manter means that which brings your mind under control. In Punjabi we say “Munn nu taar deyndaa hai.” This is the divine meaning of Gur Manter as used in this Salok, “Gur manter avakhadh naam dheenaa junn nanak sankatt jon n paae.”

Let us dive a little bit deeper into this Salok. The Gur Manter is Naam and only the Gur Manter of Naam can cure us of all the sicknesses. What are these sicknesses? They are the Panj Doots and desires. These mental sicknesses lead to physical ailments. So what can cure all of these ailments? The answer is the Gur Manter of Naam. Once we are cured of these mental sicknesses then we will be relieved of the biggest sorrow of the birth and death. That means we will become Jivan Mukh – achieve salvation. So in this Salok, it has been very clearly explained that the Gur Manter is the Naam and Naam will lead us to salvation.

If we dive a little deeper still into the Mansarovar we gain further divine wisdom about where we get the Naam. The Junn is the source of Naam. Akal Purakh is addressing Dhan-Dhan Guru Nanak Patshah that the Junn is the source of Naam, which is the Gur Manter. This will make us pure and pious by relieving us of the shackles of Maya. This leads us to salvation and saves us from reincarnating through the biggest sorrow of birth and death. So with that said, this one Salok has the Puran Braham Gyan in itself. It is telling us how we can achieve salvation.

Vahiguru is the Guru Manter and that will remain so, nobody can change it, but the Gur Manter is Naam – Sat Naam. All we have tried to do is bring out this Puran Sat – divine truth to the masses and nothing else. This doesn't mean that you cannot meditate on the Shabad Vahiguru, you can continue to do so until you get the Gur Prasad of Naam, Puran Bandgi and Seva and then as we said you will automatically switch to Sat Naam Vahiguru and so on. So please remove that misunderstanding from your minds and be clear about the eternal divine truth that the Gur Manter is also called the Naam, that Sat is the Naam, that Sat is the Guru and that Vahiguru is the Guru Manter as described above and signifies the Mahima of Akal Purakh and His Bhagats, the Mahima of SatGur.

WHAT IS THE DIVINE MEANING OF GUR MANTER?

Let us understand the true meaning of Gur Manter by taking a deep dive into the Mansarovar. First, we realize that the Shabad Gur Manter comprises of two Shabads – Gur and Manter. Gur used here means Akal Purakh and Manter means the Shabad which is given by Akal Purakh to lead us to salvation. Manter means that which brings your mind under control. In Punjabi we say “Munn nu taar deyndaa hai.” Now let us reveal the divine meaning of Gur Manter as used in the following Saloks of Gurbani.

gur manter avakhadhh naam dheenaa jan naanak sankatt jon n paae || SGGS 1002.

The Gur Manter is Naam and only the Gur Manter of Naam can cure us of all the sicknesses. What are these sicknesses? They are the Panj Doots and desires. These mental sicknesses lead to physical ailments. So what can cure all of these ailments? The answer is the Gur Manter of Naam. Once we are cured of these mental sicknesses then we will be relieved of the biggest sorrow of the birth and death. That means we will become Jivan Mukh – achieve salvation. So in this Salok, it has been very clearly explained that the Gur Manter is Naam and Naam will lead us to salvation.

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dhukh kalaes n bho bi aapai gur manter hiradhai hoe || SGGS 51.

This Shalok gives us another glimpse of the Mahima of Naam. When Naam goes into the Hirda, then that is the stage when we become fearless. That is when the fear of death is gone, when the fear of anything and everything is gone and we get relieved of all the sorrows and pains. These sorrows and pains are the mental sicknesses. When Naam goes into the Hirda then salvation is attained, Mukti from Maya is achieved.

When the Gur Manter of Naam, the Gur Parsaad of Naam goes into the Hirda the the Hirda Sarovar is illuminated. This means that the internal source of Amrit is activated and the Hirda Kamal (Lotus) blossoms. Then Maya is conquered completely, the soul goes beyond Maya, “Trihu Gun Tey Parey” – beyond three attributes of Maya and the soul merges in the Nirgun Saroop. This is a very high spiritual stage that happens in Karam Khand and Sach Khand.

When Naam goes into the Hirda that is the stage of Karam Khand. Following that, the soul goes into Sach Khand when complete control over Maya is achieved and the soul gets liberated from the influence of Maya and goes back to the Nirgun Saroop.

kahu naanak gur manter chithaar || SGGS 186.

This is another Hukam of Dhan Dhan Paar Brahm Parmesar to us instructing us to replace the mind by using the Gur Manter of Naam as explained earlier. Akal Purakh is addressing Guru Nanak Patshah Ji. These divine words came from the Guru Patshah Ji, but look at the Nimrata – humbleness and humility of the Guru Sahibans, they gave all the Wadyaee (praise) to Akal Purakh, whereas Akal Purakh gives all the Wadyaee to the Sants and Bhagats. But still, the Sants and Bhagats keep on giving all the Wadyaee to Akal Purakh Himself. This happens when there is no Haumai left, then the all of the praises are for the Guru and Akal Purakh, “Kaho Nanak Sabh Teri Wadyaee Koi Nao Naa Janey Mera.”

When the mind is replaced by Naam, then the divine sixth sense takes over and all five senses come under the divine Hukam. When that happens then salvation is achieved. so There is the Gur Parsaad of Naam, Naam Simran, Puran Bandgi and Seva hidden in each one of these Saloks. You can feel this Puran Tat Gian only when you have actually physically experienced this happening within yourself. Another way of explaining it is that whatever Guru Sahibans experienced physically was recited by them, which was then put into writing.

kahu naanak gur manter dhrirr aaeiaa || SGGS 188.

This is another Hukam of Dhan Dhan Paar Braham Parmesar, which is about the implanting of the Gur Manter of Naam directly into the Surat, Hirda, all of the Sat Sarovars and Rom Rom.

This again leads us to the Gur Parsaad of Naam, Naam Simran, Puran Bandgi and Seva, only then is this Hukam is carried out in full.

har maarag saadhoo dhas iaa japeai gura manth || SGGS 321.

This is the Hukam about where will you get the Gur Parsaad of Naam, Naam Simran, Puran Bandgi and Seva. Only a Sadhu, the one who is one with God, who is beyond Maya, can help you get the Gur Parsaad.

The Shabad Gur Manter refers to the Gur Parsaad of Naam, Naam Simran, Puran bandgi and Seva. Whatever you may look at in Gurbani, when you go deeper into the divine meanings, you end up in the Mansarovar – Nirgun Saroop, Param Jyot Puran Parkash.

Har Marag means the passage to Sach Khand is found and followed in the Sat Sangat of a Sadhu. A Sadhu is the one who has straightened out His Hirda and made it a Khalas Hirda meaning a pure Hirda - a Sant Hirda and filled it with all the divine qualities.

The Shabad Sadhu takes us deep into the Mansarovar. The Shabad Har Marag takes us deep into the Mansarovar. Japnaa takes us deep into the Mansarovar. Gur Manter takes us deep into the Mansarovar. Every Hukam leads us ultimately into the depths of the Mansarovar. Every Shabad takes us deep into the depths of the Mansarovar – Nirgun Saroop of Akal Purakh.

chalath baisath sovath jaa gath gur manter ridhai chithaar || SGGS 1006.

This Hukam leads us to Rom Rom Naam Simran – Ajapaa Jaap Naam Simran. It is physically not possible to keep on doing Naam Simran while walking, sitting, sleeping and at all times. But, when we go into Ajapaa Jaap and Rom Rom Naam Simran only then is this Hukam fulfilled. So again this Hukam is talking us to the depths of the Mansarovar. This can happen only when you are saturated with Amrit in the Mansarovar.

So achieving every Shabad leads us to salvation and again this is all Gur Parsaad of the Gur Manter of Naam, Naam Simran, Puran Bandgi and Seva that takes us to the heights of the spiritual world as described in this Hukam.

chahu dhis fool rehee bikhiaa bikh gur manter mookh garurraaree || SGGS 1209.

This Shabad is talking about Maya. Bikhiaa is the Maya - the poison of Maya that is eating the entire world. That is why this current Age is called the Dark Age – Kal Yug. It is at its peak. Maya is operating at its peak in this Dark Age and our Karni wrapped in the scum of Maya is causing us to drink this poison on a continuous basis. The Amrit is the Gur Manter of Naam, Naam Simran, Puran Bandgi and Seva, which can help us break through this dark scum of the Maya and go beyond the Maya and back to the Origin.

So this Salok describes the current situation we are in and how can we get out of this darkness of Maya and go into the Puran Parkash – Nirgun Saroop. This divine Hukam is again telling us how we can go and touch the depths of the Mansarovar with the Gur Prasad of the Gur Manter of Naam, Naam Simran, Puran Bandgi and Seva.

The bottom line is that the Shabad Gur Manter used in these Saloks means the Gur Prasaad of Naam, Naam Simran, Puran Bandgi and Seva. All the above divine Hukams lead us to the depths of the Mansarovar, which can only happen through the Gur Prasad of Naam, Naam Simran, Puran Bandgi and Seva.

Dassan Dass

2. Guru Nanak Dev Ji And Satnaam

SatNaam is comprised of two words "SAT" (Truth) and "NAAM" (Name). Humans have giving countless names to God that describe his characteristics eg the Almighty. But according to the Guru the original name God chose for Himself was "SAT" meaning "TRUTH".

kirtam naam kathay tayray jihbaa. Sat naam tayraa paraa poorbalaa.

With my tongue I describe You with the praise names.
But, the name "SAT" is Your perfect, primal one.

SGGS - 1082

With the blessings of the Guru, it is the one word that penetrates every heart and pierces through the Universe to take you back to the Source - Truth.

Five hundred years ago, when Guru Nanak Dev Ji went and met the holy men in the mountains tops, they used their supernatural powers to show off how great they were and hoped that the Guru would join them. When Nath, the head man challenged the Guru to show them a miracle too, this is all the Guru said to them:

"O respected Nath! Please listen to the truth that I utter. Without SATNAAM I have no other miracle. I may wear the clothes of fire and build my house in the Himalayas . I may eat the iron and make earth move to my orders. I may expand myself so much that I could push the earth. I may weigh the earth and the sky against few grams of weight. I may have so much power that I

push aside anybody just by saying so. But without SATNAAM, all these powers are momentary like the Shadow of the clouds."

(Bhai Gurdas Ji Var 1)

Then the holy men tried to use their Supernatural powers again but they found they had all been taken away by God. They fell at the Guru's feet in humility and humbly asked to be blessed with the greatest gift of Naam - SatNaam.

"I bow before the God-Guru who announced the SATNAAM mantra."

(Bhai Gurdas Ji Var 1 Line 1)

May The One God Named Truth, the SatNaam, Bless You.

3. Satnaam and Waheguru

There are several traditional interpretations of the words 'Satnaam' and 'Waheguru' amongst common beings. The true meaning and the very significance of these words is widely missing. The purpose of this write-up is to bring forward the true meanings and the importance of these in the light of Sri Guru Granth Sahib ji (Dhur ki Bani). The intent is also there to understand the role of these in our everyday life.

PART 1 OF 3

Waheguru –The praise of Guru

Sikhs have been commonly referring to the Lord through a word 'Waheguru'. However, SGGS ji

(Dhur ki Bani) does not quote it anywhere in this context. The 'Waheguru' signifies the praise of the Guru and basically implies – “O’ Guru, You are Great” or as we commonly say Dhan-Guru. We should praise and serve the Guru, as he is the one to take us across the Sea of Maya (Bhav-Sagar) to the very Khand where the Lord resides.

SGGS ji quotes –

gur charnee laag tari-o bhav saagar jap naanak har har naamaa
Grasping hold of the Guru’s feet, Nanak has crossed over the terrifying world-ocean, chanting the Name of the Lord.

SGGS 630 - Guru Arjun Dev

gur kay bachan karan sun Dhi-aavai bhav saagar paar paraio
One who listens to the Guru’s Teachings and meditates on them, is carried across the terrifying world-ocean. ||1||Pause||

SGGS 456 - Guru Arjun Dev

saagar sansaar bhav utaar naam simrat baho taray
So many are saved; they cross over the terrifying world-ocean, contemplating the Naam, the Name of the Lord.

SGGS 456 - Guru Arjun Dev

Guru is absorbed in the Almighty. He is holding the feet of the Lord with one hand and with his other hand he helps common beings to make the connection with the Lord. Or we can say this in another way – Guru is holding the Lord’s feet (in Sach-khand) with his hands and his feet are on the earth to help the sufferers (in the cycle of birth & death).

Now one need to be very careful not to attach to the physical body of the Guru or worship the Guru. This is a body-worship or dehdhari-pooja and is forbidden per SGGS ji. When we bow in front of the Guru or Sant or Brahmgyani, we do so to the ‘Naam’ or ‘Puran-Jyote’ enlightened in the Guru. This is definitely not to the physical body. It is crucial to understand this.

Akalpurakh is beyond the cycle of death & birth and has obviously no face, eyes or tongue to communicate. Yet he does communicate through His Saints or Brahmgyanis. We have to worship the Lord only and at the same time serve the Guru just like Bhai Lehna ji served Guru Nanak. Bhai Lehna ji pleased the Guru with his total commitment to the ‘Naam’ and being a

‘Puran Sachiarā’. With his puran faith & truthful deeds (puran-sachiari rehit) he got blessed with the Guru ‘Padvi’ and became Guru Angad.

gur angad dee-a-o niDhaan akath kathaā gi-aan panch bhoot bas keenay jamat na taraas
He blessed Guru Angad with the treasure of spiritual wisdom, and the Unspoken Speech; He
overcame the five demons and the fear of the Messenger of Death.
SGGS 1399 - Bhagat Naalh

Guru Nanak was Bhai Lehna’s Guru and Guru Angad’s Guru was the Lord Himself. Same was true for other Gurus as well. SGGS ji quotes –

naanak kul nimmal avtar-yi-o angad lahnay sang hu-a
Lehnaa, who became Guru Angad, and Guru Amar Daas, have been reincarnated into the pure
house of Guru Nanak.

SGGS 1395 - Bhagat Keerat

naanak porsaad angad sumat gur amar amar vartaa-i-o
By the Grace of Guru Nanak, and the sublime teachings of Guru Angad, Guru Amar Daas
broadcast the Lord’s Command.

SGGS 1397 - Bhagat Kaalh

The bhagats serve their Guru with the complete surrender of their own wisdom (man-mat). They often praise their Guru and the Lord, as was done by the respectable Bhatt in SGGS ji. The respectable Bhatt Ga-yand ji quoted ‘Waheguru’ in Guru Ram Daas Ji’s praise as we find in the following shabad:

satgur gur sayv alakh gat jaa kee saree raamdaas taaran tarnan
So serve the Guru, the True Guru; His ways and means are inscrutable. The Great Guru Raam
Daas is the Boat to carry us across.

(1, Sava-yay (praise) of Guru Ram Das, Ga-yand)

partaap sadaa gur kaa ghat ghat pargaas bha-yaa jas jan kai.

The Glorious Greatness of the Guru is manifest forever in each and every heart. His humble servants sing His Praises.

(5, Sava-yay (praise) of Guru Ram Das, Ga-yand)

Waahay Guru, Waahay Guru, Waahay Guru, Waahay Jee-o.
O Great-Guru, Great-Guru, Great-Guru, you are Great.

(11, Sava-yay (praise) of Guru Ram Das, Ga-yand)

kaval nain madhur bain kot sain sang sobh kahat maa jasod jisahi dahee bhaat khaahi jee-o.
You are lotus-eyed, with sweet speech, exalted and embellished with millions of companions.
Mother Yashoda invited You as Krishna to eat the sweet rice.

(12, Sava-yay (praise) of Guru Ram Das, Ga-yand)

daykh roop at anoop moh mahaa mag bha-ee kinknee sabad jhanatkaar khayl paahi jee-o.
Gazing upon Your supremely beautiful form,
and hearing the musical sounds of Your silver bells tinkling, she was intoxicated with delight.

(13, Sava-yay (praise) of Guru Ram Das, Ga-yand)

Based on the above Shabad from SGGS Ji, it is very obvious that Bhatt Ga-yand Ji quoted this in praise of the Guru. As Guru Ram Daas ji was his Guru eventually, he did quote what he felt and observed. It is just like we typically say – Dhan Guru Nanak or Dhan-Dhan Das Patshahian. The

word 'Waheguru' praises the "Puran-Jyote" in the Saints & Brahmgyanis or the Lord Himself.

Satnaam – The True name of the Lord

"ik-oNkaar satnaam kartaa purakh nirbha-o nirvair akaal moorat ajoonee saibhaN gur parsaad"
(Mool-Manter)

There is but one God - Satnaam, creative His personality and immortal His form. He is without fear sans enmity, unborn and self-illuminated. By the Guru's grace He is obtained.

"jap"

Embrace His meditation.

"aad sach jugaad sach"

True in the prime, True in the beginning of ages,

"hai bhee sach naanak hosee bhee sach"

True He is even now and True He verily, shall be, O Nanak

This is the very beginning of SGGS ji. The Mool-Manter captures the central idea of 'Japuji Sahib' very precisely. It is stated here that one should embrace the meditation of his 'Naam' – "Satnaam". The 'Naam' is Gurbarsadi, means one gets blessed with it through a Puran Guru.

The 5th Guru Arjun Patshah reiterated the true name of the Lord further in SGGS ji:

kirtam naam kathay tayray jihbaa, sat naam tayraa paraa poorbalaa.
With the tongue the Bhagats chant the several names given to You.
'Satnaam' is Your perfect, primal Name.

SGGS 1083 - Guru Arjun Dev

The explanation: His worshippers remember him with several countless names (like Dasam Patshah has stated in Jaap Sahib) but Satnaam is his Aad-Jugaadi or original (from the very origin) name.

Who named the Lord as “SATNAAM”?

Let us ask SGGS ji again. Guru Nanak Patshah quoted in Asa ji ki Vaar,

aapeenHai aap saaji-o aapeenHai rachi-o naa-o,
duyee kudrat saajee-ai kar aasan ditho chaa-o

He Himself created Himself; He Himself assumed His Name.
Secondly, He fashioned the creation; seated within the creation,
He beholds it with delight.

SGGS 463 - Guru Nanak Dev

Furthermore, Gurbani urges us to chant the Lord’s name ‘SATNAAM’ all the time
Per the following quotes:

jap man sat naam sadaa sat naam, halat palat mukh oojal ho-ee hai
nit Dhi-aa-ee-ai har purakh niranjanaa. rahaa-o.
Chant, O my mind, the True Name, Satnaam, the True Name.
In this world, and in the world beyond, your face shall be radiant,
by meditating continually on the immaculate Lord God. ||Pause||

SGGS 670 - Guru Ram Daas

When the Lord is pleased He showers one with his true name or ‘Naam’. Very rarely, with the Purple Janam ke Ankur (or treasures of worship from the past lives) one gets blessed directly by the Lord like Guru Nanak Dev ji or Bhagat Rama Nand ji.

More commonly, one is blessed with the Naam - ‘Satnaam’ through a ‘Pargatyo-Jyote’ (a Puran Brahmgyani or a Puran Saint) as it happened in the case of Bhai Lehna ji. The nine sikh Gurus and several Bhagats (Bhagat Sein, Bhagat Pipa, Bhagat Kabeer..) got blessed with ‘Naam’ from

their Gurus - Guru Nanak and Bhagat Rama Nand ji respectively. Clearly Guru Nanak & Bhagat Rama Nand ji were human Gurus or 'Pargatyo Jyotes'.

SGGS ji quotes –

naam amolak ratan hai pooray satgur paas
The Naam is a Priceless Jewel; it is with the Perfect True Guru.

SGGS 40 Guru Ram Daas

naam amolak gur parsaaadee paa-i-aa
The Priceless Naam is obtained by Guru's Grace.

SGGS 124 - Guru Amar Daas

The Naam – 'Satnaam' takes one to the Sach-Khand. This state occurs to the Bhagat when he commits to it with total faith and truthful living like Bhai Lehna did. The Lord Himself resides in Sach-Khand. SGGS ji quotes -

sach khand vasai nirankaar
tithai khand mandal varbhand
jay ko kathai taa ant naa ant

In the realm of Truth abides the Formless Lord.
In that realm there are continents, worlds and solar systems.
if some one tries to describe them, he should know that there are no limits or bounds of them.

SGGS 8 - Guru Nanak Dev

This Khand is beyond any territories or a description. So is the Naam – 'Satnaam'. This is where the Bhagats or Brahmgyanis (beyond the boundaries of religion) are constantly in the company of the Lord.

jin ka-o nadar karam tin kaar
naanak nadree nadar nihaal
Such is the karma of those upon whom He has cast His Glance of Grace.
O Nanak, the Merciful Lord, by His Grace, uplifts and exalts them.

SGGS 8 - Guru Nanak Dev

Clearly, SGGS ji describes it for us that Waheguru is used in praise of the Lord or in praise of His Pargatyo-Jyote – Puran Brahmgyani.

Or Waheguru praises the Naam – ‘Satnaam’. Once we are blessed with His Gurparsadi Naam – ‘Satnaam’, we should chant ‘Satnaam’ all the time – with our tongue, breath, mind and then Hirda. One progresses through these modes of Simran typically over the time and the benefit of Naam-Simran progresses by 1000 folds everytime you switch over from one to the next mode.

If one stays the course of Naam along with Puran Sachiarai Rehat, ultimately Satnaam resides in Bhagat’s Hirda and Naam-Simran goes on here by itself.

This continuous Naam-Simran – ‘Ajjap-a-jaap’ happens only in Hirda and it happens so only with Guru-kirpa and Lord’s blessing.

jaa kai hirdai dee-o gur naamaa

Those whose hearts are filled with the Lord’s Name by the Guru

SGGS 186 - Guru Arjun Dev

hirdai naam nit har ras bhog

The Naam, the Name of the Lord, is constantly within the heart,
and one enjoys the sublime essence of the Lord.

SGGS 132 - Guru Amar Daas

ahinis hirdai rav rahai nirbha-o naam nirankaar

Day and night, the Name of the One Lord, the Fearless and Formless One, dwells within the heart.

SGGS 32 - Guru Amar Daas

PART 2

Here is a little more elaboration of "Satnaam" and "Waheguru".

"*Waheguru*" reflects upon the praise of the Guru as Wah-Guru or O'Guru – you are great. This was clearly implied in "Savaiyees" of various respectable Bhattas in Sri Guru Granth Sahib Ji. In the beginning, Bhattas were very much proud of their own writings, and as such were grossly unaware of the state of the Gurus.

They came to the fifth Guru Arjun Dev Ji to bring forward their writings in SGGS Ji, and were declined. The Guru did not want egoistic creations as a part of the holy brahmgyan. Guru kirpa occurred on them and they were enlightened. They felt the Lord's presence in the fifth Guru and as such did realize the same for other Gurus.

The Lord appeared through them and so happened their "Savaiyees". These truthful writings now were depicting exactly what these respectable Bhattas saw and felt. They reflected upon the praise of Gurus in large volume.

SGGS Ji quotes `Waheguru' in this context. In Bhai Gurdaas's vars `Waheguru' is implied as a `Gur-Manter'. One gains humility by praising the Guru or chanting `Waheguru' as was clearly quoted by Bhai Gurdaas Ji. We all are indebted to the Gurus and Bhagats of Lord, and as such praise them often such as Dhan-Gur Nanak, Dhan-Dhan Kalgidhar Pita, Dhan-Dhan Bhagat Kabeer and so on.

We should do this as it helps to clean ourselves up, and connects us to the Lord. When you think of Guru with your true heart, Guru is there for you. In fact, it is the Lord in the Guru that you are praising for. If you please the Guru, the Lord will be pleased as well. Gur Manter takes one through various khand through Karam Khand. Your honest prayers to the Guru or the Lord, will now help you further (if destined so) and you will come across a Puran Brahmgyani.

A Puran Brahmgyani is a custodian of the Param-Manter: Satnaam. It is a Gurbarsadi khed, as clearly quoted in the very beginning of SGGS Ji, in the Mool-Manter. It is reiterated several times in the SGGS Ji.

Satnaam will take you further to the Fifth Khand – Sach khand. This is Lord's House as clarified in `Japuji Sahib'.

"Sach khand Vasse Nirankaar"

All other mantras or kirtan naams end up before `Sach khand" and only Satnaam (True Name) prevails in the Sach khand. The Sach khand is the common destination place for Puran Brahmgyanis, where all the religions merge in, and there are no boundaries here.

"Sach me sach samiya"

This is perhaps why Guru Nanak Patshah recited `Satnaam'- the Param-Manter of the Truth itself. This is what he blessed the other Gurus with as well. The Sach khand is where you truly understand the 'Mool-Manter', and its significance. The first Guru Nanak Dev Ji Maharaj did a great service to the humanity with the "Japuji Sahib", and as such the Mool-Manter represents the essence of it all.

"So jaane jin chaakhia har naam amola"

SGGS Ji is the puran brahmgyan, and it is truly understood in complete by a puran brahmgyani. For the humble devotees on the path of truth (across various khands), the meanings of SGGS Ji change as your spiritual state moves up. The Sach khand is a vast khand, and here Brahmgyani comes across various forms of the Truth. In the end, the puran brahmgyani is totally embodied in the Lord and the `Satnaam' is totally merged here. The Lord and Saint serve each other here.

barahm meh jan jan meh paarbarahm. aykeh aap nahee kachh bharam
The servant is in God, and God is in the servant. He Himself is One
-there is no doubt about this.

SGGS 287 - Guru Arjun Dev

This state is beyond what words can capture.

"Milvei ke mehmas varn na sakoon"

One has to walk through the total journey to taste the true sublime essence.

A Humble Servant

PART 3

Bhai Gurdas has spent the first Var explaining, there is One God who created many forms and many holy people dear to him. Some found the right way, others didnt.

Bhai Gurdas explains what the people of the 4 Ages were like and now in Kaljug there was not one saint left and Guru Nanak Dev Ji did performed so much loving devotion to God that he reached Sach Khand and was given naam and humilty and went out to the crying world.

Then Guru Nanak Dev ji transformed himself into the following Gurus. Having said all that, the final verse about Waheguru sums it all up and gives a practical proven way of merging with the Creator.

Bhai Gurdas Ji is saying that there is now no need to recite the mantrs of previous ages RAM RAM, HAR HAR, etc, because the benefit of all these is in Waheguru. Just recite Waheguru mantr and your soul will merge into God, the Wondrous Guru. Which is absolutely true.

Bhai gurdas also writes in the first verse that Guru nanak spoke the "Satnam" mantr. So it means we have two very powerful Names mentioned in the very first VAR, Guru-Mantr = Waheguru, Naam = "SatNaam"

namasakaar guradhaev ko sathanaam jis ma(n)thr sunaayaa||
I bow before the Guru (Guru Nanak Dev) who recited the satinam mantra(for the world).

Bhai Gurdaas Ji
Vaars Bhai Gurdaas

Guru-Mantr gets us to the Personal form of God, i.e. God as Guru, Wondrous Guru, Guru Nanak's SatGuru. And many sants and brahmgiyanis have been blessed with this.

But later on the journey, God also takes your soul beyond his personal form to His Supreme Form, the Absolute Form, (PARbrahm PARmesar) and that's where SatNaam Mantr takes you.

Dust Of Your Feet

4. Naam and GurMantr

(Author: This humble sevak of the Sangat has gone through a wonderful series of events - BISMAD JANAK ALOKIK NAZARE, during the deep meditation – SMADHI AND SUN SMADHI, with the AGAMI, ANANT, APAAR AND BEANT KIRPA OF THE SATGUR SACHE PATSHAH. This chakkar and kookar of the Guru and Sangat is very much willing to share and help the Sangat in this process of attaining high levels of spirituality- ATMIK AWASTHA. This sevak's DASSAM DWAAR AND GYAN NETAR IS OPEN AND IS LISTENING TO THE PANCH SHABAD ANHAD NAAD ON A CONTINUOUS BASIS. Please don't hesitate to direct your questions to the Web-site correspondence. You have every right to know everything learned by us to help you in every respect for your spiritual uplift and to put you on the MARG TO JEEVAN MUKTI. Following is based on the actual experiences, total truth and nothing but truth)

It is very important to understand the difference between Naam and Guru-manter. Guru-manter is given by the Panj Pyare according to the tradition that was set by the Great Dasam Patshah.

The difference between a majority of today's Panj Pyare and Dasam Pita's Panj Pyare is that Dasam Pita's Panj Pyare were Puran Khalsa, they were Puran Sant and Puran Braham Gyani, Dasam Pita Himself was at Param Padvi on the face of this earth.

But today's Panj Pyare are not authorized to give Naam to the Sangat so they give Guru-manter – Wahe Guru. And once you are baptized and given Guru-manter by Panj Pyare, you are instituted in the DHARAM KHAND – Jap Ji Sahib.

When you do jaap of Guru-manter and listen to Panj Bani Path, then you will start your spiritual journey to the next step, which is GYAN KHAND – Jap Ji Sahib. Then you proceed forward and learn from Gurbani the divine laws to enhance your spiritual efforts, this is SARAM KHAND, this is where you intensify your Jaap, do it for longer hours. Guru-manter takes you up to this stage.

The next KHAND (the fourth one) is KARAM KHAND. ‘KARAM’ signifies the blessings of the Almighty. The forward journey to this KHAND purely happens with his rehmat. The Bhagti or the spiritual accounts from your past lives help to get you to this KHAND.

kaahoo jugath kithai n paaeeai dhharam ||
It cannot be obtained by any religious rituals.

SGGS 274 - Guru Arjan Dev Ji

naanak this milai jis likhiaa dhhur karam ||5||
O Nanak, he alone obtains it, whose karma is so pre-ordained. ||5||

SGGS 274 - Guru Arjan Dev Ji

If you have been through spiritual journeys from the previous lives then the Lord will make you come across a Puran Sant (The True Saint) or Brahmgyani and you will be blessed with his Naam – “SATNAAM”. After you have controlled the PANJ DOOT – KAM, KRODH, LOBH, MOH AND AHANKAAR, you will step into SACH KHAND.

barahm gi-aanee kaa daras badbhaagee paa-ee-ai.

The Darshan, the Blessed Vision of the God-conscious being, is obtained by great good fortune.

barahm gi-aanee ka-o bal bal jaa-ee-ai.

To the God-conscious being, I make my life a sacrifice.

barahm gi-aanee ka-o khojeh mahaysur.

The God-conscious being is sought by the great god Shiva.

naanak breham giaanee aap paramaesur ||6||

O Nanak, the God-conscious being is Himself the Supreme Lord God. ||6||

SGGS 273 - SUKHMANI SAHIB

Or heavy loads of your previous Bhakti will take you up to a stage where you will receive a 'HUKAM' from the Supreme One and be showered with his true name (Naam) "SATNAAM" or you will switch to Mool Manter and then to Sat Naam. One important thing to remember here – SATNAAM is Gurparsadi (means blessed by the Lord or a Puran Guru).

The real bhagti starts in this KHAND where you go into SMADHI and SUN SMADHI. YOU WILL BECOME A SUHAGAN OF AKAL PURAKH. Your DASSAM DWAAR (Tenth door of spirituality) AND GYAN NETER (Trinity) will open in KARAM KHAND. In SACH KHAND YOU WILL HAVE UNIQUE EXPERIENCES which cannot be described in words. And then the ultimate become a SADA SUHAGAN AND OBTAIN THE PARAM PADVI.

(The detail description of all KHANDS along with various kinds of experiences are covered later in a separate article)

The shabad Wahe Guru is Akal Purakh's Mahima (praise), it is not His Naam. When we say Sat Naam Wahe Guru, means SACHA NAAM DHAN DHAN HAI. AAD JUGADI NAAM IS DEFINED IN MOOL MANTRA – SAT NAAM. Wahe Guru was sung by the Bhattis in praise of the Guru, it is not the Naam.

aapeenhai aap saajiou aapeenhai rachiou naao ||
He Himself created Himself; He Himself assumed His Name.

SGGS 463 - Guru Nanak Dev Ji

kiratham naam kathhae thaerae jhabaa ||
With my tongue I chant the Names given to You.

sath naam thaeraa paraa poorabalaa ||
'Sat Naam' is Your perfect, primal Name.

SGGS 1083 - Guru Arjan Dev Ji

jap man sath naam sadhaa sath naam ||
Chant, O my mind, the True Name, Sat Naam, the True Name.

SGGS 670 - Guru Raam Daas Ji

sath naam prabh kaa sukhadhaae ||
The True Name of God is the Giver of peace.

SGGS 284 - Guru Arjan Dev Ji

The SAT NAAM IS GURPARSADI, that means that it is given by a Puran Sant Sat Guru with Akal Purakh's kirpa.
naam amolak rathan hai poorae sathigur paas ||
The Naam is a Priceless Jewel; it is with the Perfect True Guru.

SGGS 40 - Guru Raam Daas Ji

sathigur sikh ko naam dhhan dhaee ||
The True Guru gives His Sikh the wealth of the Naam.

SGGS 286 - Guru Arjan Dev Ji

And who is a SATGURU?

sath purakh jin jaaniaa sathigur this kaa naao ||
The one who knows the True Lord God, is called the True Guru.

SGGS 286 - Guru Arjan Dev Ji

SATGURU is Param Padvi, who is ABHED IN AKAL PURAKH. He is a puran Braham Gyani, a Puran Sant. SATGURU is capable to plant the SAT NAAM in your SURAT AND THEN IN HIRDEY.

This is what our Gurus have done, there are a large number of examples in the history of Gurus, where a number of Gurumukhs were instituted in KARAM KHAND by the Gurus. But if you are lucky you might find such a Puran Sant who can plant you in KARAM KHAND TOO IN THIS AGE OF KALYUG.

This doesn't mean that you can't jap SAT NAAM. You are allowed to do so by all means and continue your jaap.

The second important point is to understand the difference in JAAP AND SIMRAN. Jaap is done with your RASNA (tounge) and along the SWAAS (breathing), whereas SIMRAN means PLANT SAT NAAM IN THE MEMOREY, IN THE MIND, IN THE HIRDEY AND IN EVERY BIT OF YOUR BODY. Following is the sequence of advantage:

Jaap with RASNA 1000 times REWARD equals one time in done with SWAAS.
1000 times done with SWAAS equals one time in MIND
1000 times done in mind equals one time in HIRDEY

So SIMRAN is much more powerful than JAAP.

Sevak asks for His Forgiveness if he has offended anything in anyway.

Dassan Das (Slave Of God's Slaves)

5. Naam and Gurbani

There is a lot of confusion and doubts – Dubidha that are prevailing in the Sangat concerning the Naam and Bani.

The Gurbani has originated from the Gurbarsadi Naam – Satnaam – Aapee Ney Aap Sajyeo Aapee Ney Rachey Nao, Fir Dooee Kudrat Saaj Key Kar Assan Dithoo Chao, which is very clearly defined in the Mool Manter. – another thing worth mentioning here is – Kirtam Naam Kathey Tere Jihva Satnaam Tera Para Purbla – there are uncountable Naams of the Braham but the one He gave to Himself is Satnaam.

All the Gurbani is the description of the Mool Manter – which is also called the Beej Manter – Beej Manter Sarabh Ko Gyan – Gurbani is a Gyan Saroop of Braham – Pothi Parmesar Ka Thaan Sadh Sang Gobind Gun Gao Puran Braham Gyan, and the entire Braham Gyan of Gurbani has come from the Beej Manter, the Origin from where every thing has been created, and this Origin is - Ek Oankaar Satnaam – One Braham, which is a Nector – Atam Ras Amrit Param Jyot Puran Parkash Nirgun Saroop of Akal Purakh and which is the True Naam of Dhan Dhan Akal Purakh, which is Karta Purakh – the Only Doer, that is why everything happens and prevails under His Hukam, Hukme Ander Sabh Ko Bahar Hukam Naa Koi.

Nirbhao – without fear – above everything, the highest and the purest, there is nothing above whom, only an entity without any fear can be a completely truthful – Puran Sachyara, and only such an entity can see the truth, hear the truth, speak the truth, deliver the truth and above all serve the truth.

Nirvair – without animosity, single vision, Ek Drisht because only such an entity can be without hatred and enmity, only such an entity can love everybody equally, only such an entity can give all the eternal treasures of the nature equally to every one.

Akal Murat – which is beyond time and space, which is the creator of time and space, which controls the time and space – Ajoonie – which is beyond the cycle of life and death, never is born, never will be born, never has died, never will die, and what doesn't die, the truth doesn't

die, the truth never perishes, everything else is perishable, whatever we see with worldly eyes is perishable.

Saibhum – which is self created, which is self supported, which supports everything of the entire universe, which is the creator of every creation of the entire universe – Gurparsaad – such are the vital qualities of Dhan Dhan Paar Braham, which are achieved and attained with the eternal blessings of Dhan Dhan Paar Braham Himself, so the soul on which He pleases, due to the divine actions – Punn Karams – of such a soul, He showers His eternal blessings and gives him His Gurparsadi Naam – Satnaam, and this Gurparsadi Naam – Satnaam is His Aad Jugaadi Naam, means has been in existence since the beginning of all ages, was true in the beginning, has been true through all the ages, and will remain true for all ages to come, its existence will never perish, it will remain forever.

The soul that gets blessed with the Gurparsadi Naam – Satnaam, as described in the Mool Manter, and moves on the path of Puran Bhagti with full belief and commitment – Puran Shardha and Vishvaas, eventually achieves all the vital qualities as described in the Mool Manter, and that happens only with His Eternal blessings, then such a soul becomes one with Him, merges in Him, becomes a roop of Him, such a soul and Hirda is called a Puran Sant, A Puran Braham Gyani, a Puran Sant Satguru, which becomes a living representative of Braham on this earth.

If we look at the remaining of the Gurbani, we will learn that the entire Gurbani revolves around the Mool Manter – these vital qualities of Braham and how to achieve those qualities and become a Sant Hirda.

This very clearly means that the entire Gurbani is the description of the Mool Manter, the entire Gyan of Gurbani has come from the Mool Manter and tells us the divine laws, defines the various paths to merge in the Origin, from where we have come – Har Tudh Meh Jyot Rakhee Taan Tu Jug Meh Aayea.

The entire Gurbani is the prescription for getting rid of all the mental sicknesses – such as Panj Doots – Kaam, Krodh, Lobh, Moh, Ahankaar, - Asa, Trishna, Mansha, Nindya, Chugli and Bakhili, due to which this soul has been delineated from the Braham, the Origin, the Beej, for many ages, and how can we get rid of all these mental sicknesses of ours – Sarabh Rog Ka Aukhad Naam – the Gurparsadi Naam – Satnaam provides the treatment of all these mental diseases.

The highest service of the Akal Purakh is in the Naam Simran, which has been very clearly described in the first Ashtpadi of Sukhmani Sahib Jee – Prabh Ka Simran Sabh Te Uncha – Hari Simran Meh Aap Nirankara – Prabh Key Simran Udhrey Moocha. There is nothing wrong in reading, reciting and listening to Gurbani and Kirtan, but the real reward comes only after we try to understand the Gurbani, and whatever little bit of it we understand we bring that in to our daily life and put it in to practice.

This way the rewards will be multiplied manifold. The Gurbani is for getting the divine knowledge, and if we get the divine knowledge but just leave it there and don't practice it then the progress will be much slower, this is the basic reason for not attaining any spiritual achievements for a long period of time. The sequence is - GYAN – DHYAN – ISHNAAN – the Gyan comes from Gurbani, the Dhyaan comes when we do Naam Simran and Ishnaan comes while doing Naam Simran – this Ishnaan is the Ishnaan in Param Jyot Puran Parkash Amrit, and how does the Dhyaan comes – Ek Shabad Live Laagi – and Ek Shabad is Gurparsadi Naam – Satnaam.

The Shabad Waheguru is the Mahima of Satnaam, it is the praise of Dhan Dhan Paar Braham Parmesar, and not His Naam, that is why the Shabad is pronounced as Satnaam Waheguru – means Sacha Naam Dhan Dhan Hai. The Gurbani is an unlimited sea of Braham Gyan – Mansarovar, where there are countless priceless jewels and diamonds of Tat Gyan, and the soul who gathers them and brings them inside their soul and mind, means they put them in to practice, they become Dhan Dhan and the most precious and priceless diamond - Anmolak Rattan is Gurparsadi Naam Satnaam.

Puran Bhagtee is based on the foundation of Puran Gyan and Shabad Guru – Shri Guru Granth Sahib Ji is the Mansarovar with these priceless jewels and diamonds of Puran Gyan. Anybody who takes this Gyan and involves himself in Puran Bhagtee – Tan Munn Dhan Sabh Saup Guru Ko – and takes the Gurmat, leaves his own wisdom with full and complete commitment and belief reaches the Sach Khand – Nanak Naam Chad Di Kala.

The Naam Simran is the highest service to the Akal Purakh, Naam Simran brings the highest awards, all the other services – like reading and listening to Gurbani are rewarding but not as much as the Naam Simran, that is why Guru Nanak Patshah Ji has explained very clearly in Asa Di Vaar – Padh Padh Gadda LaddyeNanak Lekhey Ek Gul Hore Haume Chakhna Chakh, the ladder to the Dargah is the Gurparsadi Naam – Satnam., just reading Gurbani is not enough, Naam Simran brings the salvation to the soul. The fast track is Naam Simran.

Eventually the Naam goes in to every bit of the body, every bit of body becomes Satnaam, the soul becomes a roop of Braham – Nanak Braham Gyani Aap Parmesar, and then only Naam and Bani is recited by the entire body, and that is what happened with Bhai Taaru Singh Ji and Bhai Mani Singh Ji, they were Puran Gurmukhs, and they were in Sach Khand, they surrendered everything to the Guru and served the Guru and Braham.

Dassan Das (Slave Of God's Slaves)

6. God's Simran is the Highest

Pancham Patshah Guru Arjun Dev Ji has established in the First Ashtpadi of Sukhmani that Naam Simran is the highest level of service to the Akal Purakh. Through this divine piece of knowledge, Akal Purakh has very kindly blessed us, by telling us in plain and simple words that if we want to achieve the Eternity, experience Almighty, come out of the cycle of life and death, achieve eternal silence and happiness, achieve salvation, become a Sant Hirda, Naam Simran is the only way.

The purpose of this text is to reinforce this divine knowledge in the inside of the Sangat, so that they could restore to Naam Simran with complete belief and commitment and realize their spiritual dreams. Today we see the Sangat all over the world is engaged in various kinds of religious acts – Dharam Karams such as reading Gurbani, listening to Kirtan, going to a Gurudwaaras, 68 pilgrimage – Atsath Teerath, donations to the religious places and for helping the poor etc. etc.

There is nothing wrong in doing these acts of religious nature, but if these acts are combined with the Naam Simran, then the results of such acts will be phenomenal, because: PRABH KAA SIMRAN SABH TEY OONCHAA meaning Naam Simran is the highest service of the Akal Purakh Paar Braham Parmeshwar.

Naam Simran brings the highest level of comfort and happiness for ever, all ages to come, a complete peace of mind, a complete silence, wins over the mind for ever, controls the five vices – Panj Doot, Asa, Trishnaa and Mansaa, enlightens the soul with Param Jyot and transforms it in to a Pargateyo Jyot, brings salvation – Jivan Mukti.

If we are reading Sukhmani everyday but don't follow it and do it in our daily life then we will not be able to achieve our spiritual goals as fast as they can be achieved by bringing the words of Sukhmani in daily practice. The key is to believe in these divine words and dedicate ourselves completely to do whatever is being told through these words.

The first Ashtpadi of Sukhmani very clearly explains the Mahima of Naam Simran, and if we read and understand these divine words and bring them in our daily lives we will be rendering a very high service to Almighty. In the following text we will try to explain the Mahima of Naam Simran as presented in the first Ashtpadi of Sukhmani Bani.

Again our explanations might not give the literal meaning of the Grubani, but whatever we have learned and experienced, we will bring to the service of the Sangat. Please accept this seva.

aad gur-ay namah.
I bow to the Primal Guru.

jugaad gur-ay namah.
I bow to the Guru of the ages.

satgur-ay namah.
I bow to the True Guru.
saree gurdayv-ay namah. ||1||
I bow to the Great, Divine Guru. ||1||

SGGS 262-9 – Sukhmani

This divine Shalok is telling us how should be start the Naam Simran. Whenever we start Naam Simran we should first bow before the Akal Purakh and Namaskaar Him with folded hands, a better way will be to do dandaut bandhna to Him before starting the Simran, He is the one who is the complete truth, everything else is perishable, whatever we see is perishable, only Akal Purakh is the Truth that lives forever, never born, never dies, is truth from the beginning, has remained truth through all ages and will remain the truth for all ages to come.

So the first Namaskaar and dandaut bandhna should go to the Akal Purakh, the next Namaskaar and dandaut bandhna should be performed to the Guru. Dandaut bandhana has been recognized as a great act of goodness to ourselves – Kar Dandaut Punn Wadda Hai. We will also request the Sangat to Namaskaar and dandaut bandhna to Shri Guru Granth Sahib Ji, Ten Gurus, all Sants and Bhagats, and all the Brahm Gyani Maha Purakhs of the past and present.

The best thing will be to bow before everybody who is connected with the Naam. This will bring humbleness in us, and extreme humbleness is the key to the Dargah of Akal Purakh. So before we start the Naam Simran it is of paramount importance that we should perform the Namaskaar as requested in above words.

simra-o simar simar sukh paava-o.
Meditate, meditate, meditate in remembrance of Him, and find peace.

kal kalays tan maahi mitaava-o.
Worry and anguish shall be dispelled from your body.

simra-o jaas bisumbhar aykai.
Remember in praise the One who pervades the whole Universe.

naam japat agnat anaykai.
His Name is chanted by countless people, in so many ways.

bayd puraan simrit suDhaakh-yar.
The Vedas, the Puraanas and the Simritees, the purest of utterances,

keenay raam naam ik aakh-yar.
were created from the One Word of the Name of the Lord.

kinkaa ayk jis jee-a basaavai.
That one, in whose soul the One Lord dwells

taa kee mahimaa ganee na aavai.
- the praises of his glory cannot be recounted.

kaaNkhee aykai daras tuhaaro.
Those who yearn only for the blessing of Your Darshan

naanak un sang mohi uDhaaro. ||1||
- Nanak: save me along with them! ||1||

SGGS 262 – Sukhmani

Naam Simran will bring the highest level of eternal happiness to us. All our sorrows will disappear and we will be filled with complete joy and happiness forever. All the religious books – Ved, Puran, Simratyan, also tell us that Akal Purakh's Naam – Satnaam is the only most pious and pure Naam, it is the only truth that prevails.

There are countless creatures which do the Naam Simran, because they have learned the benefits of Naam Simran, therefore, we should also restore to the Naam Simran and bear the fruits of such a highest level of service to the Almighty.

The Naam is unlimited, it is Agam Apaar Anant and Beant like Akal Purakh Himself, It is the origin of the universe, it is Akal Purakh's Aad Jugaadi Naam, created by Himself, so if a person is able to plant a little bit of the Naam in his Hirda, then it will be impossible to explain the Mahima of such a soul, because such a soul will become a Sant Hirda and will become unlimited like Almighty Himself. Such a soul will become a Pargatyee Jyot Brahm Gyani and a Puran Sant, a Puran Khalsa.

The Sangat of such a soul, who is always absorbed in the Akal Purakh, who resides in Sach Khand, who has discovered the complete truth and become completely truthful, who serves the truth and nothing else, is the greatest boon to the ones who become a part of such a Sangat. If

we are lucky and have Purbley Janma Kay Sanjog, then we will be blessed with Such a Sangat and we will be able to achieve salvation – Jivan Mukti. So we all should pray for becoming a part of such a Gurbarsadi Sangat, where we can achieve our spiritual goals and get relieved of the cycle of death and birth.

sukhmanee sukh amrit parabh naam.

Sukhmani: Peace of Mind, the Nectar of the Name of God.

bhagat janaa kai man bisraam. rahaa-o.

The minds of the devotees abide in a joyful peace. ||Pause||

SGGS 262 - Sukhmani

The real happiness and enjoyment is the Naam of Akal Purakh which is Satnaam – very clearly written in Mool Manter, this means that such happiness which is known as highest level of happiness – complete silence – Param Jyot Puran Parkash, is achieved by Naam Simran, when Naam goes into the Chit- mind then Hirda and then in every bit of our body such is the condition which brings in us this highest level of happiness, and such Naam always remains for ever in the Hirda of His Bhagats.

This is the reason why Shri Guru Granth Sahib Ji is full of praise for such souls who have become His Bhagats, who have become Puran Sants, Pargatyee Jyot Braham Gyanis, Satgurus. Such souls are the custodians of the Naam Amrit and are blessed with the powers to give Naam and salvation to their Sangat.

parabh kai simran garabh na basai.

Remembering God, one does not have to enter into the womb again.

parabh kai simran dookh jam nasai.

Remembering God, the pain of death is dispelled.

parabh kai simran kaal parharai.

Remembering God, death is eliminated.

parabh kai simran dusman tarai.

Remembering God, one's enemies are repelled.

parabh simrat kachh bighan na laagai.

Remembering God, no obstacles are met.

parabh kai simran an-din jaagai.

Remembering God, one remains awake and aware, night and day.

parabh kai simran bha-o na bi-aapai.

Remembering God, one is not touched by fear.

parabh kai simran dukh na santaapai.
Remembering God, one does not suffer sorrow.
parabh kaa simran saaDh kai sang.
The meditative remembrance of God is in the Company of the Holy.

sarab niDhaan naanak har rang. ||2||
All treasures, O Nanak, are in the Love of the Lord. ||2||
SGGS 262 - Sukhmani

This one and the following Shaloks are telling us in a very plain and easy to understand language what are the fruits of Naam Simran. The highest level of sorrow is the cycle of birth and death, we all have been in this cycle for unlimited time, we all don't know how many times we have been through the birth and death and how many times we have been through the 84 lakh junee. Naam Simran is the only power, which can take us out of the cycle of life and death. We will be able to get ourselves out of the fear of death only by Naam Simran.

This means that we will be able to achieve salvation – Jivan Mukti through Naam Simran only. The biggest fear is the fear of death – which is a universal truth and a normal person can't deny this hard fact, and such a fear vanishes only with the Naam Simran.

Naam Simran is so powerful that it saves us from all our enemies – and what are these enemies – these are Panj Doot – Kaam, Krodh, Lobh, Moh and Ahankaar, which are the deepest mental sicknesses along with Asa, Trishna and Mansha, Nindya, Chugli and Bakhili.

The Naam is the prescription to cure our heart and soul from these deepest mental sicknesses. All these enemies of our soul form a barrier between us and the Almighty, and Naam Simran is the most powerful weapon to kill all these enemies. These enemies are the road blocks in the path to Sach Khand and Naam Simran removes these road blocks, by keeping our mind alert and helping us to restrain from doing any such deeds which are performed under the influence of these enemies of ours.

Our mind remains awake all the time and we are able to deal with these enemies in our day today life, thereby defeating them every time they try to cheat us and rob us of the Amrit. Naam Simran makes us fearless in our day today activities – which means that with Naam Simran we keep on becoming more and more truthful to ourselves, to others and to Almighty, we are given the strength to speak the truth, see the truth and serve the truth, we are not afraid of speaking and serving the truth. We start to see the difference between the truth and non- truth, and save ourselves from non-truth deeds.

Naam Simran eliminates all the sorrows in our life, we become so strong mentally that we are able to tolerate all kind of sorrows, there remains no difference between sorrow and happiness, we become a single vision, and enjoy the complete, pure and pious happiness – Sat Chit Anand – which is Param Jyot Puran Parkash – Nirgun Saroop of Akal Purakh.

Such a Naam and Naam Simran is blessed in the Sangat of Puran Sants, Puran Braham Gyanis, by such enlightened souls. Such souls who are involved in the Gurbarsadi Game, and are engaged in this highest service to the Almighty – Naam Simran, are blessed by Akal Purakh with all the treasures of eternal happiness, silence of mind, and unlimited spiritual powers.

parabh kai simran riDh siDh na-o niDh.

In the remembrance of God are wealth, miraculous spiritual powers and the nine treasures.

parabh kai simran gi-aan Dhi-aan tat buDh.

In the remembrance of God are knowledge, meditation and the essence of wisdom.

parabh kai simran jap tap poojaa.

In the remembrance of God are chanting, intense meditation and devotional worship.

parabh kai simran binsai doojaa.

In the remembrance of God, duality is removed.

parabh kai simran tirath isnaanee.

In the remembrance of God are purifying baths at sacred shrines of pilgrimage.

parabh kai simran dargeh maanee.

In the remembrance of God, one attains honor in the Court of the Lord.

parabh kai simran ho-ay so bhalaa.

In the remembrance of God, one becomes good.

parabh kai simran sufal falaa.

In the remembrance of God, one flowers in fruition.

say simrahi jin aap simraa-ay.

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

naanak taa kai laaga-o paa-ay. ||3||

Nanak grasps the feet of those humble beings. ||3||

SGGS 263 – Sukhmani

Naam Simran brings all the treasures comprising of Ridhis and Sidhis. Please keep in mind that these treasures give us all kinds of powers to create Karamaats – public surprising acts, which can attract a large number of people towards us, and by using such powers we can full fill worldly desires of such people and become famous, and make a lot of money and all kinds of worldly comforts, but keep in mind, if we use these powers even once, our spiritual progress will stop right there and then, and we will never be able to achieve salvation.

Naam Simran brings the divine knowledge and divine intelligence in us, we start to listen to the Gurbani and start to understand the Gurbani, and by doing so we are motivated further to adopt the Gurbani in our daily lives, our commitment and belief in the Guru, Gurbani and Akal Purakh keeps on enhancing. All kinds and means of worshipping the Almighty are contained with in Naam Simran.

This means that Naam Simran is the highest level of service of Almighty. By doing so we realize and establish in our inside the fact that there is no one like the Almighty Himself and that He is the Supreme and creator of the entire universe.

We develop a total belief and commitment to the Almighty. The real pilgrimage is in the Naam Simran – this means that when we go through different stages of Naam Simran in Smadhi, when we go through different stages of spirituality as described in the Jap Ji – Dharam Khand, Gyan Khand, Saram Khand, Karam Khand and Sach Khand, then we physically see the divine things and experience the divinity, Puran Parkash, Guru Darshan, Sach Khand Darshan and so on, and this is the real pilgrimage.

When we pass through such stages of spirituality and go into Smadhi and Sun Smadhi then we are recognized by the Dargah for this highest level of service to the Akal Purakh. We remain satisfied and contented in all circumstances and everything that happens around us appears to be due to the will of God – Hukam.

This means that we are able to recognize the Hukam of Akal Purakh, we don't complain for anything and thus remain silent and peaceful under all circumstances. By doing so we are able to achieve our spiritual objectives – Hukam Bhooj Param Pad Payee. Naam Simran is a priceless gift which is given to us only with the blessings of Akal Purakh, and that is what Gurparsadi means. There is nothing more precious than Naam Simran. We should all bow to such souls who have been blessed with Naam Simran.

parabh kaa simran sabh tay oochaa.

The remembrance of God is the highest and most exalted of all.

parabh kai simran uDhray moochaa.

In the remembrance of God, many are saved.

parabh kai simran tarisnaa bujhai.

In the remembrance of God, thirst is quenched.

parabh kai simran sabh kichh sujhai.

In the remembrance of God, all things are known.

parabh kai simran naahee jam taraasaa.

In the remembrance of God, there is no fear of death.

parabh kai simran pooran aasaa.

In the remembrance of God, hopes are fulfilled.

parabh kai simran man kee mal jaa-ay.
In the remembrance of God, the filth of the mind is removed.

amrit naam rid maahi samaa-ay.
The Ambrosial Naam, the Name of the Lord, is absorbed into the heart.

parabh jee baseh saaDh kee rasnaa.
God abides upon the tongues of His Saints.

naanak jan kaa daasan dasnaa. ||4||
Nanak is the servant of the slave of His slaves. ||4||
SGGS 263 - Sukhmani

Here Almighty has made it absolutely clear, there should remain no doubt in anybody's mind whatsoever, that Naam Simran is the highest service of Akal Purakh. This means that all the other Dharam Karams are of a lower value than Naam Simran. So why don't we devote our time to Naam Simran?

When Naam Simran is going to bring us the highest and the sweetest fruits, highest level of happiness, complete silence, Param Jyot and Puran Parkash Darshan, then why don't we concentrate on Naam Simran, once we have learned this fact from Sukhmani.

Just reading Sukhmani is not the highest level of the service of Akal Purakh, but Naam Simran is the highest service of Almighty. This is a part of Puran Tat Gyan and is mandatory for Puran Bhagtee, and people who don't follow this Gyan and do it, they are still in Dharam Khand.

Naam Simran is the only weapon which can kill all our enemies which stand in between us and Akal Purakh – these are serious mental sicknesses and have already been defined earlier in this text. But we will name them again here – Panj Doot, Nindya, Chugli, Bakhili, Asa, Trishna and Mansa. Trishna – means the desire can only be overcome by Naam Simran.

Desire is counted as a highest level of mental sickness, desire gives birth to all kinds of Asat Karams, and involves our actions and reactions in the worldly affairs which are run by Maya. This enemy of ours is the hardest to kill, and only Naam Simran can kill it, because only Naam Simran can bring us the enlightenment and the divine knowledge combined with divinity which will keep us alert of these deep mental sicknesses and not let us perform any Asat Karams in our daily life.

This powerful divine weapon of Naam Simran full fills all our desires, this means that we are relieved of all the desires with Naam Simran as well as the fear of death. Naam Simran is the only weapon with which we can conquer over the death, this means we get relieved from the cycle of life and death. Only Naam Simran can clean our inside, which has been superimposed with the dirt of all our Asat Karams from all our previous lives.

Our mind is full of dirt from previous lives that is why we are unable to concentrate on Naam Simran, but if we continue to strive and don't leave it, Naam Simran will eventually clean all the dirt from our mind and inside, and our mind will become stable and get absorbed in Naam Amrit forever.

Naam eventually goes into the Hirda and resides there forever. Such souls become Sant Hirda and Almighty always lives in them, we should all bow before such souls who have become stable in their mind, who have won over their mind, and who have absorbed themselves in the Almighty.

Such souls are full of humbleness, their extreme humbleness takes them to the height of spirituality, they become the dust of the feet of Kot Brahamand, and we should all bow on the feet of such souls. Such humbleness comes only with Naam Simran, and such humbleness is the key to the Dargah of Akal Purakh.

parabh ka-o simrahi say Dhanvantay
Those who remember God are wealthy

parabh ka-o simrahi say pativantay
Those who remember God are honorable

parabh ka-o simrahi say jan parvaan
Those who remember God are approved

parabh ka-o simrahi say purakh parDhaan
Those who remember God are the most distinguished persons

parabh ka-o simrahi se baymuhtaajay
Those who remember God are not lacking

parabh ka-o simrahi se sarab kay raajay
Those who remember God are the rulers of all

parabh ka-o simrahi say sukhvaasee
Those who remember God dwell in peace

parabh ka-o simrahi sadaa abhinaasee
Those who remember God are immortal and eternal

simran tay laagay jin aap da-i-aalaa
They alone hold to the remembrance of Him, unto whom He Himself shows His Mercy
naanak jan kee mangai ravaalaa. ||5||
Nanak begs for the dust of their feet. ||5||

SGGS 263 - Sukhmani

The biggest treasure is Akal Purakh's Naam – Satnaam, and when we do Naam Simran, we will become the owner of this priceless treasure of Akal Purakh. When we own this priceless jewel – Satnaam and it goes into our mind and Hirda, then we will become honorable in the Dargah of Akal Purakh.

The Sant Satguru Puran Braham Gyani who owns this priceless jewel of Naam becomes the most rich soul of the universe, there is nothing above this treasure, such a soul becomes honorable and is respected everywhere in the universe. Such souls complete their pilgrimage and are accepted as successful in the Dargah, such souls are always in very high spiritual state, they don't need to look for anything more, they have obtained everything, when they have achieved Eternity, and they become the King of the entire universe – king of 14 Lok Parlok.

Whatever such souls say that happens, their words are honored by the Almighty. Such souls never die, they achieve the Eternal happiness and Eternal silence, they win over everything, they are always absorbed in Almighty. Such souls are blessed by Akal Purakh and He brings them in for achieving such highest levels of spirituality, that is why this is known as a Gurbarsadi Game.

We should all pray for the dust of the feet of such souls, and by doing so Akal Purakh will bless us and get us involved in this Gurbarsadi Game. All this doesn't happen without the Gurbarsa., so we should all pray for Gurbarsa and ask for the eternal treasure of Naam Simran.

parabh ka-o simrahi say par-upkaaree
Those who remember God generously help others

parabh ka-o simrahi tin sad balihaaree
Those who remember God - to them, I am forever a sacrifice

parabh ka-o simrahi say mukh suhaavay
Those who remember God - their faces are beautiful

parabh ka-o simrahi tin sookh bihaavai
Those who remember God abide in peace

parabh ka-o simrahi tin aatam jeetaa
Those who remember God conquer their souls

parabh ka-o simrahi tin nirmal reetaa
Those who remember God have a pure and spotless lifestyle

parabh ka-o simrahi tin anad ghanayray
Those who remember God experience all sorts of joys

parabh ka-o simrahi baseh har nayray

Those who remember God abide near the Lord

sant kirpaa tay an-din jaag

By the Grace of the Saints, one remains awake and aware, night and day

naanak simran poorai bhaag. ||6||

O Nanak, this meditative remembrance comes only by perfect destiny. ||6||

SGGS 263 - Sukhmani

With this eternal treasure of Naam Simran our Hirda will become very powerful and very vast, it will develop in us the highest qualities of head and heart, selflessness, sacrifice for others, helping the poor and others, doing good to others, think about the well being of others, not live for self but live for others, such qualities will make our life more and more meaningful to the society, and imagine if every one becomes like this than will it not be an age of the Truth – Sat Yug.

These are the vital signs of a Sant Hirda and such souls will always be regarded in the Dargah and in the universe, such souls will always have bright and shining faces in the society and in the Dargah, they will always enjoy the highest level of eternal comforts and happiness in their inside. Such souls win over their minds and their life becomes very pure and pious, truthful and dignified.

Such souls who are engaged in the Naam Simran will always stay very close to the Almighty, and stay in eternal happiness, everlasting happiness – Sat Chit Anand. Such souls live with the Almighty, always remain in awareness of the things happening around them, for that matter the things happening in the entire universe.

And how can we become like such a soul that has been described above? Only with the blessings of a Sant, it means that such high spiritual treasure can only be obtained from a Puran Sant Satguru Puran Braham Gyani a Pargatyeo Jyot, who has absorbed Himself in the Almighty and become one with Him. This is the reason why we have been calling this Eternal Game a Gurparsadi Game which is attainable only if we are very fortunate and come across such a soul who is a Puran Sant and get His Gurparsadi blessings.

Only a Puran Sant can give the eternal treasure of Naam to us and put us on this path to eternity and salvation, to Sach Khand and closer to the Almighty and eventually make us a Sant Hirda.

parabh kai simran kaaraj pooray

Remembering God, one's works are accomplished

parabh kai simran kabahu na jhooray

Remembering God, one never grieves

parabh kai simran har gun baanee

Remembering God, one speaks the Glorious Praises of the Lord

parabh kai simran sahj samaanee
Remembering God, one is absorbed into the state of intuitive ease

parabh kai simran nihchal aasan
Remembering God, one attains the unchanging position

parabh kai simran kamal bigaasan
Remembering God, the heart-lotus blossoms forth

parabh kai simran anhad jhunkaar
Remembering God, the unstruck melody vibrates

sukh parabh simran kaa ant na paar
The peace of the meditative remembrance of God has no end or limitation

simrahi say jan jin ka-o parabh ma-i-aa
They alone remember Him, upon whom God bestows His Grace

naanak tin jan sarnee pa-i-aa. ||7||
Nanak seeks the Sanctuary of those humble beings. ||7||

SGGS 263 – Sukhmani

The soul and mind which absorbs itself in the Naam Simran never remains under the need of worldly desires, he will always remain in complete satisfaction, he will never feel deficient of anything, no worldly comforts can distract him, all his worries disappear, and so happens to him because all his actions and reactions are recognized by him as and under the Hukam of Akal Purakh.

Basically his mind and soul become totally stable. This is a very high spiritual condition the soul remains in, and such a condition comes only in Sach Khand, when a person becomes completely truthful, speaks the truth, listens to the truth and serves the truth only. Such a soul is always engaged in the praise of Akal Purakh and in the service of the Guru and Sangat.

Such a soul will always remain stable and absorbed in the Almighty. Nothing can distract such a soul, which always stays in the state of complete eternal peace and happiness. His heart always remains blossoming like a lotus flower. Such souls enjoy the eternal music vibrations on a continuous basis in their body, and always stay in a never ending eternal happiness.

Only such people who are blessed by the Akal Purakh Himself can get this eternal treasure of Naam Simran – which again means it is a Gurbarsadi Game. We will be very fortunate if we can get in to the Sangat of such souls who have been blessed with the Gurbarsadi Naam Simran, and we should all bow before such souls.

Here again humbleness is the key to success.

har simran kar bhagat pargataa-ay
Remembering the Lord, His devotees are famous and radiant

har simran lag bayd upaa-ay
Remembering the Lord, the Vedas were composed
hhar simran bha-ay siDh jatee daatay
Remembering the Lord, we become Siddhas, celibates and givers

har simran neech chahu kunt jaatay
Remembering the Lord, the lowly become known in all four directions

har simran Dhaaree sabh Dharnaa
For the remembrance of the Lord, the whole world was established

simar simar har kaaran karnaa
Remember, remember in meditation the Lord, the Creator, the Cause of causes

har simran kee-o sagal akaaraa
For the remembrance of the Lord, He created the whole creation

har simran meh aap nirankaaraa
In the remembrance of the Lord, He Himself is Formless

kar kirA Humble Servants aap bujhaa-i-aa
By His Grace, He Himself bestows understanding

naanak gurmukh har simran tin paa-i-aa. ||8||1||
O Nanak, the Gurmukh attains the remembrance of the Lord. ||8||1||
SGGS 263 - Sukhmani

All the Sants and Bhagats have become existent only through Naam Simran, such souls could reach these highest levels of spirituality only because of the eternal treasure of Naam Simran they obtained and performed on a regular basis in their lives. This is how these souls became so powerful spiritually and became one on one with Almighty.

There are a number of such souls whose Bani is included in Shri Guru Granth Sahib Jee, including our Great Ten Gurus. Some of them are Sant Kabir Ji, Bhagat Ravidass Ji, Bhagat Nam Dev Ji, Bhagat Baba Farid Ji, Bhagat Peepa Ji, Bhagat Sain Naai Ji, Bhagat Benney Ji and some others. All these souls reached the highest levels in spirituality became absorbed in Akal Purakh and obtained Param Padvi, and became Puran Braham Gyanis.

Such souls are also known as Pargatyee Jyot Puran Braham Gyanis. Such souls have continued to come to this world after Dassam Patshah Ji, some of them are Sant Baba Nand Singh Ji, Sant Baba Ishar Singh Ji and Sant Baba Attar Singh Ji. Souch souls who are now engaged in this

highest level of service to the Almighty – Naam Simran will continue to provide spiritual energy and guidance to the Sangat for all ages to come, some of them are there at this moment as well, who are serving the Sangat, and will continue to come to this world in all ages to come – Har Jug Jug Bhagat Upayea.

This was due to the power of the eternal treasure of Naam Simran that various Rishis and Munnis attained the Braham Gyan and wrote all the religious books – Ved and Purans and other Dharam Granths as well. Only Naam Simran could produce such souls who became Sidh – the souls that live at very high levels of spirituality, Jati – the souls who controlled the Panj Doots, and Daatey.

This earth and the life on earth is supported and run by such souls only who reach at such high levels of spirituality and become Puran Sant, Puran Braham Gyani. God has created this world for us as human beings to be involved in this eternal game and make our lives sublime by achieving salvation. This is the highest eternal objective of this precious life as a human being given to us by the Almighty.

Akal Purakh is present and reveals His presence where ever there is Naam Simran and in whosoever, who is engaged in this eternal treasure of Naam Simran. Here it has been made absolutely crystal clear, if we do Naam Simran with complete and full belief and commitment, then God will reveal His presence in us, and believe us we experience this every moment on a continuous basis. This is an ETERNAL TRUTH.

But here again it is mentioned in very clear words that only a Gurmukh – who is a Puran Sant can help us and put us on this path of Naam Simran, and that happens only with the blessings of Akal Purakh Paar Braham Parmeshwar. This means again that it is a Gurparsadi Game.

In the end we will very humbly request the Sangat to seriously look in to their daily lives and make a fair judgement as to whether any efforts are being made by us on this path to eternity – Naam Simran, which is the highest service of the Almighty and is mandatory for us to follow to meet our spiritual objectives and goals.

If we find that we are not devoting any time to Naam Simran then we should start doing so right away, if we are putting in some time then we should increase our efforts and time. We should at least do Naam Simran for two and half hours every morning, if we are not doing so then we should pray and try to reach that level, and if we have already reached that level then we should try to go beyond that and go in to longer hours.

If we have obtained the Gurparsadi Naam then we are already very fortunate to be involved in the Gurparsadi game, and if we are not yet blessed with Gurparsadi Naam then we should pray for that. Only Gurparsadi Naam can take us to these high levels of eternal peace and happiness, closer to Almighty, and help us in achieving our spiritual goals in a shorter period of time and we can make our life sublime.

The divine knowledge discussed above is just a tremendous source of motivation for all of us and should be able to develop the kind of belief and commitment we need to move on this path to

eternity. Naam Simran is the only eternal treasure which can transform us in to a Puran Khalsa – Puran Jyot Jage Ghat Meh Tab Khalas, Tahi Nakhalas Janey, the Puran Jyot can be ignited inside us only through Gurparsadi Naam and then Naam Simran. Naam Amrit is the highest Amrit and only Gurparsadi Naam can lead us in to Sach Khand.

Dassan Das (Slave Of God's Slave)

7. Waheguru Waheguru Waheguru Wahejoo

kaal kalam hukam haath kahhu ka-un mayt sakai
ees bamm-yu ga-yaan Dhayaan Dharat hee-ai chaahi jee-o.
sat saach saree nivaas aad purakh sadaa tuhee
WAHEGURU WAHEGURU WAHEGURU WAHEJEE0.

SGGS 1402

This verse “WAHEGURU WAHEGURU WAHEGURU WAHEJEE0” is mistakenly thought to be praising God. Mistakes like this are commonly made by us in understanding the meaning of Gurbani. We need to understand the complete Shalok in the right perspective.

The Bhatt's have sung the Mahima of Dhan Dhan Chauthee Patshahi Shri Guru Ram Dass Ji in their Bani. When the Bhatt's went to have Darshan of Dhan Dhan Guru Ram Dass Ji they had certain imaginations about the Roop of God in their mind, and by the eternal blessings of Dhan Dhan Paar Braham Parmesar and Dhan Dhan Shri Guru Ram Dass Ji, these Bhatt's were able to see Dhan Dhan Shri Guru Ram Dass Ji in the same Roop (Krishan, Vithal or whatever they had in mind).

At this point they uttered these words in praise of Dhan Dhan Shri Guru Ram Dass Ji. Let us look at the meaning of these divine words, in which the Bhatt's have described the Mahima of Dhan Dhan Shri Guru Ram Dass Ji:

The Guru is so great that the time and space is under His control, nobody can abolish Guru's Hukam, even Shiva and Brahma long for adopting the divine knowledge – Brahm Gyan of the Dhan Dhan Guru because they want to become like Him, the Guru is beyond comprehension of a common person, He is strange, His deeds are very surprising, He can do wonders with His spiritual powers, He is completely truthful, He is Truth Himself, He serves the Truth – and what is the Truth – Dhan Dhan Paar Brahm Parmesar, He is absolutely Stable, Maya lives under the feet - Charans of the Guru, the Guru is the Aad Purakh – God Himself, and is always indestructible, the Guru can never be distracted, means He has won over Panj Doots, Asa, Trishna, Mansha, He is the one who has won over His mind.

And so the Shabad Waheguru– means the appreciation of such qualities of the Guru which make Him no different than the Almighty Himself as explained by the Bhutts in praise of Dhan Dhan Shri Guru Ram Dass Ji, because the Guru is His Roop, there remains no difference between the Guru and Akal Purakh.

Therefore, the Shabad Waheguru has been sung in praise of Dhan Dhan Shri Guru Ram Dass Ji, and the praise of the Guru is same as praising the Almighty, because there is no difference between the Guru and God, and also the Almighty loves the Mahima of His Bhagats.

The Shabad Vaahi means super, great, surprising, enlightening, enjoying, eternal, highlights all the divine qualities of the soul, and the word Guru pertains to Dhan Dhan Shri Guru Ram Dass Ji, who was a Puran Sant Satguru, a Puran Brahm Gyani, a living God on this earth.

Dassan Das (Slave Of God's Slaves)

8. History of the Word Waheguru

According to Sikh Scholar G S Talib (in Encyp. of Sikhism), Waheguru is a compound of two words, one from Persian and the other from Sanskrit. Wah in Persian is an interjection of wonder and admiration and Guru in Sanskrit means a spiritual parent or preceptor.

According to McLeod (Historical Dictionary), the term 'Wah guru' first appears in the Janam - sakhis where it means 'Praise to the Guru'. The two words eventually coalesced to form one of

the characteristic names of God.

Surprisingly, though it is now very popular with Sikhs, yet Sikh Gurus did not use it more than once or twice in their bani in Guru Granth Sahib.

9. Why we say Sat Naam

"Call permanent only the One, who does not have destiny inscribed upon His Forehead. The sky and the earth shall pass away; He alone is permanent. || 7 ||

The day and the sun shall pass away; the night and the moon shall pass away; the hundreds of thousands of stars shall disappear. He alone is permanent; Nanak speaks the Truth. || 8 || 17 ||"

SGGS 64

Baba Sheesha Singh Jee was saying, 'Why do we say SatNaam? True Name? Because everything else is false. Everything we see is temporary, our family will depart, our houses will crumble and we will leave to. Everything is false, except for Naam. Naam is permanent, the ones who become absorbed in it become permanent too. That's why we say "SatNaam".

Dust of you feet

10. Primal Eternal Truth - The Shabad Sat/Truth

Let us try to understand the meaning of the Shabad "SAT" as given in the Mool Manter; "Ik Oankaar SAT Naam".

This Shabad “SAT” is the key “Shabad” and describes the state and the basis, the foundation on which Braham created Himself. In fact Braham is holding Himself in His Atal Awastha, in His Nirgun Saroop on this foundation and this foundation is the ONLY AND ONLY eternal Truth and this foundation is defined by the Shabad “SAT”.

This Divine Shabad tells us what is the meaning of Braham Himself, what is the meaning of His Nirgun Saroop Himself, what is the meaning of His Roop that is beyond the three qualities of Maya – Trihu Gun Tey Parey (Rajo: Asa Trishna Mansha; Tamo: Kaam Krodh Lobh Moh Ahankaar Nindya Chugli Bakhili Raj Joban Dhan Maal Roop Ras Gandh Sparsh; and Sato: Daya Daan Dharam Sanjam Santokh).

To be more explicit the word “SAT” is the “Shabad” as spelled in the word “Shabad Guru”, that defines the element of the Eternal Truth with in Braham Himself, the Shabad “SAT” means that Ik Oankaar is the Eternal Truth and that is His Naam, that means that Eternal Truth is His Naam, the Naam of “Ik Oankaar” which is the Nirgun Saroop of Braham, which is the Param Jyot Saroop of Braham, which is the Param Jyot Puran Parkash Saroop of Braham and this is what is beyond the three qualities of Maya, that is what is Agam Agochar and which can not be seen or experienced or felt with the five senses and can only be experienced or felt by the divine sense which is called Div Drishti.

This part of the Braham which is “SAT” is Anant, Apaar, Beant, Aprampar and Sarabh Kala Bharpoor.

The Shabad “SAT” describes the “Amrit”, “SAT” is the one which never dies, it prevails for ever, it has prevailed from its beginning, is prevailing now and will continue to prevail for all ages to come: Aad Sach Jugaad Sach Hai Bhi Sach Nanak Hosi Bhi Sach, even if we take the literal meaning of the word “SAT” which means Truth, the truth always wins, the lie can’t stand before the Truth, ultimately this is only the Truth that prevails, the lie dies, the lie never wins, and everything operating under the influence of the three qualities of Maya is perishable and is non-truth, is revolving in the cycle of life and death.

The only Primal Eternal Truth is the Almighty Himself and His very existence has emanated from “SAT” and He has been standing from the beginning, is currently standing and will remain standing for ever on the foundation of this Primal Eternal Truth “SAT”, this is the one which is Ajunie: never dies, beyond the cycle of time and space, beyond the cycle of birth and death.

This is the unlimited and unique spiritual power which has created the entire universe and which is running the entire universe, which is self created and self supported on the foundation of “SAT”, which is beyond any animosity, which loves each and every creation of His so much that He has kept a tiny little portion of Himself in each and every creations of His, which is omni present, is in each of us, is the only doer, which is the unlimited spiritual power and for that matter Sarabh Kala Bharpoor: means the owner of all kinds of unlimited powers, capable of doing anything beyond the imagination of a human mind, beyond the five senses of a human being, and the foundation of this unlimited power is the Shabad “SAT”, The Eternal Truth and nothing else.

The “SAT” element is therefore is the “Guru” element, because the Guru is the one who takes away the darkness and enlightens us from inside about the divinity and divine wisdom, the Guru is the one we follow in our daily deeds, and there is nothing bigger and better than “SAT” and once we start to practice this divine Shabad then slowly and slowly we start to become truthful and eventually we become completely truthful

At that stage we merge in this part of the Braham and become one with Him, at this stage we see the Truth, we Speak the Truth, we do the Truth, we deliver the Truth and above all by doing so we serve the Truth, and this is the highest service of the Almighty, this is the highest service to the “SAT” which is the Atam Rus Amrit- the highest Amrit, which is the Nirgun Saroop Param Jyot Puran Parkash.

The practice of “SAT” makes a soul merge in the “SAT” and the one who becomes one with “SAT” becomes a Braham Roop, and by doing so it means that such a soul becomes a source of Braham Gyan, it becomes a source of “SAT” a source of Amrit for others, and is therefore called a Braham Gyani.

Even in the Shabad “SATGUR” the Guru part is the “SAT” and the one who merges and becomes one with “SAT”, becomes a Guru. The soul who becomes capable of seeing the Eternal Truth, speaking the Eternal Truth, hear the Eternal Truth, deliver the Eternal Truth, serve the Eternal Truth and above all become the Eternal Truth Himself by merging in Braham, and such a soul becomes a Guru, because such a soul can enlighten us from inside and can give us Amrit, can remove our doubts and distractions, can lead us on the Bandgi Marg to Sach Khand and can

eventually lead us to Jivan Mukti.

Let us consider the Divine Wisdom – Gurbani for a brief discussion as well, the Shabad is the Gurbani as well, it is the divine wisdom, it's every word is nothing but description of "SAT" and by this virtue the Gurbani itself becomes a "SAT", and Gurbani itself says that we should become Gurbani, which also means that we should become "SAT", which means that we should become one with the Brahm and nothing else.

The practicing of Gurbani will be practicing the "SAT", it will mean practicing the Eternal Truth, which is the Gurmat, and by practicing Eternal Truth on a continuous basis we will ourselves become a "SAT", and that is what Gurbani tells us to become. In the Gurbani also the element of "SAT", the element of Eternal Truth which makes the Gurbani a Guru, it is the "SAT" in Gurbani which makes it Nirankaar, which makes Gurbani a Saroop of Nirankaar.

The Shabad is the Hukam, it is the Primal and Eternal Truth, it is therefore "SAT", which is the highest Hukam of Akal Purakh Himself, to become "SAT" is the highest Hukam of the Akal Purakh, it is the highest Mahima of Akal Purakh, it is the highest service of the Akal Purakh.

The key therefore is in following the "SAT" and then follow it with complete and full belief, commitment and trust in such a way by completely dedicating and surrendering self to the "SAT" the Primal being the Eternal Truth, the Amrit, the Brahm and become a "SAT" by self. And therefore the Guru is the "SAT", means the Guru is the Brahm Himself, even in a Brahm Gyani, in a Sant, In a Bhagat it is the "SAT" part that is beyond the three qualities of Maya and is the Guru part, the divine part, the part of divinity, the part of divine wisdom, which is the Param Jyot Puran Parkash.

Dassan Das (Slave Of God's Slaves)

11. The Priceless Diamond

aisaa naam niranjan ho-ay.jay ko man jaanai man ko-ay. ||12||

Such is the Name of the Immaculate Lord.

Only one who has faith comes to know such a state of mind. ||12||

SGGS 3

For understanding the meaning of first line it is utmost important to understand what is Naam, which is very clearly defined in the Mool Manter. Infact the entire Jap Ji can only be understood if you understand the Mool Manter.

This sevak with Gurkirpa have written an article on Jap Ji, which is just purely based on spiritual experiences and understanding and not based on any philosophy etc. If you can take some time

to read this article which is attached herewith for your convenience, you might get some help in understanding the Gurparsadi Naam.

Niranjan is Akal Purakh's Kirtam Naam and not the one He has given Himself – which is Sat Naam, and there is a very rare person – one in millions (Bani Virley Ke Ghar Jaye), who will understand in his heart of hearts and accept it in his mind the true Naam – Sat Naam.

The Anmolak Rattan Hira is Naam - Sat Naam – there is no price for this Naam – Keemat Kahi Naa Jaye Keemat Dai Naa Jaye – it is a priceless diamond – its value is unlimited – it is infinite like Akal Purakh Himself – this is the biggest Daat one can get with Gurkirpa because it is Gurparsadi – Je Wad Aap Te Wad Teri Daat. Only a jeweler can know the price of a diamond – similarly only that mind will understand the value of this priceless diamond - Sat Naam who is blessed by Akal Purakh and this is what is meant by – Je Ko Man Jane Man Koi.

So if you are looking in more simpler words – the priceless diamond – Sat Naam of Akal Purakh (Niranjan) is infinite like Himself, which is recognized and accepted only by a very rare mind (one in tens of millions – Kottan Me Nanak Kou Narayan Jeh Cheet) with full belief and commitment - Puran Shardha and Vishvaas. Such a person is blessed by Shri Akal Purakh Ji and will advance in spirituality and will eventually obtain Jivan Mukti.

Dassan Das (Slave Of God's Slaves)

12. What is a Mantra?

Bhai Kaahn Singh Nabha explains in the Encyclopedia of SGGS Ji called Mahan Kosh:

In Hinduism a mantra is a special word that is contemplated in order to please a god or goddess or to possess some supernatural powers. In Sikhism the first teaching is that the One Creator God cannot be possessed by a mantra. God cannot be brought under anyones control by contemplating a mantra.

“Na jantra meh na tantr meh na mantr vas aavehee”

Having said that a mantra cannot bring the One Creator God under a person’s control, it can bring a person’s mind under God’s control. A mantra is still useful for bringing the mind under control so it walks on the focused path to One God.

Mantra means a word or phrase that helps the mind (man) ferry across (tra) the ocean of emotions, pain and pleasure, anger, greed, lust, attachment, worries, ego, pride, slander, jealousy and desires.

The “Beej Mantra” of a religion is the source from which all other mantras have sprouted. Just like a tree, its roots, leaves and fruits are contained within the seed, all Mantras are contained within the Beej Mantra. In Sikhism the source or seed (BEEJ) of the whole of Creation including all mantras is “The One Creator God”. The Beej Mantra in Sikhism is the symbol pronounced as “Ik Oankar”.

1. The Beej Mantra, the Seed Mantra, is spiritual wisdom for everyone.

Anyone, from any class, may chant the Naam.

SGGS 274 - Sukhmani

2.

Sing the Kirtan of the Lord's Praises, and the Beej Mantra, the Seed Mantra.
Even the homeless find a home in the world hereafter.

SGGS 891

3.

He takes the Beej Mantra, the Seed Mantra, and keeps it in his heart.

SGGS 974

Turning his mind away from the world, he focuses on the cosmic void of the absolute Lord. ||5||

SGGS 974

From the seed has sprung the root. The “Mool Mantra” in a religion is the root mantr.

According to Sikh faith the “mool mantr” is the expansion of and contains the compact message of God to humanity.

“Ik oankar satnaam kartapurakh nirbhau nirvair akal murat ajuni saibhan gurprasad.”

The root holds up the tree. The whole message to humanity in Siri Guru Granth Sahib ji is an expansion of the root mantr.

Guru Nanak Dev Ji:

Chanting the Mool Mantra, and the Name of the Lord, the source of nectar, says Nanak, I have found the Perfect Lord. ||5||

SSGS 1040

Guru Arjun Dev Ji says

The Mul Mantra, the Root Mantra, is the only cure for the mind; I have installed faith in God in my mind.

SGGS 675

The One Creator God
Whose Name is “The Truth”,
the Doer,
Without Fear,
Without Hate,
Undying,
Unborn,
Self-Existent,
Realised with the
Guru's Blessings.

Also *Satnaam* is defined in more detail as:

Satnaam:

1) “gurmat da mool mantr . jis da arth ha tin kal vich ik ras hoan vala prasid parbrahm”

2) The one whose name is Truth

Meaning in past, present and future, the one Supreme Essence whose Name is Truth.

Dust of your Feet

13. Eternal Truth

God is beyond time and space and so is His existence. He is immeasurable. Nobody has been able to define Him completely and nobody has been able to realize Him completely. Nobody has known Him completely and nobody will be able to in the present or in the future. His (Mahima) description is beyond words. It can't be described or inscribed in words. It can't even be felt and experienced in its totality. Even a bit of His description is beyond description.

We cannot fully describe even the smallest detail of the Undescribable Lord, all we can do is take a moment to praise Akal Purakh, the One who is :

- Dhan Dhan Paar Braham Parmesar (Great Great Supreme Transcendent Lord)
- non-perishable,
- everlasting,
- ever present,
- omni present,
- eternal truth
- the Param Tatt (Supreme Essence),
- the Sat Tatt (Essence of Truth),
- the Ik Rus Amrit (One Amrit – One Immortal energy in everything)
- the Atam Rus Amrit (The Spiritual Amrit inside us)
- the Nirgun Saroop (The Form of God beyond the physical Creation i.e

- the Param Jyot (Supreme Light)
- the Puran Parkash (Fully Bright).

At the very beginning of Siri Guru Granth Sahib ji, is the most important Shabads.

The verse

aad sach jugaad sach
True In The Primal Beginning. True Throughout The Ages

hai bhee sach naanak hosee bhee sach. ||1||
True Here And Now. O Nanak, Forever And Ever True. ||1||

SGGS 1

follows the instruction;

jap
Chant And Meditate

SGGS 1

which follows the Mool Manter

Ik-ONkaar sat naam kartaa purakh nirbha-o nirvair akaal moorat ajoonee saibhaN gur parsaad.

One Universal Creator God. The Name Is Truth. Creative Being Personified. No Fear. No Hatred. Image Of The Undying, Beyond Birth, Self-Existent. By Guru's Grace ~

SGGS 1

The Mool Manter gives a definition of the Akal Purakh. It is the highest Spiritual Manter. It tells us:

- of the vital qualities and unlimited spiritual powers of Akal Purakh, and
- the Origin of this universe and from where the entire creation has emanated

The next Shabad is the “JAP” which is an instruction to recite. Recite what? Recite the Name of Eternal Truth “SatNaam” which is known as the Naam Amrit.

“SAT” means Eternal Truth. “SATNAAM” means God’s Name is Eternal Truth.

By doing recitation (JAP) of the NAAM we are getting in tune with the “SAT”, the Eternal Truth inside us. Recitation is a form of “Simran”. Simran means:

- carving “SAT” into our memory,
- inscribing “SAT” into our mind (Surat)
- remembering “SAT” with love in our spiritual heart centre (Hirda)
- absorbing “SAT” into every bit of the body – into every single cell.

The next Shabad is

“AAD SACH
JUGAAD SACH
HAIBHI SACH
NANAK HOSI BHI SACH”.

This means the entity defined in the Mool Manter and whom we should “Jap” upon continuously, is the only Eternal Truth that existed from unknown beginning, throughout the Ages, right now, and in the future.

“AAD”

From the unknown beginning, God existed before the inception of the universe; Gurbani says that Akal Purakh was in deep meditation (Sunn Smadhee) for 36 Ages. Meaning for an unknown time because the length of the 36 Ages is unknown.

The Shabad “AAD” means the beginning, and there is no definition of beginning of His existence, being unlimited; Beyant; Anant; Aprampaar.

“JUGAAD”

God existed through all four Ages so far and all Ages to come in future. There is no definition of all the Ages as far as timing is concerned (can be hundreds of thousands of years). The creation of a JUG (Age) is based on the following qualities of the human race:

- behavior,
- prevalent thoughts,
- religious beliefs,
- character, and
- deeds.

When there is a major drift in these attributes the Age changes. So any Age can't be defined accurately in terms of the time. The meaning here is that the existence of the Eternal Essence of the Truth (Param Tatt Paar Braham Parmesar) has been existent for all times in the past, present and will remain so in future. It is believed and is said so in Gurbani that there have been four ages so far from the inception of the universe. But the existence of Akal Purakh has been beyond these four ages.

“HAIBHI”

This Eternal Truth described in the Mool Manter is existent now.

“HOSI BHI”.

God will remain existent during all ages to come.

This means that Akal Purakh:

- is the only Eternal Truth that has existed before Creation at the unknown beginning (AAD)
- has existed from the beginning of the creation (JUGAD)
- is the only Eternal Truth at the present time (HAIBHI)
- and is the only Eternal Truth that will remain forever (HOSI BHI).

The rest of Gurbani is the detailed description of this Eternal Truth described in the above Shabad. It is the “Mahima” meaning that Gurbani is:

- the description and the praise of the Mool Manter
- description and praise of the vital qualities of the Eternity (God),
- tell us what happens to us when we follow this Eternal Truth,
- tell us what happens to those souls who get absorbed in this Eternal Truth,
- tells us that those souls are the Temple of Truth,
- tells us that such souls

- have full access to the Brahm Gyan (Divine Wisdom),
- reach the Sach Khand (God’s Realm Of Truth),
- become one with the Eternal Being,
- and become His very own Form (Roop).

Dassan Das

14. Without Naam

This article is written with the blessings of God and Guru (the Gur Parsaad and Gur Kirpa of Agam Agadh Agochar Anant Alikh Adikh Beyant Dhan Dhan Shri Paarbraham Parmesar).

Let us pray

from the inner core of our soul and mind with utmost humbleness

with full and complete belief and commitment

with utmost faith and trust God and Guru

with folded hands at Their Lotus feet (Charan Kamal)

doing countless prostrations (Kot Kot Dandaut Bandana)

doing countless salutations (Kot Kot Namaskaar)

giving endless thanks (Kot Kot Shukrana)

forever keeping our head at their lotus feet full of love (Munn Preet Charan Kamlaa Rey).

to be blessed with continuous Divine Blessings (Gur Parsaad)

to understand and take a glimpse of the description (Mahima) of the highest eternal treasure:
NAAM.

no nidhh a(n)mrith prabh kaa naam ||

The nine treasures are in the Ambrosial Name of God.

SGGS 293

a(n)mrith naam nidhhaan hai mil peevahu bhaaee ||

The treasure of the Naam, the Name of the Lord, is Ambrosial Nectar; meet together and drink it in, O Siblings of Destiny.

SGGS 318

The Naam of Akal Purakh is the foundation of the Creation. Every part of the Creation is based on the Naam. Every living being's existence is due to the divine light of Naam. There is no place without Naam:

naam kae dhhaarae sagalae ja(n)th ||

The Naam is the Support of all creatures.

naam kae dhhaarae kha(n)dd brehama(n)dd ||

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

SGGS 284

jaethaa keethaa thaethaa naao ||

The created universe is the manifestation of Your Name.

vin naavai naahee ko thhaao ||

Without Your Name, there is no place at all

SGGS 4

What is Naam?

Naam is the:

most powerful Shabad Guru

the source of the Mool Manter

the greatest of all Manters (Maha Manter)

the seed mantra (Beej Manter)

the origin of the entire creation.

What is Gurbani? The entire Gurbani is the description (Mahima) of Naam.

But why is Naam the most important eternal entity for us?

What is the importance of the Naam in our current human life?

Why is it necessary to understand this divine Shabad "Naam"?

What is the Eternal Truth hidden behind this highest command from God's Court (Dargahi Hukam of Naam) Eko Naam Hukam Hai – The One Name is The Command?

What wonders can Naam bring into our current human life?

What are the unlimited spiritual and divine powers of the Naam?

What happens to those who are eternally blessed with Naam?

What happens to those who are without the Gur Parsaad of Naam?

These are several simple practical questions which prevail in the minds of the people who are interested on the path to eternity. The answers to these questions can be learned only with the Gur Parsaad and Gur Kirpa of Dhan Dhan Akal Purakh:

jin ko nadhar karam thin kaar ||

Such is the karma of those upon whom He has cast His Glance of Grace.

naanak nadharee nadhar nihaal ||38||

O Nanak, the Merciful Lord, by His Grace, uplifts and exalts them.

SGGS 8

jis no kirapaa karai this aapan naam dhaee ||

He Himself gives His Name to those, upon whom He bestows His Mercy

SGGS 281

Let us all pledge our souls and minds for a continuous prayer to the Almighty for His continuous Gur Parsaad and Gur Kirpa on us all.

The best way to understand the importance of the Naam and get a motivational force to focus on this issue of vital divine and spiritual importance is to find out what happens to those who are without the Gur Parsaad of Naam.

The Guru Sahibans have been very kind to their generations, on all generations that have come after them and for all generations to come in future by giving us the divine wisdom through the Gurbani. Gurbani explains what happens to those souls which are without Naam. Some glimpses of the divine wisdom:

jal jaao jeevan naam binaa ||

Without the Naam, the Name of the Lord, life might just as well be burnt down.

SGGS 1332

According to the divine wisdom – Gurmat (Gurmat is only Gurbani and nothing less than Gurbani), this time period in the history of mankind is known as the dark age – Kal Yug.

This darkness is created by strong influences of the negative forces of Maya on our soul and mind.

Perhaps this darkness is at its peak in the current time period. This darkness relates to the darkness in which our souls and mind are absorbed. We are unaware of the divinity, the eternal truth, the Param Tatt, the Braham Tatt, the divine light, the Param Jyot, the Nirgun Saroop. This age of darkness has been described as the:

kalajug rathh agan kaa koorr agai rathhavaahu ||1||

In the Iron Age of Kali Yuga, fire is the chariot and falsehood the charioteer. ||1||

SGGS 470

This time period of utmost darkness is described as a burning carriage, which is burning the entire world in the fire.

The fire of desires: Asa, Trishna, Mansha (desires being responsible for our actions and deeds for our sorrows and grieves).

The fire created by the Panj Doot: Kaam (lust), Krodh (anger), Lobh (greed), Moh (attachment) and Ahankaar (ego).

This fire is responsible for all kinds of distractions of our five senses:

Roop (beauty – cause of distraction through eyes)

Rus (distraction by the taste of tongue),

Gandh (distraction by the smell)

Raj (distraction caused by the greed of worldly positions causing ego clash)

Joban (distractions caused by the young beauties)

Dhan (distractions caused by the greed of amassing wealth by fair or foul means)

Maal (distractions caused by the greed for worldly possessions by fair or foul means)

Sparsh (distractions caused by the feelings of touch).

This burning carriage is carrying the entire world. That means that the entire world is burning in these fires as stated above and this carriage is being driven by the untrue actions and deeds (kood) as a result of all the negative forces of Maya as described above.

These fires are created by the dangerous forces of Maya. They are responsible for
burning our soul and mind,
the instability of our mind,

maintaining a curtain of darkness between our soul, mind and the divine light, the Nirgun Saroop, the Gur Gurbarsaad, the Naam, the "Ik Oankaar Sat Naam", the Sat Saroop, the Aad Sach Jugaad Sach Hai Bhi Sach Nanak Hosi Bhi Sach.

Basically our life is burning in these fires on a continuous basis without the access to the divine light being curtailed by this darkness of the Kal Yug. This is how our current human life (excluding all the previous lives which we have also wasted like this) is also being wasted. And unless we take action we will carry on burning in these fires of Maya. And we will carry on revolving in the cycle of the birth and death through the 8.4 million species forever.

The source of the divine light, the Param Jyot Nirgun Saroop is the Gur Parsaad the Naam "Ik Oankaar Satnaam". Only this Gur Parsaadi Naam and Naam Simran can bring the divine light

inside our soul and mind. Only the Naam & Naam Simran can save us from this darkness of the Kal Yug and from burning in these fires of Maya. That is why Guru Nanak Patshah Ji told us:

ab kaloo aaeiou rae ||

Now, the Dark Age of Kali Yuga has come.

eik naam bovahu bovahu ||

Plant the Naam, the Name of the One Lord.

SGGS 1185

The advent of Kal Yug is believed to be after the departure of Krishna, which marked the end of Dwaper Yug. In fact even during Krishna's life time the foundation of the Kal Yug was laid down due to famous Mahabhartar War.

The Korvas went to the height of meanness, no morality, inhumanity and depth of abuse of their power by trying to undress their own sister-in-law Panchali (aka Dropti). She was the queen of five Pandavas in the royal congregation. But they were totally influenced by the negative forces of Maya and didn't do anything to save her from being disrespected. However being a disciple of Krishna, she was saved by the Naam:

pa(n)chaalee ko raaj sabhaa mehi raam naam sudhh aae ||

Dropti the princess of Panchaala remembered the Lord's Name in the royal court.

SGGS 1008

Guru Nanak Patshah Ji very kindly advised us to sow the Naam, because only Naam can save us from these fires created by the hatred, ego, desires, lust, greed, selfishness due to attachment and anger.

When the Gur Parsaadi Naam goes in to our mind and spiritual heart centre (Surat and Hirda), it activates the “Ek Boond Amrit” in the third eye (Trikuti) resulting in deep meditation (Smadhee). Then all our divine doors are opened.

When the Naam Amrit activates all seven seas of spiritual energy (seven chakras) in our body, then our Dassam Duaar opens and a direct connection with the Nirgun Saroop is established.

When the Naam goes in to Rom Rom, then the soul goes in to Sach Khand.

The Sargun meets and merges in to the Nirgun. It breaks all the boundaries of the darkness of Maya, all the fires created by Maya are extinguished with the Amrit, and the soul reaches the salvation.

naam visaar man than dhukh paaeiaa ||
Forgetting the Naam, the Name of the Lord, the mind and body suffer in pain.

maaeiaa mohu sabh rog kamaaeiaa ||
Attached to the love of Maya, he earns nothing but disease.

bin naavai man than hai kusattee narakae vaasaa paaeidhaa ||9||
Without the Name, his mind and body are afflicted with leprosy, and he obtains his home in hell.
||9||

SGGS 1064

Maya is like a scum that contains the bacteria for all kinds of mental diseases. Acting under the influence of Maya, our soul and mind become prey to these bacteria and gather all of the mental sicknesses. Believe it or not, there is not a single person who is not being attacked.

Only a Puran Sant is beyond these mental sicknesses, everybody else is suffering from them. That is the only soul which is beyond the reach of Maya. That soul has won Maya by virtue of doing Bandgi. They are not affected by this scum of mental sicknesses:

jo jo dheesai so so rogee ||
Whoever I see is diseased.

rog rehith maeraa sathigur jogee ||1|| rehaao ||
Only my True Guru, the True Yogi, is free of disease

SGGS 1140

That is why Guru Nanak Patshah has made it very clear that the entire world is buried under the scum of these mental sicknesses:

naanak dhukheea sabh sa(n)aar ||
O Nanak, the whole world is suffering.

ma(n)nae naao soee jin jaae ||
He alone is victorious, who believes in the Lord's Name.

aouree karam n laekhai laae ||1||
No other action is of any account.

SGGS 954

When a child is born, he is unaware of these mental sicknesses. He doesn't have Panj Doots and desires, and from that point of view is beyond the shackles of Maya and is mentally healthy. It is believed that a new born has his tenth gate (Dassam Duaar) open as well, but overtime he gets trapped in the net of Maya. Gradually his pure soul and mind is attacked by these “bacteria” contained in the scum of Maya. He starts to gather these mental diseases and within a few years is under the complete influence of the Maya.

He only survives maya if he is lucky enough to be born to Sant parents and is raised in a Maya free environment.

For most people though the following sequence of events occur:

the mental sicknesses come

these sicknesses go deeper inside the mind and make them sick,

then slowly other symptoms of bodily sicknesses start to appear such as depression, anger, hatred, blood pressure,

in many cases these diseases become fatal both for the mind and body and ultimately the soul, which makes our life no better than living in hell:

naam binaa kaisae sukh leheeai ||
Without the Naam, the Name of the Lord, how anyone find peace?

SGGS 200

This all happens to our soul, mind and body when we are living without the Gur Parsaad: the Naam of Akal Purakh.

That is why Gurbani, which is in fact an eternal prescription for all these mental and bodily sicknesses, says:

sarab rog kaa aoukhadh naam ||
The Naam is the panacea, the remedy to cure all ills.

SGGS 274

The strongest and sure prescription for recovering ourselves from these mental and bodily diseases is the Gur Parsaadi Naam "Ik Oankaar Satnaam" only. Nothing else can cure us, only Gur Parsaadi Naam and Naam Ki Kamai can cure us :

prabh kaa simaran sabh thae oochaa ||

The remembrance of God is the highest and most exalted of all.

SGGS 263

By doing Naam Simran we are cured by being taken to the Spiritual heights where we are relieved of all these mental and bodily sicknesses.

Only Gur Parsaadi Naam can bring us the eternal peace, the eternal joy, the everlasting Chad Di Kala:

sukhamanee sukh a(n)mrith prabh naam ||

Sukhmani: Peace of Mind, the Nectar of the Name of God.

SGGS 262

The everlasting stability of our mind, the winning of the Maya and desires, complete control over the mind:

Munn Jeetey Jug Jeet

By Conquering the Mind you have conquered the Word

Jap Ji

and turning the mind and soul to merge and become a part of the Param Jyot:

man thoo(n) joth saroop hai aapanaa mool pashhaan ||

O my mind, you are the embodiment of the Divine Light - recognize your own origin.

SGGS 441

The only reason for all the sorrows of the life is the lack of the Gur Parsaadi Naam. The biggest sorrow of our life is the sorrow of the cycle of birth and death. This with the other mental and bodily sicknesses and sorrows will continue to be so until we get the Gur Parsaad.

Another very important mental sickness is the duality, the delusions and illusions, the Dubidha, the doubts and this is caused due to a lack of commitment, belief, trust and faith in Gur, Guru and Gurbani. Due to a lack of practicing divine wisdom in our daily life.

Only Gur Parsaadi Naam can help us go in to a single vision and remove the duality from our mind.

Duality is “Pakhand” - hypocrisy and Single Vision is the highest realm of eternal truth

Ek Drisht is Sach Khand

The secret to becoming single vision is the Gur Parsaadi Naam and its service.

The person who kills his duality becomes a Braham Gyani:

breham giaanee sadhaa samadharasee ||
The God-conscious being is always impartial.

breham giaanee kee dhrisatt a(n)mrith barasee ||
Nectar rains down from the glance of the God-conscious being.

SGGS 272

samadharasee eaek dhrisattaethaa ||
to look impartially upon all, and to see only the One

eih fal this jan kai mukh bhanae || gur naanak naam bachan man sunae ||6||
Nanak : these blessings come to one who, through the Guru chants the Naam with his mouth,
and hears the Word with his ears. ||

SGGS 296

eaek dhrisatt kar samasar jaanai jogee keheesai soee ||1|| rehaao ||
One who looks upon all with a single eye, and knows them to be one and the same - he alone is
known as a Yogi. ||1||Pause||

SGGS 730

Single vision will make you Nirvair, no hatred, no anger, no animosity, clean hearted, which are
very important divine qualities.

naam binaa sabh koorr gaalhee hoshheea ||1||
that without the Naam, everything is false and worthless. ||1||

SGGS 761

Our life is an abuse without Naam. Only with Naam can we make our life sublime. Everything else except Naam is perishable and will diminish and die. Only a soul with Naam can live in the Dargah forever:

breham giaanee sadh jeevai nehee marathaa ||
The God-conscious being lives forever, and does not die.

SGGS 273

Any thing that has a limited life is counted as untrue. It is living under the darkness of the Maya. It is rotting in the scum of Maya. Without the Naam, everything is false and worthless.

It has been very clearly explained by Dhan Dhan Shri Guru Nanak Patshah Ji in Asa Di Vaar that everything except Naam is False (Koorh) "Koorh Sabh Sansaar - The whole world is false".

This means everything but Naam, is untrue. Everything else is perishable and has a limited life and by virtue of being so is with in the shackles of Maya.

Only Naam is beyond the three attributes of Maya (Rajo, Tamo & Sato), so only Naam can take us out of the Shackles of Maya and make us one with Almighty.

birathhaa naam binaa than a(n)dhh ||
Useless is the body of the spiritually blind, without the Name of the Lord.

SGGS 269

A spiritually blind person's body is useless, because it will be absorbed in the darkness of Maya. The purpose of the human life given to us is to obtain salvation, to be one with Almighty, to realize and follow His Hukam:

hukam boojh param padh paaee ||
obeying the Lord's Command, the supreme status is obtained.

SGGS 292

naanak hukamai jae bujhai th houmai kehai n koe ||2||
O Nanak, one who understands His Command, does not speak in ego. ||2||

SGGS 1

To become relieved of the Haumai, obtain Param Padvi and be Jivan Mukht. To relieve ourselves from the highest sorrow of the birth and death.

According to the divine wisdom – Gurmat – Gurbani the highest sorrow is to remain revolving in the cycle of birth and death. To understand this please look at your own life for a minute; you were born as a child in this life, then you have to go through your childhood, schooling, then find a job and work all your life, then get married, have children, raise the children, take care of your old parents, take care of your sisters and brothers, and go through the moments of all kinds of worldly sorrows and happiness, successes and failures.

sa(n)jog vijog dhue kaar chalaavehi laekhae aavehi bhaag ||
Union(sanjog) with Him, and separation(vijog) from Him, come by His Will.
We come to receive what is written in our destiny.

SGGS 6

Sanjog means meeting eg birth and marriage;

Vijog means departure eg death in the family.

And then finally your own time comes and you leave this world to be born at some other place and go through the same cycle again.

If you are lucky and you had good accumulation of good deeds you might get another human life otherwise who know what form of life will be your next birth and how long you have to stay in that form before you get another chance.

That is why Gurbani says:

maanas janam dhula(n)bh hai jag mehi khattiaa aae ||
This human birth is so precious; one must earn the right to come into the world.

SGGS 565

The bottom line is this cycle of reincarnation continues until the time you have a complete realization of the Almighty. And only Naam the Gur Parsaad “Ik Oankar Satnaam” can get you this salvation, so that is why it is said that without Naam this body is a total waste.

naanak naam binaa ko mukath n hoe ||4||10||30||
O Nanak, without the Naam, the Name of the Lord, no one is liberated. ||4||10||30||

SGGS 161

Only Naam can bring us liberation from the cycle of reincarnation.

Naam:

is the “Sat” – Eternal Truth

is not perishable,

never dies,

is the Amrit – ambrosial nectar,

is God in Itself,

is the foundation of the Almighty Himself,

is the foundation of Sat – eternal truth

is the basis of His Own Creation and the creation of the universe.

It is very simple to understand: if you can remain as clean inside you as you when were born then you will remain absorbed in Him. and keep the 32 divine qualities of a Sada Suhagan

When the end comes you will go back to Him forever.

That is what happens in case of the born Braham Gyanis and born Sants, but not for a normal person. The moment a baby is born he slowly is taken over by the negative forces of Maya and eventually comes under the complete influence of Maya and gets absorbed in the scum – darkness of the Maya, and then to get Mukti – liberation from Maya only Naam can help.

If our inside, our mind (mun) and spiritual heart (Hirda) was a clean piece of white and shining cloth when we were born, and at the time of our birth God told us “If you keep your this white cloth as clean as it is now I will accept you back. If it becomes dirty you will be rejected and sent back to make it clean.”

Now as soon as we are absorbed in the dark scum of Maya this white cloth gets stained by our bad and untrue deeds. It gathers the stains caused by our sins on a daily basis. Eventually it gets so dirty, that it loses its own identity. Now it thinks it is a dirty rag. (Ed Note : For example I think of myself as Flanna Singh and I am a proud Jat. But I wasn't born with a name or a caste, I have stained myself with that belief. And the older I got the more I forgot my original identity. And now I am so old and set in my ways that I have totally forgotten that my real identity, my real name was and still is TRUTH: SAT NAAM).

All our bad deeds and untrue deeds performed under the Rajo (desires) and Tamo (evil) attributes of Maya get written on the white sheet. Gurbani calls it your “Chitr Gupt” which literally means “Memories & Secrets”.

It is a detailed account of your own deeds, and once it becomes dirty then you lose your chance of being accepted back in the Dargah of Akal Purakh. If it becomes too dark & dirty because you didn't perform any good deeds and true deeds, any Sato Karams, then you even lose your chance of being born as a human. Instead you are sent back in to the 8.4 million life forms for a longer period of time. If you are lucky and kept your true deeds intact then the dirt on this piece of cloth doesn't look so bad and as a result you are given another chance to wash your stains and sent back to the human life again.

If you continue to outweigh your bad deeds with your good deeds and continue to do so then a time comes when the Almighty is pleased with your efforts to keep this white cloth – your mind and Hirda clean and at this time He blesses you the Gur Parsaad, His Naam Ik Oankaar Satnaam. By His divine means and He puts you onto the Path Of Loving Devotion (bandagi).

This Naam when meditated upon in Smadhee and Sunn Smadhee brings tremendous results. All your previous sins are cleaned:

har ko naam kott paap pareharai ||
The Name of the Lord washes off millions of sins.

SGGS 264

All the stains on this piece of cloth are removed, and eventually it regains its original form: shining white light. This original form is the Nirgun Saroop, the Sat Saroop, the param Jyot. Merging completely with Akal Purakh you are accepted back by Him with dignity and honor.

maerae man naam binaa jo dhoojai laagae thae saakath nar jam ghutteeai ||
O my mind, without the Naam, the Name of the Lord, and attached to duality,
those faithless cynics are strangled by the Messenger of Death.

SGGS 170

Everything that is not ONE (IK) is duality. Duality means “in two”. Only "IK" is the Eternal Truth, the Almighty Himself. Duality is:

Dubidha – delusions,
illusions,
doubts,
lack of faith,
lack of trust,
lack of commitment and belief,
lack of true love and sense of devotion,

"IK" gives a single vision, that is why He is "Nirvair" – God and the one who is God-Like does not hate anyone because He sees everyone as the ONE. As long as the mind is in duality Gurbani calls us an unbeliever (Sakat) and a worldly person (Munnmukh).

Only a soul absorbed completely in "Ik" is not in duality and is not in hypocrisy (Pakhand) but in God's Realm Of Truth (Sach Khand). Believe this that every single person that is not in Sach Khand is in Pakhand. Therefore every person who is in duality is a worldly person (Munmukhs). The only ones with single vision are the God-like person (Gurmukhs). Only Gurprasadi Naam can take us out of this duality.

If we are without Naam then we will remain in duality, we will never be able to unite with "IK" Oankaar Satnaam. We will remain in hypocrisy and will remain a worldly person. Therefore only Naam can take us out of the duality and make us single vision.

naam binaa naahee mukh bhaag ||
Without the Naam, no one's face shows good fortune.

SGGS 192

The “good fortune” or bhaag, comes only with Naam. What is the “good fortune”?

It is the attainment of the highest level of the eternal peace, the highest level of the silence of mind.

There are, no distractions, no delusions, no illusions and no duality.

There is single vision, fearless, no animosity, humbleness, forgiveness, no five thieves, no desires and complete stability of mind.

There is the perfect Light Of The Supreme (Puran Jyot Parkash) in your spiritual heart (Hirda).

There is Naam Simran in the mind (surat) and spiritual heart (hirda) and in every cell (Rom Rom).

There is the highest level of eternal enjoyment, Chad Di Kala and all this comes only with Naam.

The person who doesn't do Naam Simran has been called suicidal in Gurbani:

naam n japehi thae aatham ghaathee ||1||
Those who do not meditate on the Naam, the Name of the Lord, are murderers of the soul. ||1||

SGGS 188

har kae naam binaa jag dhha(n)dhhaa ||
Without the Name of the Lord, the world is in turmoil.

SGGS 358

Without Naam the entire world is in turmoil. Everybody is in some kind of trouble, every one has some kind of a sorrow in his life. Wherever there is human involvement, there is trouble. There is trouble in a single person's life, in their family, in their community, in their government and at international levels.

There seems to be never ending trouble everywhere. Everybody wants to beat everybody else and move ahead. They want to gain worldly comforts by fair or foul means. Bribery, extortion, cheating, fighting, abusing, dishonesty, hatred, anger, misbehavior and so on has become a way of life.

naam binaa dhhrig dhhrig jeevaaeiaa ||3||
Without the Naam, cursed, cursed are their lives. ||3||

SGGS 366

Life has been called a curse without the Naam. If you look at the above discussion, it shows that life is a curse if we are not blessed with Gur Parsaadi Naam. We are surrounded, engulfed and drenched in the scum of all bad and untrue deeds.

In Gurbani whenever the word (Shabad) "Naam" is used it does not mean just any name of God. It means GurParsaadi Naam: - the Naam ("Ik Oankar Sat Naam") that is a Blessing from God ("Gur Parsaad").

That is why that it is the first and foremost message at the beginning of most of the verses (Shaloks) of Gurbani. It comes in one of the four the invocations (mangla charan):

Ik Oankaar Sat Gur Parsaad;

Ik Oankaar Sat Naam Gur Parsaad;

Ik Oankaar Sat Naam Karta Purakh Gur Parsaad;

Ik Oankaar Sat Naam, Karta Purakh, Nirbhao Nirvair, Akaal Murat, Ajunie Saibhung, Gur Parsaad.

Without God's Blessed Name (the Gur Parsaad of Naam) our life will just go to waste. We will have to come back again and again unless we are blessed with the Gur Parsaad.

naam binaa maattee sa(n)g raleeaa ||1||
but without the Name, he mingles with dust. ||1||

SGGS 385

Gurbani has also called the Naam as being the Amrit (immortality) and the priceless diamond (Amolak Rattan)

naam amolak rathan hai poorae sathigur paas ||
The Naam is a Priceless Jewel; it is with the Perfect True Guru.

SGGS 40

Calling Naam “Amrit” means it

never dies,

is not perishable,

is the essence of the eternal truth,

it is the Param Jyot Nirgun Saroop of Akal Purakh.

Akal Purakh has been called

Ajunie – it never takes birth and never dies. It is beyond the cycle of the birth and death,

Saibhung – doesn't need any support, is self created and self supported, is Nirgun Saroop divine light.

Everything else except the Naam is just a dust. Without this priceless diamond in the Hirda our life just mingles with the dust. Maya is just a dust, it is the scum, it is the abuse, it is the fire of Kal Yug, it is the darkness of the Kal Yug, it keeps our distance from the Almighty, and only Naam can bring us back and closer to God.

Only Naam can merge us with Akal Purakh Paar Braham Parmesar.

naam binaa kaisae outharas paaraa ||3||
Without the Naam, how can I cross over to the other side? ||3||

SGGS 478

The entire world is strangled in the net of Maya. It is a deep sea full of this dust and scum of Maya. A normal person is just drenched and drowned in this sea of darkness.

Only Naam can ferry us across this sea of scum. Baba Farid Ji has called it as: “Galyae Chikkar” – such as when we try to walk through the streets that are full of the dirty and bad smelling mud. This means that when we try to escape out of this dirty mud it pulls us back. It spoils our clothes and body parts.

Which means that when we try to do Bandgi by switching to Naam Ki Seva, Simran and Parupkaar type activities in our life, then the dirty mud comprising of distractions caused by the Panj Doot, desires, and other worldly elements starts to strangle us and tries to spoil our mind and soul MORE AND MORE.

That is why doing Bandgi is to fight against this dirty mud and scum of Maya. But at the same time we can get through these streets full of dirty smelling mud only with the Naam. Only Naam and Naam Ki Seva, Simran and Parupkaar can clean us of this scum and move us out completely to a safe heaven – the Dargah of Akal Purakh.

naam binaa sabh jag bouraanaa sabadhae houmai maaree ||

Without the Naam, the Name of the Lord, the whole world is insane; through the Shabad, the ego is conquered.

SGGS 568

The Shabad is the Guru, which brings us the divine light. And this divine light cleans the passage for us by removing the dirty smelling mud from our path to unite with the Almighty. The highest spiritual value of the Shabad is the Gur Parsaad – the eternal blessings. That constitutes the highest Hukam of Akal Purakh and that Hukam is Naam Hukam:

eaeko naam hukam hai naanak sathigur dheetaa bujhaae jeeo ||5||

The One Name is the Lord's Command; O Nanak, the True Guru has given me this understanding. ||5||

SGGS 72

The entire Gurbani is the description and praises (Mahima) of Naam. Naam is the Origin of the creation, it is the Beej Manter, is the foundation of the entire universe, and is represented by the Shabad "SAT". The Gur Parsaad Shabad "SAT" is the NAAM of Akal Purakh, the priceless diamond. And only Naam can kill our Haumai – ego, which is the most serious mental sickness:

houmai dheeragh rog hai dhaaroo bhee eis maahi ||

Ego is a chronic disease, but it contains its own cure as well.

SGGS 466

Only the Naam can cure us from this chronic mental sickness.

har kae naam binaa dhukh paavai ||
Without the Name of the Lord, you shall only find pain.

SGGS 830

naam binaa sabh jhoot(h) paraanee ||
Without the Naam, the Name of the Lord, everything is false, O mortal.

SGGS 890

naam binaa gath koe n paavai hat(h) nigrehi baebaanai ||
Without the Naam, no one attains salvation. Stubborn self-discipline and living in the wilderness are of no use at all.

SGGS 243

In a nutshell it is impossible to describe the greatness of Naam, Gur Parsaad and Gur Kirpa. These are just limitless eternal entities like Akal Purakh Himself. It is the story of the indescribable – Akath Katha; it can only be experienced:

kehibae ko sobhaa nehee dhaekhaa hee paravaan ||121||
I cannot describe its sublime glory; it has to be seen to be appreciated. ||121||

SGGS 1370

So we should all pray on a continuous basis for the Naam, for the Gur Parsaad and for the Gur Kirpa. We need to continue to strive for them by conducting ourselves on the Sato qualities:- True Deeds only such as:

Sat Santokh – contentment;
Sanjam – patience, humbleness;
Daya – kindness and forgiveness;
Dharam – the service of Akal Purakh;
Naam Simran;
practice Gurbani in our daily lives,
don't hurt anybody's heart,
watch yourself & stay away from Rajo and Tamo qualities of Maya;
complete commitment, belief, faith and trust in Gur, Guru and Gurbani;

Bring in all the 32 divine qualities of a Suhagan and Sada Suhagan and this way you are bound to meet your spiritual dreams and achieve salvation.

Dassan Das (Slave Of God's Slaves)

15. Sat Sat Sat: Truth Truth Truth

God is the Supreme Reality. Whereas we are living in the ultimate illusion. God is forever while we live in a temporary universe. God the Creator is True, without realising Him the Creation is false. Hence, God's original name is; "TRUTH" or "SAT".

The God of the Sikh Scripture is: The One God whose name is "TRUTH" (Ik Oankar Sat Naam).

Many times in the Scriptures the word TRUTH or SAT is repeated at least 3 times as in "SAT SAT SAT".

Baba Ji explained that it is repeated three times to win over the 3 parts of maya (tamo, rajo, sato). Repeating it three times takes you out of the three parts of Maya and up to the Supreme Reality.

(full quotes are at the end)

That God Is Truth Truth Truth.

SGGS 104

Sassa: That Lord Is Truth Truth Truth.

SGGS 250

Our Lord And Master Is Truth Truth Truth.

SGGS 279

The Truth Truth Truth Guru Has Implanted The Name Within Me;
I Sing His Glorious Praises, And Taste The Supreme Ecstasy.

SGGS 367

Nanak Speaks: "Truth Truth Truth"
Look Within Your Own Heart, And Realize This.

SGGS 381

After Being Separated From The Lord
For Countless Incarnations,
I Am Re-United With Him,
Entering The Sanctuary Of
The Truth Truth Truth Guru.

SGGS 836

God Is Truth Truth Truth.

SGGS 1072

The True Lord Himself Is Truth, Truth, Truth.

SGGS 1077

The Divine Guru Is Truth Truth Truth Truth Truth.
SGGS 1166

O Mother, The Lord Is Truth Truth Truth,
His Holy Saint Is Truth Truth Truth.

SGGS 1204

Here is a nice example with numbers. Don't take it too literally as Naam is important not the numbers. Baba Ji said that in punjabi, SAT is also the number 7. Saying SAT three times makes a total of 21. Hence 21 is the number of the Satguru – the one who takes you out of the three parts of maya. The sangat has been given the number 20. Meaning, a Satguru is always higher than the sangat. Because wherever the Satguru is he will automatically create a Satsangat. But a sangat will not automatically produce a Satguru.

A simple example is to imagine we are escaping from our mind prison, our Satnaam ladder is up against the wall. It has 21 rungs for us to climb. The SatGuru is at the top pulling up the Sikh at every step. The first 7 steps can represent progressing through the TAMO part of maya – the darkness, the evil animalistic part of our mind. The middle seven steps represent getting through the RAJO part - the desires, hopes and luxuries we strive for. The top seven steps are SATO, the good part of our mind, the good deeds we do.

The Game Of God's Grace is played on the top two rungs. The sangat is sitting on rung 20 and pushing up the Sikh. The Guru is sitting right on top and pulling the Sikh up. Once the Guru has pulled the Sikh up and over then he is out of maya and into the Supreme Truth. And he will be sitting on the wall too pulling up others.

Bhai Gurdas ji refers to the numbers 20-21 in his Vars.

Going beyond 20-21 (maya), the consciousness is merged in the Lord. 13

Going beyond 20-21 (maya), the disciple becomes Guru and the Guru disciple.13

Going beyond 20-21 (maya), with one jump he merged into the innate knowledge.16

sath sath sath prabh soee ||
THAT GOD IS TRUTH TRUTH TRUTH.

Guru Arjan Dev Ji Raag Maajh 104

sasaa sath sath sath sooo ||
SASSA: THAT LORD IS TRUTH TRUTH TRUTH.

Guru Arjan Dev Ji Raag Gauree 250

sath sath sath prabh suaamee ||
OUR LORD AND MASTER IS TRUTH TRUTH TRUTH.

Guru Arjan Dev Ji Raag Gauree 279

sath sath sathigur naam dhirraaeiaa ras gaeeae gun paramaana(n)dhaa ||1|| rehaao ||
THE TRUTH TRUTH TRUTH GURU
HAS IMPLANTED THE NAME WITHIN ME;
I SING HIS GLORIOUS PRAISES, AND TASTE THE SUPREME ECSTASY. ||1||PAUSE||

Guru Raam Daas Ji Raag Aasaa 367

sath sath sath naanak kehiaa apanai hiradhai dhaekh samaalae ||4||3||42||
NANAK SPEAKS: "TRUTH TRUTH TRUTH"
LOOK WITHIN YOUR OWN HEART, AND REALIZE THIS. ||4||3||42||

Guru Arjan Dev Ji Raag Aasaa 381

anaek janam kae vishhurrae jan maelae jaa sath sath sathigur saran paveeaa ||4||
AFTER BEING SEPARATED FROM THE LORD
FOR COUNTLESS INCARNATIONS,
I AM RE-UNITED WITH HIM,
ENTERING THE SANCTUARY OF
THE TRUTH TRUTH TRUTH GURU. ||4||

Guru Raam Daas Ji Raag Bilaaval 836

sath sath sath prabh jaathaa ||
GOD IS TRUTH TRUTH TRUTH.

Guru Arjan Dev Ji Raag Maaroo 1072

aapae sath sath sath saachaa ||
THE TRUE LORD HIMSELF IS TRUTH, TRUTH, TRUTH.

Guru Arjan Dev JiRaag Maaroo SGGS 1077

sath sath sath sath sath guradhaev ||
THE DIVINE GURU IS TRUTH TRUTH TRUTH TRUTH TRUTH.

Bhagat Naam Dev Ji Raag Bhairao SGGS 1166

maaee sath sath sath har sath sath sath saadhhaa ||
O MOTHER, THE LORD IS TRUTH TRUTH TRUTH,
HIS HOLY SAINT IS TRUTH TRUTH TRUTH.

SGGS 1204

dust of your feet

16. Sat Naam = Thankque

Dhan Dhan Parbrahm Parmesar and Sant Satguru Ji and Sat Sangat ji ||

By guru's kirpa I have learnt a few things about my mind over the last few weeks which I would like to share:

1. The closer you get to God, the stronger maya comes to hold you back.

For example, Maya is a net and I am a fish, the harder I push to get out of it, the tighter the net gets to hold me back.

When we came back from seeing Baba Ji a couple of months ago we were supercharged - as baba ji says everyone who comes to him leaves having been lifted a few energy levels. Since coming back so much arguments and friction between family members caused ego to raise its ugly head. Followed by anxieties of planning for the future, guilt of leaving parents, and dreams of doing a meditation centre and seva. Net result was felt depressed last couple of weeks. Leading to anger and frustration. Asked baba ji why am I feeling depressed, he said because you have to get rid of all desires, then mind will drop away. I said but I'm only dreaming of doing selfless seva, he replied that even that was 'a dream within a dream'. Meaning we are already in a dream - this life - and we should aim to bust out through the trikuti (third eye), not start making more dreams within this dream.

2. Satnaam = thank you.

Even doing simran on satnaam can be frustrating, because there are subtle desires of expecting spiritual rewards (seeing light, hearing sounds, feeling energy etc etc). But that leads to depression too. Found that mind only came to peace when I remembered Baba Ji said 'a thankful heart will become a loving heart' and that everytime someone says thanks it heals a massive hole of negativity created by negative people. So now I think of satnaam as meaning thankyou. And do simran just thanking Satguru ji for the gift of naam for which the debt can never be repayed, even by giving mind, body, wealth, soul, sacrificing family, friends everything to Satguru ji is still not enough. So just keep saying satnaam thinking "thankQ - thankQ - thankQ"

thankque ALL

dust of your feet

17. Remember God Always

satnaam satnaam satnaam satnaam satnaam satnaam satnaam sada sada satnaam ji

Really if you look at it, it is not important what posture you sit in and meditate or what time you do or how long you do. It is his remembrance that is important. HIS YAAD 24/7. Remembrance is the key thing and that is prema bhagti (Loving Devotion).

Last Sunday I was watching an indian program about some hindu saint. He said how come we have time for everything else in the world and when asked about RABHU BHAGTI. We say we dont have time, we have our jobs, kids to take care.

Or we will do it when we are old and about to die. He also said something about remembrance. He said we have to think about him in everything we do and express our love for him. He said we should imagine god watching us physically.

All times and if we cant remember to remember him we should set a time on alarm clock or something to that fashion to remind us to remember him.

Remembering is everything and all those above mentioned things begin to happen, and you can be in the crowd and can still be alone. That is what you ask god in loving devotion that thirst for your love never dies coz this love fills all the other voids inside you.

Please forgive any mistakes.

satnaam satnaam satnaam satnaam satnaam satnaam satnaam sada sada satnaam ji

Neecha di neech

Bibi Ji

18. Guru Gobind Singh Ji Writes "Repeat The Naam SAT"

Dhan Dhan Parbrahm Parmesar
Dhan Dhan Satguru Parmesar ji

Satnaam ji

Kiram Jant Ji wrote a while back that "While N was having this experience (darshan of Guru Gobind Singh ji at the lake) she said that she could hear the Khalsa armies behind her all chanting 'SAT SAT SAT SAT...' "

It is interesting that 300 years later that majority of Sikhs associate only WAHEGURU WAHEGURU with Guru Gobind Singh ji and not SAT SAT SAT. However with Guru ji' kirpa we were shown this verse in our gutka by Guru Sahib Himself, confirming what Bibi N saw:

Guru Gobind Singh Ji writes the following Dohira that is in Artee

Aisay chand partaap tay
dayvan badhi-o partaap
teen lok jai jai karai
rarai naam sat jaap

After exalting Ad Shakti (God the Primal Power)
All divine beings were exalted.
The three worlds resounded with 'Hail ! Hail !'
and the name (NAAM) of Truth (SAT) was repeated (JAAP).

Guru Gobind Singh Ji wrote the following passage in praise of Dhan Guru Nanak bringing the Great Mantra of SatNaam:-

ਸਤਿਗੁਰੁ ਨਾਨਕ ਅੰਸ ਕਲਾ ਪ੍ਰਭੁ, ਤਿਨ ਸੁਭ ਗ੍ਰੰਥ ਬਖਾਨੇ ॥

Satguru Nanak is the true lineage (ans) and power (shakti) of the Lord,
He recited the pure scripture (granth).

ਨਾਮ ਉਪਾਸਨ, ਨਾਮ ਅਰਾਧਨ, ਨਾਮਹਿ ਜਪੁ ਤ੍ਰਿਪਤਾਨੇ ॥

(In the scripture it says) Worshiping the Name, Taking support of the Name,

and reciting the name you shall be carried across (the terrifying ocean that is the world)

ਸਚੁ ਉਪਦੇਸ ਸੰਗਤਿ ਕਉ ਦੀਨਾ, ਬਸਤੁ ਨਾਮ ਨਿਰਬਾਨੇ ॥

Giving the teachings of Truth to the Sangat,
the Naam emancipated them

ਮਹਾਂਮੰਤ੍ਰ ਤਾਰਕ ਸਤਿਨਾਮਾ, ਸੇ ਗੁਰੁ ਕੀਨੇ ਦਾਨੇ ॥੩॥

The Guru gave the Great Mantra (MahaMantra) of "SatNaam",
the one which shall take you across (the ocean that is this world).

From Sarbloh Granth - chapter 5, page 631 (Vol. II of Steek)

19. Sant Attar Singh Ji And SATNAAM

Do you know who the first enlightened person to emerge after guru gobind singh ji was? It was Sant Attar Singh ji. He was first SANT titled person in Sikhism. He used to promote doing SATNAAM. And also gives the meaning of PREM ...premee_kaur jee!...Read below, and also some tips for staying awake:

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"Advancement of Sikhs will take concrete shape only when all get up at 3am and perform worship as ordered by the Satgurus"

Sant ji used to observe, "All have got great desire that the Sikhs should make advancement in all directions. But please do remember and firmly believe that this can be possible only when in the first place, each day, early morning at 3am you all get up from your beds, and sounds of taking baths on the wells etc, of the village and cities are heard and then melodious sounds of "Sat Naam " are heard on all sides.....

To attach one's mind constantly with the Name just as the clock goes on striking "tick, tick" is the only best job to be done by the mortal

Sant ji used to observe, "The primary Religous duty of every man is to repeat the Name just as the clock goes on striking "tick, tick." Every Sikh should attach his mind with each breath with

the Name." Again, again, and again remember God. Drink this Nectar (of the Naam) and satiate the thirst of the mind and the body. Please take care of every breath. Do not allow any breath to go waste."

The meaning of Prem (Love) for God and Guru explained

Sant ji Maharaj observed: 'The word 'Prem' means that the devotee "leave I-am-ness". He leaves his self and gets fully absorbed in the object of love. Such should be the love of the devotee for the Satguru. Such love attracts the attention of the beloved automatically, without using any words or outwardly ways of communication. The Satguru, then comes to the assistance of the true devotee.

How to become a saint explained

One...singh...submitted before Sant Ji Maharaj, "How can we become like you?" Sant Ji Maharaj observed, "all of you are like me. The features, the parts of the body, etc., of you are like me....Again submitted, kindly tell us how we can attain Spiritual Status like you?" Sant Ji Maharaj replied, Please get up early morning and take bath. Then recite Gurbani." He again said, "If we still feel sleepy, then what should be done?" Sant Ji Maharaj replied, Wash your face with water, again." He again enquired, "Maharahj, if again the feeling of sleep continues, then what should be done?" Sant Ji Maharaj observed, "Read Gurbani as loudly as you can." Then the Prof. said, "What will be the result of this?" Sant Ji Maharaj replied, "Do all this and then you will yourself come to know the results."

This one has noticed some singhs (Bhai Jiwan singh ji and others) Who will stand up, pace, run in place, do yoga, drink water, etc. while doing simran, and reading or reciting nitnem to overcome sleepiness. Of course stillness is nicest, but, our purpose here to fight giving in to sleep. This one has found giving in to sleep a seduction of the mind, because then it always want to sleep. Every morning is will say sleep, sleep, the nice, cozy, soft bed is waiting, just put on tape, and sleeeeeeep.... By not giving in, fighting, tricking, by whatever method, staying awake, after few days the mind forget sleep and start to love Simran, Gurubani etc. Then can't wait to jump from bed!

Dust of your feet

20. The One Name Is The Lord's Command

How is the Society of the Saints to be known? There, the Name of the One Lord is chanted.

THE ONE NAME IS THE LORD'S COMMAND;

O Nanak, the True Guru has given me this understanding. ||5||

(SGGS Ji 71)

EKO NAAM HUKAM HAI

THE ONE NAME IS THE LORD'S COMMAND;

The Eternal Shabad "Hukam" is written in the Gurbani in a number of Shaloks and is very commonly used in the religious circles.

In a layman's language it is normally understood as a will of the God but this Shabad "Hukam" has a very deep divine meaning hidden in it. Its importance is not less than the Almighty Himself. In fact the Shabad "Hukam" is as infinite as Akal Purakh Himself, there is no dimension, limit, depth or boundary of the Shabad "Hukam". It is a complete Primal Eternal Truth in itself like Paar Braham Parmesar. It is in no way different than Akal Purakh Himself.

The existence of "Hukam" means existence of God and vice versa. Though it is the Akath Katha of Paar Braham Parmesar and can't be described in words. It also can't be understood in words, it can only be experienced and felt inside our Hirda, soul and mind with the advancements in spirituality and divinity. But we will try to get at a glimpse of the depth of this very powerful, probably one of the most powerful Shabad Guru "Hukam".

Please make a note that every Shabad of Gurbani is a Guru in itself. Such as the Shabad "Gurbani" is a Guru in itself because it is the word of the Akal Purakh (Gur means Akal Purakh and Bani means words). There is an element of Primal Truth in it and this essence of the Primal Eternal Truth in every Shabad plays the role of a Guru.

Every Shabad gives us the divine knowledge which removes the darkness from our inside and provides us with the divine light through divine wisdom. When practiced in our daily life cleans us from the inside and brings us closer to the Almighty. Please take it for granted that every Shabad of Gurbani is a complete and full Primal Eternal Truth. Its practice with love, full belief, commitment, faith and trust will make you one with Almighty.

The practice of this Eternal Primal Truth will merge you in to the Akal Purakh.

The practice of the Gurbani will bring your mind under the Puran Hukam of Akal Purakh.

The practice of Gurbani will cure your soul and mind of all the mental sicknesses – Panj Doots and desires.

The practice of Shabad Guru in your life will win over your mind, the mind will become Jyot Saroop. Your own wisdom will be eliminated. Your own mind will be eliminated. Only divine wisdom (Gurmat) will prevail.

All your five senses will become under direct control of the Puran Hukam, Param Jyot, Puran Parkash, Nirgun Saroop of Paar Braham Parmesar and your Hirda will become a Sant Hirda. Your Rom Rom will be enlightened and will vibrate with Naam Simran. All your Bajjar Kapats including the Dassam Duaar and Sat Sarovar will be illuminated with Ilahi Jyot.

You will enjoy the Anhad Naad Akhand Kirtan inside your Dassam Duaar. Your entire astral body your soul will be filled with Amrit. You will become a completely truthful soul, will see, speak, deliver and serve the Primal Eternal Truth only. You will become Jivan Mukht and will meet the objective of your life.

Please keep in mind your spiritual progress depends upon your belief, commitment, faith and trust on the Gur, Guru and Gurbani and how much you practice (not mere reading) Gurbani in

your daily life, how much you honor, respect and obey the “Hukam”, basically every Shabad is a “Hukam” of Akal Purakh.

Like the existence of a king is due to his commanding powers, the existence of any worldly position is due to its inherited commanding powers, its authority. And whenever these commanding powers and authority is withdrawn there is an end of a kingdom or a worldly position. In the same way the existence of the Almighty is due to His Infinite Powers, and due to these infinite powers at His disposal He is called Sarabh Kala Bharpoor (Sarabh – all, Kala – the power, Bharpoor – full off).

His Supremacy is due to all His Infinite Powers. That is why He is called:

Sabh Rajan Key Raja,
Sacha Patshah,
Sarbh Jiaan Kaa Data,
Palan Hara,
Janam Data,
Patshahi Patshah,
Lok Parlok Ka Raja.

All His Infinite Powers constitute His Commanding Powers, which is described as Shabad “Hukam” in Gurbani. All His powers are standing on the ONLY AND ONLY foundation of the Eternal Primal Truth Shabad “SAT”.

In the Mool Manter: “Ik Oankaar Sat Naam”, which signifies His Nirgun Saroop, Param Jyot Puran Parkash. And by virtue of His Infinite Commanding Powers, which is nothing but “Hukam” His Kingdom never ends, His Kingdom is Primal & Eternal, His Kingdom has been there from the origin, from the beginning of the universe and is present now and will remain so for all ages to come, His Kingdom will remain intact for ever.

Before the creation happened Akal Purakh was sitting in Sunn Smadhee for 36 ages (Chattis - 36 Yug), basically for an unknown period of time He was in Sunn Smadhee, and first He created Himself and then He created His Naam. Then the other creations followed, so the First “Hukam” was His own creation and the creation of His Naam, that is why the Naam is as powerful as He

Himself, the Naam has infinite powers, the Naam is the Origin of all Creations, and that is why the Naam is the Highest “Hukam” – Eko naam hukam Hai.

The entire divinity and spirituality revolves around Naam:

Bin Naavey Nahin Ko Thaon:

the entire creation is based on Naam. There is no place in the entire creation which is not standing on this foundation of Naam the foundation of Eternal Truth “SAT” which is the Naam. The entire Gurbani is the Mahima of Naam. Every Shabad of Gurbani takes us down to the Origin The Naam. Naam is the Amrit, never dies, is eternal, ever present, nonperishable, eternal truth, primal truth, and with only Naam Simran we can reach the ultimate heights of spiritual world.

The entire universe operates under the infinite commanding powers of Akal Purakh, which is again called the “Hukam” of Akal Purakh. Everything that happens with us and around us is the “Hukam.”

Everything we do is done under the “Hukam.” Our destiny is governed by His “Hukam.” Like a kingdom has its own king and a constitution for running the government, the laws and policies to run the kingdom, the systems and organizations to run the government and administration, same way the King of the Lok Parlok, the Infinity, the Paar Braham Parmesar has established His own divine constitution and divine laws and divine policies to run His Kingdom of Lok Parlok.

And for all this the basis is His “Hukam”, the Eternal Truth, the Primal Truth. And our Guru Sahibans have very kindly presented this divine constitution and divine laws in the form of Gurbani for us to follow.

The golden rule is to follow His Divine Constitution and His Divine Laws for us to remain stable, undistracted, clean from inside, calm and in complete silence, Jyot Saroop, stay above all worldly sorrows and happiness, stay above all mental and physical ailments.

Following His constitutional laws which are nothing but the divine laws given in Gurbani, the divine wisdom, the real Gurmat we can win over the Maya, we can win over the Panj Doots and all desires, we can win over our mind and be one with Almighty.

The destiny becomes clean and directed towards the Almighty when we start to follow these divine laws and divine wisdom, the wisdom of the Gur and Guru, all our deeds are turned on the path of truth, we start to conduct truthfully, we see, speak and hear the truth and only truth, we deliver the truth and above all we serve the truth and service of the truth is the highest service, and by doing so we earn the truth and we become the truth, our life becomes smooth and nice, it becomes peaceful, full of eternal happiness and eternal enjoyment, we bring complete silence, peace, sacrifice, kindness, fearlessness, single vision, humility, and all the divine qualities of the Almighty and so we become a Sikh in the true sense, we become a Gursikh in the true sense, we become a Gurnukh in the true sense.

Dassan Das (Slave Of God's Slaves)

21. What Does "Satnaam" Mean?

In this article with Guru's kindness, I will try and tell you "The Truth, The whole Truth and nothing but the TRUTH, so help me God!"

On Guru Nanak Ji's travels he met a group of holy men high up in the mountains. Through years of meditation and yogic practices they had mastered many supernatural powers. When Guru Nanak ji came to them they tried to impress him with their powers. To show how great they were. Once they had finished their display, they challenged Guru Nanak to show off his powers. The great Guru said the following in the words of Bhai Gurdas Ji the sikh scholar of the time of the Gurus.

Baba Nanak said, O respected Holy Man! Please listen to the Truth that I utter.
Without SATNAAM (The Name "Truth") I have no other miracle.
I may wear the clothes of fire and build my house in the Himalayas.
I may eat the iron and make earth move to my orders.

I may expand myself so much that I could push the earth.
I may weigh the earth and the sky against few grams of weight.
I may have so much power that I push aside anybody just by saying.
But without SATNAAM (The Name "Truth"),
all these powers are momentary like the shadow of the clouds.

Bhai Gurdas Var 1

A blessed Gursikh Bibi ji told us that she was blessed with divine vision of Dhan Dhan Guru Gobind Singh ji a few weeks ago (Jun 04). She said that she could hear the Khalsa all chanting 'SAT SAT SAT SAT...'. Why was it that Guru Gobind Singh Ji wanted her to know that "SAT SAT SAT" was being chanted in the realm of Truth SACH KHAND where his divine vision came from?

It is interesting that 300 years into Sikhism that the majority of Sikhs associate only chanting of "WAHEGURU WAHEGURU" with Guru Gobind Singh ji and not "SAT SAT SAT". Only a handful of holy people that I am aware of including Harbhajan Singh Yogi USA, Dya Singh Australian Muscian, Sant Sheesha Singh India still promote SATNAAM.

Otherwise, the word "SATNAAM" seems to have been buried under centuries of different traditions within Sikhism introduced by countless religious leaders. Nowadays it gets translated as the TRUE NAME. And often WAHEGURU is added afterwards, so "SATNAAM WAHEGURU" gets translated as the TRUE NAME IS "WAHEGURU".

However the phrase SATNAAM WAHEGURU does not appear in Guru Granth Sahib Ji. To get to the real meaning of SATNAAM we have to dig deeper. The following verse by Guru Gobind Singh Ji confirms what Bibi ji experienced:

Guru Gobind Singh Ji writes the following Dohira that is sung at the end of the "Sikh Artee".

"Aisay chand partaap tay
dayvan badhi-o partaap
teen lok jai jai karai
rarai NAAM SAT jaap"

After exalting Ad Shakti (God the Primal Power)

All divine beings were exalted.
The three worlds resounded with 'Hail ! Hail !'
and the name (NAAM) of Truth (SAT) was repeated (JAAP).

When you rip away all the outer layers of Sikhism, underneath the uniform, the image, the history, the strange language and ceremonies you are left with a simple seed that it all started from. That seed is called "Sat Naam". Two words SAT and NAAM

NAAM:

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God's presence is everywhere, supporting all things at all times - in today's language we could say the energy structure of the whole Universe. That presence of God, of Supreme Light Energy Being is called the NAAM by the Indian mystics and Sikh Gurus.

Other people call it by different names and don't always associate it with God. New age people and Reiki practitioners call it "Life Force", Indian Yogis call it the "Prana", Chinese martial artists and monks call it "Chee", Christians call it "The Holy Spirit". Essentially it is the presence of God inside us and supporting absolutely everything.

SAT:

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Means TRUTH. Meaning all we see around us is temporary, even we are just here like a spark emerging from a fire and disappearing after a second. The only permanent thing is God's presence. So God's original primal name that He chose for Himself was "TRUTH" or SAT.

The concept of Naam had been around well before Guru Nanak Ji's time. But that "life force" or "energy" was not always associated with God. What Guru Nanak ji did was put SAT in front of Naam. He emphasised that this Naam was not just an energy or life force, but actually the presence of God, of TRUTH, of SAT.

KIRTAM NAAM KATHA TERE JIHA, SAT NAAM TERA PURA POORBLA

The tongue describes You using (various) praise names (eg HAR, WAHEGURU, RAM etc), but the name "Truth" (SAT NAAM) is YOUR OWN original primal name.

Guru Ram Das. SGGS Ji 1083

Guru Nanak Ji teaches that God was in deep meditation for an incredible amount of time (36 AGES). And He broke this deep meditation by uttering a word – a vibration – what nowadays we might think of as the BIG BANG. When God gave the first vibration to start the Creative process He effectively said "I am God, I am SAT (Truth)". Guru Nanak Ji wrote this down as "Ik Oankar Sat Naam" meaning "One God Named "Truth".

GURPRASAD

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What God wants us to do is to go into deep meditation (smadhi) inside ourselves and join HIM in HIS deep meditation. When Guru Nanak entered the state of deep meditation (smadhi), he was blessed by God directly. God gave Guru Nanak Ji two things to give suffering humanity:

- a) the SAT NAAM mantra blessed by God (called the "Gur Prasadi Naam") and
- b) humility.

And like one candle lights another, Guru Nanak Ji would bless people with these two things.

Although the popular chant of "SATNAAM WAHEGURU" does not appear in Gurbani, the following verse does appear twice. And describes perfectly what Guru Nanak Ji was doing – giving the NAAM of SAT with GUR PRASAD – God's blessing that was coming through him.

"IK OANKAR SAT NAAM GURPRASAD||"
One God Named "Truth" by God's Grace.

With God's grace (Gur Prasad) the Sikh would meditate on the mantra SATNAAM in utmost humility.

NAMASKAAR GURDEV KO SATNAAM JIS MANTER SUNAYEA
I bow to Guru (Nanak) who announced the mantra of "SAT NAAM".

Bhai Gurdas Ji. Line 1 var 1.

The major objection I have heard as to meditating on SATNAAM is that Bhai Gurdas also writes at the end of the first var, that WAHEGURU is the GUR MANTR, by repeating which ego is erased.

Yes , no doubts that Sikhs at the Guru's times did repeat "WAHEGURU WAHEGURU" as well. It was the Gur Mantr, it was important for erasing the ego. But it is not the NAAM. Bhai Gurdas ji does not write that WAHEGURU was the NAAM. WAHEGURU was not the GUR PRASADI NAAM that Siri Guru Granth Sahib Ji refers to.

"IK OANKAR SAT NAAM GURPRASAD||"
One God Named "Truth" by God's Grace.

Repeating the Gur Mantr of "WAHEGURU WAHEGURU" will if done correctly help to erase ego. But at some point after that a person needs to be blessed with God's Graceful Name of Truth – Gurprasadi Naam.

And that blessing comes through the holy ones. The whole of Siri Guru Granth Sahib ji praises the holy ones again and again. SACH KHAND is run by the holy ones. And you only enter SACH KHAND with the blessings of the holy ones.

Look at Baba Nand Singh Ji he meditated by himself for many years as a child. Then Guru Gobind Singh Ji came to him in a vision and told him to go and learn from Baba Harnaam Singh Ji. Even Guru Gobind Singh Ji being Guru, told Baba Nand Singh ji to go and serve the holy one and to learn Siri Guru Granth Sahib ji from him.

And thats what he did, and that's where he got GUR PRASADI NAAM from. The first thing Sant Harnam Singh ji made Baba Nand Singh ji do was 150,000 repititions on Mool Mantar – whci is effectively the longer version of Ik Oankar Satnaam.

This is how God's Gurprasadi Game works.

Even in my own experience, for the first 6 years of my religious life after taking khanda-batta-da-pahul (Sikh Initiition) I did everything by the book. I was not destined to have the the company of holy people at that time.

Everything I knew about Sikhism was from parents and history books and translations of Guru Granth Sahib Ji. I was trying really hard to do everything I was reading. Practising things I picked up from Bhai Randheer Singh Ji's autobiography, as well as books about Baba Nand

Singh ji and Sant Attar Singh Ji. I attended Sikh youth camps for 5 or 6 years, and was taught that there is no need for holy people, only Guru Granth Sahib ji.

I was totally dedicated to this path and wore the blue bana, did all the nitnem and much more like Sukhmani Sahibs and strict code of conduct. But inside I was still crying for God unable to understand why I had had no spiritual progress. Although by now I was well respected due to my Sikh uniform and attendance at camps at Gurdwaras.

I started going to Gurdwara twice a day, doing as much seva as possible and standing in ardas with hands pressed together in front of Guru Granth Sahib Ji begging for God to meet me. And one day God showed me a divine aura of white light around an elderly Singh in the sangat (Uncle jee). WOW! I was gobsmacked, but forgot about it for a few months.

Then when I got desperate again I read Bhai Gurdas Ji's var which said that a Sikh is the one who serves others and then eats. So I used to rush to the Gurdwara in the morning to do langar seva. And who would come to eat – but Uncle jee. Everyday he would tell me something divine.

First day he said "Just by looking like a good Sikh doesn't mean you are close to God on the inside". I was going to argue with him about the importance of wearing the bana, but then another thought came into my mind saying "God showed you HIS divine light on this person, so listen and learn."

So over the next 6 months of his holy sangat, and respecting him as how Sukhmani Sahib says to respect a saint, my spiritual dreams were fulfilled. God blessed this fool with a view of Himself.

Uncle ji did not say he was anything other than an ant at the Guru's feet. But as Sukhmani Sahib says the one who becomes the lowest in this world, becomes the highest in SACH KHAND God's realm of Truth.

And I learnt a very big lesson from that. We pray in front of Guru Granth Sahib Ji. We read Sukhmani Sahib countless times and chant the Gur mantr "WAHEGURU WAHEGURU". But until we do what Guru Granth Sahib ji and Sukhmani Sahib says and go and serve the holy ones, we will have no spiritual progress. This path to God is a GUR PRASADI GAME. And the GurPrasad – God's grace - is bestowed upon an individual by through a holy person.

By someone who has already pleased God and who resides in SACH KHAND. This does not undermine the importance of Guru Granth Sahib Ji. Guru Granth Sahib ji is telling us to do this. By doing this we are actually respecting Guru Granth Sahib Ji fully, instead of just paying lip service and bowing with empty hearts.

Also this does not undermine the importance of the Punj Piaray. The original Punj Piaray were each supremely blessed holy souls – pooran brahmgiannis, pooran Khalsa ..."khalsa mera satguru pooran". They were authorised by God to give Gurprasadi Naam. And prior to the Guru's, the bhagats received Gurprasadi Naam through their own Guru.

For example just like Guru Gobind Singh Ji, Bhagat Ramanand Ji created five more blessed souls like himself including Bhagat Kabir ji. All 6 of these great souls have had their bani included in Guru Granth Sahib Ji. So it may be that God has it destined for you to get GURPRASADI NAAM at the Sikh Initiation ceremony via the blessed holy ones who should be of the same standard as the original panj piaray – pooran khalsa – to be effective. Or it may be you get Gurprasadi Naam from a Bhagat, like Uncle Ji God put me in touch with.

By meditating on the NAAM TRUTH, SATNAAM, with the blessings of God from a holy person we start our journey on the GURPRASADI GAME. And by living a TRUTHFUL life we enter deep meditation and experience the same divine union with God as Guru Nanak Ji did.

But don't take my word for it, try it for yourself. Here's a simple way to get started with meditation for a complete beginner. Even if you do not yet have the company of the holy persons, start meditating on God and start begging for GUR PRASADI NAAM. And God will take care of the time and place when you meet the holy person who will help you.

Sit down for 20 minutes every morning in a quiet place on a chair or on the floor whatever is comfortable.

Close your eyes.

Press your palms together and do ardas asking the Guru "Please bless me your gurprasadi naam (graceful name) so I may meditate."

Slowly repeat "SATNAAM SATNAAM", or "TRUTH TRUTH" or whatever TRUTH translates to in your own language. (Even in gurbani SAT is also written as SACH which is just a translation).

Say it with your tongue and just practise listening with your ears. Just listen to each syllable coming out of your mouth. Over time other thoughts will stop distracting you and you will be able to concentrate for longer.

For the last 5 minutes stop chanting, carry on sitting quietly without moving your tongue or opening your eyes.

Now just listen to the echoes of what you have been chanting in your own mind.

With practise and Guru's grace your need to chant loudly with the tongue (JAAP) will decrease and your time listening within your mind (SIMRAN) will increase. Also God inside you as your inner Guru will start getting you up earlier and earlier to meditate for longer and longer.

"Truth" or "SatNaam" will go deeper and deeper into you. You will experience the lifeforce the NAAM inside you. The Truth of your existence. And with the Guru's grace you will meet the holy ones who will bless you even more along your journey.

The whole of the Sikh Scriptures are in praise of one seed - SATNAAM. God's Grace – the GUR PRASAD is needed to plant that seed in your own mind. The GUR PRASAD is received by pleasing the holy ones within whom the Supreme Light of The Lord shines fully bright.

God's blessed seed of SAT NAAM inside you will grow into a beautiful flower. And the fruit of your spiritual labouring will be living in the divine light, supreme love and pure bliss inside your innermost self.

For 90% of Sikhs, the above practise is a lost art. Being so caught up with the externals of the religion and in the pursuit of fulfilling their worldly desires most have forgotten that Guru Nanak's message was actually very simple:

1. Solve the riddle of how to be TRUTHFUL.

KIV SACHYARA HOOIAA, KIV KURAAAY TUTAY PAAL
How does one become Truthful? How is the veil of falseness torn down?

Guru Nanak, SGGS Ji 1

2. God is TRUTH.

IK OANKAR SAT NAAM GURPRASAD||
One God Named "Truth" by God's Grace.

Guru Ram Das Ji, SGGS Ji 81

3. Meditate on TRUTH

JAP MAN SATNAAM SADA SATNAAM
O My mind meditate on the name "Truth", always and forever on the name of "Truth".

Guru Ram Das, SGGS Ji 670

4. TRUTH will come to reside in your spiritual heart centre.

Guru Ram Das Ji had SATNAAM inside him:

SHREE SATNAAM KARTA PURAKH GURU RAM DASS CHITHI VASSEH

Sat Naam, the Great and Supreme True Name of God, the Personification of Creativity, dwells in the Consciousness of Guru Raam Daas. ||1||

SGGS Ji 1404

By meditating on SATNAAM, inside yourself your soul will come to find eternal peace in the Realm Of Truth where God resides: Sach Khand.

SACH KHAND VASAY NIRANKAR

In the Realm Of Truth the Formless Lord resides.

Guru Nanak, SGGS Ji 1

Let me know if you do meditate and your experiences - your life will totally change for the better in unexpected ways. Also please email me if you want to know more about GurPrasadi Naam.

In a sentence, what is SATNAAM? SATNAAM is food for your starving soul, fed to you by the holy person. And finally, if you still are not convinced, then Guru Arjun Dev ji makes it even clearer in Sukhmani Sahib Notice "His Naam is "SAT", the meditator becomes "SAT".

asattapadhee ||

Ashtapadee:

charan sath sath parasanehaar ||

His Lotus Feet are "SAT" , the toucher becomes "SAT".

poojaa sath sath saevadhaar ||

His devotional worship is "SAT", the worshipper becomes "SAT".

dharasan sath sath paekhanehaar ||

His Vision is "SAT", the beholder becomes "SAT".

naam sath sath dhhaavanehaar ||

His Naam is "SAT", the meditator becomes "SAT".

aap sath sath sabh dhhaaree ||

He is "SAT", "SAT" sustains all.

aapae gun aapae gunakaaree ||

He Himself is virtuous goodness, and He Himself is the Bestower of virtue.

sabadh sath sath prabh bakathaa ||

The Shabad is "SAT", the speaker of God becomes "SAT".

surath sath sath jas sunathaa ||

Make your mind "SAT", the listener to the Praises becomes "SAT".

bujhanehaar ko sath sabh hoe ||

The one who understands this, realises all is "SAT".

naanak sath sath prabh soe ||1||

Nanak: The Lord God is "SAT SAT" ||1||

dust of your feet

22. "Ik Oankar" is the True Name?

R Singh wrote:

EK = 1 -- concept of one GOD verses many gods

Om = Name of GOD

Kar = God's presence is every where verses particular space as other believes

Sat = existence.

Any thing in this world exist has a name, but there are few names for which no such things exists. So Guru Nanak Says the One God who's presence is everywhere actually exists, Ek Onkar is not just a mere name.

Naam = refrence to Ek Onkar.

So we need to recite Ek Onkar rather than any other name, quality or description of GOD.

Here was Sant Ji's reply:

Ik Oankaar Satnaam Satgur Parsaad

Veer Ji;

It is impossible to explain the identity of Akal Purakh in words, it is impossible to capture the eternity in words, however, for a beginner to understand a little bit:

Ik represents the uniqueness and nothing parallel that exists, the only one and one Akal Purakh – God, Oan represents the Paar Braham Nirgun Saroop, the seed, the Origin, Kaar means the Rus the Atam Rus, the medium that make us feel the presence of God, the Punch Shabad Anhad Naad Dhunis, Rom Rom Naam Simran, devine light, and the Shabad “SAT” means that “Ik

Oankaar” is the Eternal Truth that exists, is not perishable, is the foundation of the creation, is the origin of the creation, and this “SAT” is the Naam.

For that matter the entire Mool Manter, the entire Gurbani is “SAT”, that is why this is given the one noun of SATNAAM, everything originates from “SAT” and is the Mahima of “SAT”, and this “SAT” is Ik Oankaar.

When we started Bandgi we started reciting with Rasna & mind the Shabad Vaheguroo, then after getting the Gur Parsaad switched to Satnaam Shri Vaheguroo in mind, then we automatically switched to Satnaam in mind then Hirda, then Nabhi, then Kundlini, then upper Spine areas, and then everywhere in the body, then automatically switched to Ik Oankaar Satnaam for some time, then went back to Satnaam, then to only Sat and then nothing, now it is just Rom Rom vibrates with Atam Rus and you have physically seen it. So no matter what you do ultimately you will go to Satnaam and then SAT and then complete silence, no Naam, this we have seen happened to other too. This is our practical experience.

Dassan Das (Slave Of God’s Slaves)

23. Hundreds Of Names To Praise God, But Only One SATNAAM

Ik Oankar Satnaam Gurprasad||

In the following verse Guru Arjun Dev Ji makes a point to use over 100 different names for God. He praises God with so much love and humility, in using so many different names. And even having praised God so much with such a beautiful verse, Guru ji still says that he cant even describe even one thing of God:

"One may chant new names for You day and night,
but even so, O God, no one can describe even one of Your Glorious Virtues. ||16||"

Meaning, God is still far from you, even if you keep chanting so many different names of His. Then how do we realise the Lord? We have to ask someone who has already attained the Lord. So Guru ji prays for the company of the saints who know the answer. And he begs for the dust of their feet, meaning he wants to be humble before them so he will take what they say seriously and put it into practise.

All that is seen is an illusion.
I beg for this one gift, for the dust of the feet of the Saints,
O Lord of the Universe.
Applying it to my forehead, I obtain the supreme status;
he alone obtains it, unto whom You give it. ||18||

But finding a true saint is beyond our control. We only meet them if God gives that gift to us - if God is merciful to us - gives HIS GRACE. And what do we get from the true saints? They give us the wealth of the NAAM. Before we knew anything we chanted hundreds of different names of God and got nowhere. But now the Saint has given us the wealth of the NAAM and it goes deep within our mind.

*Those, unto whom the Lord, the Giver of peace, grants His Mercy,
grasp the feet of the Holy,
and weave them into their hearts.
They obtain all the wealth of the Naam, the Name of the Lord;
the unstruck sound current of the Shabad vibrates and resounds within their minds. ||19||*

And what is the NAAM wealth that you get from the company of the saints? Guru ji says the NAAM is "SATNAAM". And having been blessed with the NAAM, you go beyond just chanting hundreds of praise names, your mind now fills with love for God and you are blessed with His sacred Vision (Darshan):

*With my tongue I describe You with the Praise Names given to You. But 'Sat Naam' – TRUTH - is
Your perfect, primal Name.
Says Nanak, Your devotees have entered Your Sanctuary.
Please bestow the Blessed Vision of Your Darshan;
their minds are filled with love for You. ||20||*

Having been blessed with Darshan what is your reason for living in this world? It is to be so awe inspired by the Supreme Truth, that you know deep down how great God is and how insignificant we are. And your only hope is to become a sacrifice to the Truth, to the NAAM, to the saints, to become a slave of God's slaves...to become DASSAN DAS (SLAVE OF GOD'S

SLAVES). (And that is why Sant ji signs his emails DASSAN DAS (SLAVE OF GOD'S SLAVES) - because God has made him so)

*You alone know Your state and extent. You Yourself speak, and You Yourself describe it.
Please make Nanak the slave of Your slaves, O Lord;
as it pleases Your Will, please keep him with Your slaves. ||21||2||11||*

Here is the complete shabad :

This Shabad is by Guru Arjan Dev Ji in Raag Maaroo on Pannaa 1082

*Maaroo, Fifth Mehl: The Supreme Lord God is imperishable,
the Transcendent Lord,
the Inner-knower,
the Searcher of hearts.
He is the Slayer of demons,
our Supreme Lord and Master.
The Supreme Rishi,
the Master of the sensory organs,
the uplifter of mountains,
the joyful Lord playing His enticing flute. ||1||
The Enticer of Hearts,
the Lord of wealth,
Krishna, the Enemy of ego.
The Lord of the Universe,
the Dear Lord,
the Destroyer of demons.
The Life of the World,
our eternal and ever-stable Lord and Master
dwells within each and every heart,
and is always with us. ||2||
The Support of the Earth,
the man-lion,
the Supreme Lord God.*

*The Protector who tears apart demons with His teeth,
the Upholder of the earth.
O Creator, You assumed the form of the pygmy to humble the demons;
You are the Lord God of all. ||3||
You are the Great Raam Chand,
who has no form or feature.
Adorned with flowers,
holding the chakra in Your hand,
Your form is incomparably beautiful.
You have thousands of eyes,
and thousands of forms.
You alone are the Giver,
and all are beggars of You. ||4||
You are the Lover of Your devotees,
the Master of the masterless.
The Lord and Master of the milk-maids,
You are the companion of all.
O Lord, Immaculate Great Giver,
I cannot describe even an iota of Your Glorious Virtues. ||5||
Liberator,
Enticing Lord,
Lord of Lakshmi,
Supreme Lord God.
Savior of Dropadi's honor.
Lord of Maya,
miracle-worker,
absorbed in delightful play,
unattached. ||6||
The Blessed Vision of His Darshan is fruitful and rewarding;
He is not born,
He is self-existent.
His form is undying;
it is never destroyed.
O imperishable,
eternal,
unfathomable Lord,
everything is attached to You. ||7||
The Lover of greatness,
who dwells in heaven.
By the Pleasure of His Will,
He took incarnation as the great fish and the tortoise.
The Lord of beautiful hair,
the Worker of miraculous deeds,
whatever He wishes, comes to pass. ||8||
He is beyond need of any sustenance,
free of hate and all-pervading.*

*He has staged His play;
He is called the four-armed Lord.
He assumed the beautiful form of the blue-skinned Krishna;
hearing His flute, all are fascinated and enticed. ||9||
He is adorned with garlands of flowers,
with lotus eyes.
His ear-rings, crown and flute are so beautiful.
He carries the conch, the chakra and the war club;
He is the Great Charioteer, who stays with His Saints. ||10||
The Lord of yellow robes,
the Master of the three worlds.
The Lord of the Universe,
the Lord of the world;
with my mouth, I chant His Name.
The Archer who draws the bow,
the Beloved Lord God;
I cannot count all His limbs. ||11||
He is said to be free of anguish,
and absolutely immaculate.
The Lord of prosperity,
pervading the water, the land and the sky.
He is near this world and the nether regions of the underworld;
His Place is permanent, ever-stable and imperishable. ||12||
The Purifier of sinners,
the Destroyer of pain and fear.
The Eliminator of egotism,
the Eradicator of coming and going.
He is pleased with devotional worship,
and merciful to the meek;
He cannot be appeased by any other qualities. ||13||
The Formless Lord is undeceivable and unchanging.
He is the Embodiment of Light;
through Him, the whole world blossoms forth.
He alone unites with Him, whom He unites with Himself.
No one can attain the Lord by himself. ||14||
He Himself is the milk-maid,
and He Himself is Krishna.
He Himself grazes the cows in the forest.
You Yourself create, and You Yourself destroy.
Not even a particle of filth attaches to You. ||15||
Which of Your Glorious Virtues can I chant with my one tongue?
Even the thousand-headed serpent does not know Your limit.
One may chant new names for You day and night,
but even so, O God, no one can describe even one of Your Glorious Virtues. ||16||
I have grasped the Support,
and entered the Sanctuary of the Lord,*

*the Father of the world.
 The Messenger of Death is terrifying and horrendous,
 and sea of Maya is impassable.
 Please be merciful, Lord, and save me,
 if it is Your Will; please lead me to join with the Saadh Sangat, the Company of the Holy. ||17||
 All that is seen is an illusion.
 I beg for this one gift, for the dust of the feet of the Saints,
 O Lord of the Universe.
 Applying it to my forehead, I obtain the supreme status;
 he alone obtains it, unto whom You give it. ||18||
 Those, unto whom the Lord,
 the Giver of peace, grants His Mercy,
 grasp the feet of the Holy,
 and weave them into their hearts.
 They obtain all the wealth of the Naam, the Name of the Lord;
 the unstruck sound current of the Shabad vibrates and resounds within their minds. ||19||
 With my tongue I describe You with the Praise Names given to You.
 But 'Sat' – TRUTH is Your perfect, primal Name.
 Says Nanak, Your devotees have entered Your Sanctuary.
 Please bestow the Blessed Vision of Your Darshan;
 their minds are filled with love for You. ||20||
 You alone know Your state and extent.
 You Yourself speak, and You Yourself describe it.
 Please make Nanak the slave of Your slaves, O Lord;
 as it pleases Your Will, please keep him with Your slaves. ||21||2||11||*

dust of your feet

24. Holy Spirit of Naam

The following is some inspiring words with sat naam jis kirpa...

I think the soul can be very weak where Ego / Maya has taken over control.

Thus finding / realising oneself is finding God and his holy spirit (Naam). Naam is a love song which is within us, it is also part of God. Naam is the way to reach him, catch the melodious sound wave current to reach him. Meditating on Naam helps us to form a channel with him.

Dass

25. The best age for naam japna (meditation on satnaam)

This article is presented with the Gur Parsaad of Agam Agochar Anant Beyant Dhan Dhan Gur and Guru and you all.

Here is another small piece of divine wisdom which might help in understanding that age is a big factor for Naam Japna. It has a tremendous effect on your spiritual progress.

There is a gross misunderstanding amongst the masses about what age to start Naam Japna. Most people think that the time for Naam Japna is old age. They think that childhood and youth is not a good time for Naam Japna. They think that childhood is to enjoy schooling and playing. And the time of youth is to complete their education and get settled in life. And once everything has settled down, then retirement is the time for Naam Japna. That's if they want to, but more likely they just lead a retired life of playing with the grand kids and so on.

To be honest, life never settles down. There is no physical event that happens when they can really sit back and relax. As long as they are drenched in the scum of Maya, life is a never ending puzzle. Look at your own life and analyze it. Childhood was eaten by youth. You didn't even realize how or when that happened. Youth is eaten by old age which in turn is eaten by death. Your entire life is an ever changing phenomena. Change happens at every moment of your life. You never look the same as before.

During this process of change there is a continuous depletion of one thing which will never come back – the depletion of the wealth of time. The depletion of the wealth of your breath (Swaas). The depletion of the wealth of your own life. Life is due to the Atma (soul's prescence in the body), it is the Amrit (Immortal God's Lifeforce Energy). So in a real sense depletion of life is the depletion of Amrit. With every moment this wealth is depleting and you are going closer to the physical death of your body. The body has to die. This body have been given to you with the great grace of the Almighty to :

- collect the Amrit and make yourself immortal,
- to do Bandgi and be one with Almighty,
- to get yourself relieved of this cycle of birth and death and achieve salvation,
- to realize your own self – self realization and discover the presence of God in your own self,
- to get yourself out of the loop of Maya (loop of reincarnation),
- to win over your mind,
- to win over the Maya,
- to get enlightened and come out of the darkness of the Kalyug (Age of Darkness),
- to sow the Naam and reap its unlimited rewards,
- to collect the biggest and highest eternal treasure of the Naam and merge in Naam,
- become Naam by yourself,
- to reach the Param Padvi and secure a place for yourself in the Dargah of Akal Purakh forever
- not waste this life merely in the worldly things.

As you age :

- it becomes more and more difficult to do Naam Japna,
- you become more and more drenched in the world of Maya,
- the net of Maya around you gets stronger and stronger,
- the scum of Maya gets more and more deeper around you,
- you get strangled by the shackles of Maya deeper and stronger,
- you are influenced by the five thieves and desires more and more.

Finally, by the time you become old and think, “Now I should start to work for spiritual progress,” you are very, very deep in the scum of Maya. That makes it very difficult for you to break the shackles of Maya.

Maya (Rajo and Tamo aspects) is the disease (Rog) and it makes the man diseased (Rogi). The effect of a whole life spent under the influence of Maya causes the old and aged body to deteriorate so much that it becomes a house of sicknesses. In old age, all these mental and bodily sicknesses keep you busy in just looking after your bodily requirements. You will never be able to concentrate on Naam Japna.

In old age, the influence of Maya is so strong on your physical and mental health that it will become almost impossible to concentrate on Naam Japna. When the sickness becomes chronic it becomes very hard or difficult to cure it, and many a times it becomes incurable. It stays with the body until the end comes. So which is a wiser thing to do - to let the sickness become chronic or to work to cure it before it becomes chronic?

A new born child is totally unaware of the effect of the Maya and is completely healthy inside and out as far as spirituality is concerned. The Dassam Duvar (tenth gate) of a new born child is open and she is one with God until the Maya strikes her (around and after the age of two her sense of self and wants get stronger). After that happens then she starts to get drenched in the scum of Maya and continues to do so and develops all kinds of mental sicknesses with the age. Eventually these mental sicknesses (lust, anger, greed, worldly attachments, pride, hopes, wishes, desires, slander, gossip, cursing, vanity and thirst for power) become deeply entrenched. The mental sicknesses permeate her body, senses, actions and reactions. It effects her daily life and daily deeds. These mental sicknesses keep on building a dark scum of Maya around her and keep on dragging deeper by every breath in to the net of the Maya. These shackles of Maya become stronger and stronger with every breath. Eventually these sicknesses become chronic and are not easily curable. These mental sickness make her weaker mentally and physically. The organs of the body start to get effected by these mental sicknesses and become a source of bodily sicknesses. She becomes physically and mentally sick at all times. With a sick body and mind it becomes awfully difficult to do Bandgi (earning spirituality).

So what is the solution to the problem? What is the solution to keep yourself healthy spiritually and physically from birth to death? What is the way to keep yourself free of the mental and physical sicknesses all through your life? How can you lead a life that is :

- healthy and spiritual,
- full of eternal bliss,
- full of eternal joy and happiness,
- full of truth,
- serving the truth,
- delivering the truth,
- in Chad Di Kala (Spiritual Bliss),
- enjoying all the amenities of life,
- meeting your worldly and family responsibilities while achieving salvation,
- going to make you immortal and take you out of this cycle of birth and death?

There is only one solution and that is to nip the evil in the bud. The evil is Maya and the weapon to nip the Maya is Naam Japna and the bud is to do this from early childhood. However, it may sound impracticable but the truth is that prevention is better than cure. It is a lot easier to do Naam Japna at a young age. It becomes more and more difficult with age. When disease has not taken deep roots inside your body it will need only a small amount of Naam Japna medicine (Naam Daroo) to keep these mental sicknesses away. But in old age the dosage keeps on increasing. If not administered in early life it becomes unmanageable and so chronic that it becomes incurable.

As a child you are much more innocent and innocence is a great help in spiritual progress. With age innocence disappears and your own wisdom takes over. Innocence is divine whereas your own wisdom becomes an obstacle in your spiritual progress. As a child you are not into :-

- hatred and discrimination,
- the five thieves (anger, greed, lust, attachments and pride),
- hopes, wishes, desires, slander, gossip, cursing, vanity, thirst for power and so on.

So as a child your spiritual progress will be much faster than in old age. Due to the absence of these mental sicknesses, the Naam will go inside very easily and quickly within a very short period of time. Whereas the amount of effort increases tremendously as you get older.

So "NIP THE EVIL IN THE BUD" the earlier the better and easier. Never wait for retirement as being the time to Naam Japna. No, the younger the better and easier. We have seen it practically in our Sangat (congregation). The young kids go in to Smadhee (deep meditation) very fast whereas the older ones take much longer. Some of the young kids have gone into Smadhee the very moment they first came to the Sangat. However, most of the youngsters took a few weeks to get to that stage of Smadhee. But the old people never go into Smadhee.

A lot of people also worry about, "What will happen to my family if I start to do Naam Japna and dedicate myself to Seva (selfless service to others)?" This is nothing but a false illusion which keeps a large number of people away from doing Naam Japna. For those people we request very humbly that they read and understand the first verse of Sukhmani Sahib (Prayer of Peace). This explains the benefits of Naam Japna.

With Naam Japna you will start to reap all the benefits that are very kindly explained by Dhan Dhan Guru Arjan Dev Ji. With Naam Japna :-

- things will become easier for you,
- life will become more understandable and easy to handle,
- you will see a very good effect on the kids and family as well as friends,
- things will start to fall in place for you and so on.

Just do it now and start reaping the rewards right away. Encourage your family members and your children to do so too and let them also reap the rewards.

Dassan Das (Slave Of God's Slaves)

26. How Sants give Naam

Most people following religion are so busy doing their religious rules and regulations that hardly any of them seem to have personal experience of God. Why is that? Its because they have not been lit by an enlightened soul, like one candle lights another. Why not? Because meeting an enlightened soul was not in their destiny. However over time as most religious followers have not met anyone with spiritual experiences nor have they had spiritual experiences themselves, they soon start saying experiencing God is not required. Like my Dad said the other day, "I've taken amrit, I do seva and dont need to sit for hours doing bhagati and simran. I know Guru Gobind Singh ji will come and get me." And when you mention that Sants give Naam, he will say, "Well didn't I get naam when I took amrit?" To which I reply, "No you didnt, because your panj pyaray weren't lit themselves." Then he'll reply "The panj pyaray are just like 5 generals recruiting soldiers for the Khalsa army, they dont have to be saints." However, even people who do get amrit from Sants, dont get naam at the ceremony. Even those Sants only give naam to a very few close people, only the ones they think are worthy of respecting it. Because they know how hard it was to get naam themselves they dont give it away to easily. Read the following to understand more of this secret practise that is kept hidden from Sikh masses.

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During the past few months we have been reading the books written by some of the followers of Sant Baba Nand Singh Ji – Kaleran Waley (Nine Volumes) and books written by Sant Baba Waryam Singh Ji – Ratwara Sahib Waley (various books).

The books on the life of Sant Baba Nand Singh Ji's life are written by a very close Sangat member, who did Baba Nand Singh Ji's Sangat for a long time. It is very rare in Sikh Religion that a Sant Himself have written any books based on their own spiritual experiences or describing their own divinity and Bandgi related experiences to help the masses, but Sant Baba Waryam Singh Ji is such a soul whose discourses have been put in to book forms. He has also very kindly written on the discourses and His spiritual experiences (to some extent), which He was blessed during His Sangat with Sant Baba Ishar Singh Ji – Rara Sahib Waley.

The books written on the life of Sant Baba Nand Singh Ji and also the books written by Sant Baba Waryam Singh Ji are not merely books, but are a source of great inspiration for the truth seekers, which are enriched by their own physical and practical divine experiences and complete realization of the divinity at very high levels of spirituality and reflect the complete commitment, belief, trust, faith, devotional love in the Guru, Gur and Gurbani.

There is a lot of Divine Wisdom - Brahm Gyan disseminated through these books. Reading of these books of divine wisdom have strengthened and reinforced our beliefs, commitment, trust, faith and devotional love for the Guru, Gur and Gurbani as well as in our own self and in what we have done and what we have been doing on the Bandgi Marg, on the Sant Marg, on the Khalsa Marg.

Every verse of the Gurbani we hear or read, every page of these books we have read and continue to do so has enhanced and reinforced our commitment, belief, faith, trust and devotional love for the Guru, Gur, Gurbani as well as in our own self and what we have been doing on Bandgi Marg, on the Sant Marg, on the Khalsa Marg. SAT Marg, Satnaam Marg.

These Sants had an unbelievable belief, commitment, trust, faith, Sachee Shardha Sachee Preet and devotional love for the Guru, Gur and Gurbani and became Gurbani by themselves and this was the only and only reason for their spiritual progress and which took them to a very high levels of spiritual world and this is what they have preached for all their lives for the spiritual uplift of the masses. The social uplift is always a byproduct of the spiritual upliftment, whenever we get uplifted spiritually our life in general becomes better and better, our behavior improves, we restore to exercising truth in our daily life, we develop better habits and the divine qualities and so on.

Sant Baba Nand Singh Ji and Sant Baba Waryam Singh Ji are decedents of two of the Dhan Dhan Puran Khalsas (commonly known as Punj Pyare) of Dhan Dhan Shri Dassam Patshah Ji

Guru Gobind Singh Ji. Sant Baba Nand Singh Ji was blessed with the Gur Parsaad by Sant Baba Harnam Singh Ji (Puchowal) and Sant Baba Waryam Singh Ji was blessed with the Gur Parsaad by Sant Baba Ishar Singh Ji (Rara Sahib). Here is the hierarchy of Sant Baba Waryam Singh Ji Ratwara Sahib Wale:

1. Dhan Dhan Shri Dassam Patshah Guru Gobind Singh Ji
2. Dhan Dhan Sant Baba Bhai Daya Singh Ji – one of the Five Puran Khalsas blessed by Dhan Dhan Shri Guru Gobind Singh Ji
3. Dhan Dhan Sant Baba Shoba Singh Ji
4. Dhan Dhan Sant Baba Sahib Singh Ji Bedi Una Wale
5. Dhan Dhan Sant Baba Bhag Singh Ji
6. Dhan Dhan Sant Baba Bir Singh Ji Naurangabad
7. Dhan Dhan Sant Baba Maharaj Singh Ji and Dhan Dhan Sant Baba Khuda Singh Ji
8. Dhan Dhan Sant Baba Ram Singh Ji were the Disciple of Dhan Dhan Sant Baba Maharaj Singh Ji)
9. Dhan Dhan Sant Baba Karam Singh Ji Hoti Mardan
10. Dhan Dhan Sant Baba Aya Singh Ji and Dhan Dhan Sant Baba Attar Singh Ji
11. Dhan Dhan Sant Baba Bhagwan Singh Ji were disciple of Dhan Dhan Sant Baba Attar Singh Ji
12. Dhan Dhan Sant Baba Kishan Singh Ji were disciple of Dhan Dhan Sant Baba Attar Singh Ji
13. Dhan Dhan Sant Baba Ishar Singh Ji Rara Sahib were disciple of Dhan Dhan Sant Baba Attar Singh Ji
14. Dhan Dhan Sant Baba Waryam Singh Ji Ratwara Sahib were disciple of Dhan Dhan Sant Baba Ishar Singh Ji Rara Sahib
15. Dhan Dhan Sant Baba Jathedaar Mohinder Singh Ji Rara Sahib Jarg is the disciple of Dhan Dhan Sant Baba Ishar Singh Ji Rara Sahib
16. Dhan Dhan Sant Baba Bhupinder Singh Ji Rara Sahib Jarg (currently serving the Sangat) is the disciple of Dhan Dhan Sant Baba Ishar Singh Ji Rara Sahib

All these Maha Purakhs were very highly enlightened souls they were, however, Gurbani says:

Braham Gyani Sad Jivey Nahi Martaa

Their presence can still be felt as we feel and have Darshahs of the Guru Sahibans, Puran Braham Gyanis, Puran Khalsas and Param Padvi merged in Akal Purakh. Our head will always and forever remain under the Charan Dhool (foot dust) of these Sada Suhagans. We are thankful a zillion times with every breath of ours to them for there unbeatable and unmatched contributions in uplifting the spiritual levels of the masses, for giving Mukti to a large number of souls, for their Naam Ki Kamai, for their Maha Parupkaar, for absorbing the Kood and give divine light and divine wisdom to the masses, show the path to Sach Khand to the masses, spread the message of the Guru Sahibans and the Akal Purakh for the upliftment of the spiritual and general character of the masses.

We would like to share some of the information with the Sangat which is based on the study of these books, it might help understand and answer some of the questions that you might have in your minds. One such question which has popped up many a times in our mind and which might have popped up in your minds as well is:

How the Process of Naam Daan or Gur Parsaad Daan or Gur Parsaadi Naam Daan worked in the Sangat of these Maha Purakhs?

Before and while reading these books, this question have always been there at the back of our mind. The process of Naam Daan as we understood from Sant Baba Nand Singh Ji and Sant Baba Waryam Singh Ji was as follows:

STAGE 1

To the new comers (let us assume that you are a new comer) who has realized the importance of the Naam, Bandgi and Seva in this human life span and has become interested in doing Bandgi they will always ask and find out what exactly are you doing as far as the Nitnem is concerned. Or what Nitnem you do and depending upon your answer and after talking to you they will advise you to start doing the Nitnem regularly. By Nitnem they will mean Panj Bani Paath in the morning and Vaheguru Simran to some people those who are very regular in their Nitnem. The stress will be on doing the Nitnem and be proficient in doing the Nitnem without a break for a long period of time ranging from a year to several years. They will also advise to come in the Sangat as much as they can. In fact the effect of coming in the Sangat will be much more than probably being regular in Nitnem. The Sangat of a Braham Gyani is very rewarding spiritually, it has a very deep effect on a lot of people and they get more and more committed to believe, trust and faith in Guru, Gur and Gurbani. Obviously when the word of such an enlightened soul will be earned by you it will uplift your spiritual level.

STAGE 2

When you follow their instructions diligently for becoming proficient in Nitnem for as long as you were told by them to do so and with your frequent visits to their Sangat, which will enhance

your commitment, belief, faith, trust, devotion and love for the Guru, Gur and Gurbani and you will start to feel the thirst for the Naam then they will ask you to take the Khandy Ki Pahul given by the Panj Pyare.

These Panj Pyare will be the Gursikhs from their Sangat blessed by them with the Gur Parsaad and who are very advanced in their spiritual levels and Bandgi. One thing very important to mention here is that there is no indication that these Maha Purakhs directly involved themselves in the preparation of the Khandy Ki Pahul but for sure this Khandey Ki Pahul must be blessed by these Maha Purakhs. However, Guru Gobind Singh Ji who Himself was Nirankaar Roop Puran Sant Satguru a Puran Braham Gyani Amrit Ka Dataa, prepared the Khandy Ki Pahul by Himself and blessed the five souls with the Padvī of Puran Khalsas, who became Puran Braham Gyanis with this Gur Parsaad, the Guru then called them the Khalsas and by virtue of being Khalsas, the Guru gave them the status of Satguru and then bowed before them to show His respect, devotion and love for the Khalsa.

But please always remember one thing which is very important that these five souls gave their head to the Guru, they gave their every thing to the Guru, this is called complete surrender, and look at the Guru Himself, what He did, He sacrificed everything He had for the sake of the Dharam, to protect the masses, to the Naam, to the Seva of the humanity, to the seva of Akal Purakh, and set a new standard of the sacrifice by giving the lives of His father – Shri Guru Tegh Bahadur Sahib Ji, His four Sahib Zadas, and everyone else in the family including Himself, thus setting this new standards for the Khalsa.

So the Khalsa is a very high spiritual state of a soul where there remains no difference between the Khalsa and the Guru and Akal Purakh, all these entities become one and merge in each other completely. The Khalsa is the one who have won over Maya completely, who is in fact served by the Maya, the Panj Doots (Kaam Krodh Lobh Moh and Ahankaar) and has no desires left, have Puran Param Jyot Parkash in His Hirda, is a Sada Suhagan with all the divine qualities, has Naam in the Hirda, has all the seven centers of spiritual energy activated, all the divine doors opened, has the Naam in the Rom Rom going on continuous basis, has achieved the Anhad Shabad music in the Dassam Duaar, who drinks the highest Amrit – Atum Rus on a continuous basis, has become Amrit Ka Dataa by virtue of all these enhancements in his spiritual status and only such a soul can give the Amrit to others or can prepare the Khandy Ki Pahul. So it will definitely be very blissful to take Khandy Ki Pahul prepared under the Chattar of such Maha Purakhs.

During the Pahul taking you will be normally given the Gurmanter - Vaheguroo by the Panj Pyare as well as told to do Mool Manter Jaap as a part of your Nitnem.

STAGE 3

After following the instructions of the Panj Pyare for a fairly long time, depending upon your dedication and your spiritual state, which can run in to several years and with a consistent and constant participation in their Satsang and being close to these Maha Purakhs when you request for the Gur Parsaad of Naam Daan and many a times with repeated requests, they will advise you to do Mool Manter Jaap for a long time.

Sant Baba Ishar Singh Ji used to give 125,000 Mool Manter Jaaps (3240 per day – 30 Mala of 108 per day) to be done each month for several months and in some cases several years, normally he would tell you to do it for six months, and then would ask you to repeat it for another six months or more before He will consider you for the Gur Parsaad of Naam Daan.

By the time the person is ready to receive the Gur Parsaad of Naam Daan he has done already cleaned up himself from inside out and learned to live in a discipline or Maryada of these Maha Purakhs, and only such people who have become very proficient in meeting His standards will be given the Gur Parsaad.

The idea behind doing so is that by such time the person has fully prepared himself for handling the Gur Parsaad of Naam, he has achieved a very good degree of control over his mind and will not be distracted by doubts, delusions or illusions, he is fully prepared to absorb the Gur Parsaad, he is fully prepared and have developed the patience to handle the rewards of the Gur Parsaad. In other words the person is fully trained to perform the job of absorbing the Gur Parsaad of Naam Daan and the possibility of backing out or turning his back is practically reduced to zero. There will be very few such souls who will reach that level of performance and be ready to get the Gur and absorb the Parsaad of Naam Daan in their Sangat.

Sant Baba Ishar Singh Ji used to give an example in His Sangat that the milk of the lioness can be saved only in a gold utensil, the milk of the lioness is so strong that its acidic properties will destroy utensils made of any other metal, similarly the Naam is so powerful that it will not be contained in a soul that is not ready to receive it.

Sant Baba Waryam Singh Ji did Sangat of Sant Baba Ishar Singh Ji for 30 years (1935-1975) and he was very close to Sant Baba Ishar Singh Ji blessed with the Gur Parsaad. In May of 1975. Just before His (Sant Baba Ishar Singh Ji) trip to England which commenced in May of 1975, when Sant Baba Waryam Singh Ji requested Sant Baba Ishar Singh Ji to bless some of the Sangat of U.P. (Uttar Pardesh – state of India where Sant Baba Waryam Singh Ji used to own agriculture land and had agriculture business) with Gur Parsaad of Naam Daan after their completion of Mool Manter Jaap millions of times, at this time Sant Baba Ishar Singh Ji told Sant Baba Waryam Singh Ji to give Naam Daan to the Sangat by Himself, which means that Sant Baba Ishar Singh Ji was authorizing Sant Baba Waryam Singh Ji to give the Gur Parsaad to the Sangat, at this Sant Baba Waryam Singh Ji declined to do so by saying that He is not capable of taking all the sins of these Sangat on Himself and so He requested back to Sant Baba Ishar Singh Ji to give the Naam Daan to the Sangat by Himself.

At this time Sant Baba Ishar Singh Ji said that He (Sant Baba Waryam Singh Ji) can take His body (Sant Baba Ishar Singh Ji's) and load all the sins of the Sangat on His (Sant Baba Ishar Singh Ji's) body, which basically means that Sant Baba Waryam Singh Ji was not ready to absorb the Kood (falsehood) and sins of the Sangat that He was requesting to be given Naam Daan by Sant Baba Ishar Singh Ji even after doing Sangat of Sant Baba Ishar Singh Ji for 30 years and also probably He (Sant Baba Waryam Singh Ji) wanted to give all the Wadyaaee – praise to Sant Baba Ishar Singh Ji, unaware of the fact that He (Sant Baba Waryam Singh Ji) is seeing Sant Baba Ishar Singh Ji for the last time. (Sant Baba Ishar Singh Ji left His body in the August of 1975 during His England trip) and will have to take up the responsibility of giving Naam Daan to the Sangat anyway.

This means that whenever a Sant gives the Gur Parsaad to a person, He takes full responsibility and have to absorb all the poison and sins of the person He is giving Naam Daan. That is the job of a Sant, to absorb the poison and give Amrit to others; Jee Daan is the highest Daan, it is the highest level of the Daan:

Jan Parupkari Aaye,
Jee Daan Dey Bhagti Layan Har Siu Leyn Milaye;

Giving the Gur Parsaad of Naam Bandgi and Seva is the “Jee Daan” and it is the highest level of the Daan, there is no donation better than this donation, and that is what a Puran Sant does, and after getting this Daan if the disciple backs out and becomes Beymukh (traitor to the Guru) and does Nindya (slander) of such a soul who has given the highest Daan then nobody can protect Him from going to the hell.

STAGE 4

The above words show that how difficult it is to get Gur Parsaad of Naam Daan as well as how difficult it is to give Gur Parsaad of Naam Daan. When these Maha Purakhs gave the Gur Parsaad of Naam Daan, they made the people work very hard for a long period of time. During this period of time only the ones who are really worth the Naam Daan are left. All the others are filtered out to be blessed at a different time in time and space according to their Karni. They didn't give Naam to each and every one who came in their Sangat, there were few selected ones who really deserved the Naam Daan based on their Karni, dedication, faith, trust, commitment, belief, devotion and love for the Guru, Gur and Gurbani. Out of these few only one could succeed these Maha Purakhs or sometimes two or at the most three to carry on the Naam Ki Seva at their level.

We hope this will make you understand this subject and how fortunate we all are to be blessed with the Gur Parsaad of Naam.

Dassan Dass (Slave Of God's Slaves)

27. Understanding Of Naam - Anmolak Rattan

What is the reason for the slow spiritual progress of the masses? Why don't people understand the importance of Naam and Naam Simran in this age of darkness? Why don't people understand the meaning and purpose of this human life? Why don't people take the Gurbani as the word of God and follow it?

There is a very famous story of Dhan Dhan Nirankaar Roop Shri Guru Nanak Dev Ji: Bhai Sahib Ji Bhai Mardana Ji asked Guru Nanak Patshah Ji the same questions, "Why in spite of Guru Nanak's repeated preaching, why don't people understand the importance of the Naam?"

Nanak Naam Amola Keem Naa Koi Jaaney;
Nanak : Naam is priceless, no one knows its worth.

There are a lot of people who used to come to their Sangat but still did not understand the meaning and importance of the Naam. Bhai Mardana Ji was surprised at this, even though the Puran Sant Satguru Nirankaar Roop Dhan Dhan Shri Guru Nanak Dev Ji was preaching so hard all over the world (it is truly believed according to Bhai Gurdaas Ji's writings that Guru Nanak Patshah Ji went all over the world to preach the SAT, He was capable of communicating with people from all over the world, he had the superpower to understand any language and communicate back with the people of various parts of the world).

At this point Guru Nanak Patshah Ji told Bhai Mardana Ji that it will be explained to him with a actual physical and practical incident. So one day after traveling a long distance when they got tired and hungry they stopped, Bhai Mardana Ji was very hungry and there was nothing to eat, so Guru Nanak Patshah Ji dig the earth a little bit with his foot thumb and took out a diamond like looking stone and gave it to Bhai Mardana Ji and told him to go and buy some food by selling this piece of stone. Bhai Mardana Ji obeying his Master went in to the town to buy some food by selling this piece of stone. To Bhai Mardana Ji this just looked like a piece of stone and nothing very expensive. He entered the town and stopped at a vegetable and fruit shop. He showed this stone to the shop keeper and asked him what can he buy with this stone? The shop keeper told him that it is just a good looking stone and nothing very expensive and that he could give only two radishes for it. At this Bhai Mardana Ji thought "Guru Nanak Patshah Ji gave it to me so it can't be that cheap and must be something very precious."

He decided to try it at another shop of sweets. This shop owner offered Bhai Mardana Ji only a pound of sweets for this stone which was better then the two radishes. But, Bhai Mardana Ji was again surprised and didn't want to trade this stone for just a pound of sweets. He went to another shop where the cloths were sold and offered to sell this stone. The cloth merchant thought that it is a good looking stone and that he could give two yards of cloth in exchange. At this point Bhai Mardana Ji was still not satisfied and became more curious to explore it further so he decided to take it to a jewellers shop. The jeweller offered him ten rupees, which was a lot more than two radish, or one pound of sweets or even two yards of cloth and when he was offered ten rupees he was a little surprised too and thought again that since Guru Nanak Patshah Ji have given him this must be a very expensive thing. His belief got stronger about the price of this stone so he decided to explore it further and tried to find the best diamond dealer of the town.

This diamond merchant's name was Salis Rai. Mardana ji went to Salis Rai's shop and enquired after him. Now look here how Salis Rai's fortune turned around, how his "Purbley Janam Key Ankur" (Great good fortune to meet the Satguru written by God from previous lives) appeared in time and space. Salis Rai was a diamond merchant of a very high level and had the ability to recognize very expensive diamonds. When Salis Rai looked at the diamond he just kept gazing at it, he had never seen a diamond like that before. He had been a diamond merchant all along

his life and never had seen anything like this before. He asked his servant to bring one hundred rupees just to pay the fees of just getting a chance to look at it!

Salis Rai bowed before this very expensive diamond, the price of which is unknown to him, with one hundred rupees donation just to look at it. At this Bhai Mardana Ji was startled – two radish, one pound of sweets, two yards of cloth, ten rupees and now this stone is so precious that its price is unknown to the best diamond merchant of the town and that he is getting one hundred rupees from Salis Rai just for looking at it.

This was Guru Nanak Patshah Ji's wonderful act to teach Bhai Mardana Ji that there was only one person in the entire town who could understand the importance of this diamond. Bhai Mardana Ji was now curious to know the price of this diamond, but Salis Rai was unable to tell him the price. But to arrive at the price he said he would have to call a meeting of all the top diamond merchants of the country.

Salis Rai was so startled by the diamond that he asked Bhai Mardana Ji, “Where did you get this diamond?” Bhai Mardana Ji told him the whole story as to how Guru Nanak Patshah Ji gave him this stone to buy some food. When Salis Rai heard about Guru Nanak Patshah Ji in his town he was filled with eternal joy. The moment he heard about Guru Nanak Patshah Ji's presence over there Salis Rai was enlightened from inside and out. He was blissed out right away. His life turned around right away. He asked Bhai Mardana Ji to go back to Guru Nanak Patshah Ji and he would come for the Darshan of Guru Sahib and be blessed with their divine blessings, with the Gur Parsaad and serve them with the food.

Bhai Mardana Ji returned to Guru Nanak Patshah Ji and told him the whole story from two radish to one hundred rupees given by Salis Rai just to have Darshan of this diamond. Guru Nanak Patshah Ji told Bhai Mardana Ji that this is how and why people don't understand the importance, price and meaning of the Naam Rattan (Jewel of Naam). There was only one Salis Rai who could recognize it and got blessed with the Gur Parsaad (God's Graceful Naam) after he met Guru Nanak ji.

There are four kinds of people that exist in this world on the scale of spirituality – Sach Di Takdi:

1. ATHIESTS

The first kind of people which form majority of the population (75%) are the ones who are not at all aware of the real purpose of their human life. Their life is based on "one life to live, just enjoy it with all the worldly comforts". These people will never or rarely remember God. These kind of people are called "NASTIK" (Athiest) – they don't believe in the existence of God and are always absorbed in the Tamo Birti – Kaam Krodh Lobh Moh Ahankaar. Such people are also called Tamo Guni since all their actions and reactions deeds are deeply guided and performed under the Tamo Guns of Maya.

Overall Maya has a very deep effect on their day to day life, they will go to any extent to make their own self happy with the worldly comforts. These people are also called Paamer in Punjabi.

2. WORLDY ENJOYERS

The second kind of people are called Bhogi (enjoyers) and they form 23% of the population. Such people are those who will come in the Satsangat once in a while when they get in to trouble or for the sake of meeting their demands from the God. They will come in to ask for meeting their personnel needs, to get any family issues straightened out and so on. They will occasionally participate in Dharam Karams (religious acts). One thing worth mentioning here is that the so called Dharam Karams – giving donations to charity, and other religious actions without Gur Parsaad of Naam, Bandgi and Seva: Dharam Karam Pakhand Jo Disey Sabh Jam Jagati Lootay – is all Pakhand (hypocrisy – doesn't get you to God) and doesn't go beyond Dharam Raj. That means it doesn't take you to the salvation state, you have to be reborn to pay for or enjoy the benefit of these Karams. But once you achieve the Jivan Mukti State – Salvation then these deeds don't mean anything, when you are fully enlightened and have achieved Puran Gyan Awastha and achieved the Param Padvi then all your deeds spiritually don't mean anything, at this stage all your deeds are true deeds and they are under direct Hukam.

But the Maha Purakhs still follow their Nitnem and keep a SAT Karni Uchee Suchee Karni to stay as an example for others so that people don't get misguided and keep following them. But once the Naam goes in to Hirda and Rom Rom – with Puran Bandgi and Puran Gyan Parkash then these Maha Purakhs just live for others and not for themselves and most of the times, in spite of being in the Sach Khand and Braham Khand they have to bring themselves physically in

the lower spiritual planes to interact with the people. The desires and their fulfillment is the objective of their (Bhogi) life, that is why they are called Bhogi. These people are also called Rajo Guni as they have a Rajo Guni Birti – their mind is absorbed mostly in meeting their desires.

3. SEEKERS

The third kind of people are called Jagyaasu (seekers of God). They candidates who have realized the purpose of their life to a good extent and want to work on getting the salvation. These kind of people form remaining 2% of the population. These are the ones who work towards getting the Gur Parsaad and work towards their Salvation. Such people are Sato Guni people and majority of their deeds are influenced by the Sato Birti – their deeds are mostly concentrated on doing Paath, Pooja, Dharam Karams, Simran and Seva and Bandgi and so on. Some of the fortunate ones and those who are predestined to be so will get the Gur Parsaadi Naam and will be absorbed in Bandgi and Seva and work towards their salvation with concerted efforts.

Some of them go in to Saram Khand and Karam Khand and so on and continue their Bandgi to reach the Param Padvi.

4. LIBERATED SOULS

The fourth kind of people are called Mukht Atma (liberated souls) – these are the people who have achieved the salvation and are Jivan Mukht. They can be called Sant, Bhagat, Braham Gyani, Satguru, Khalsa or Sadh. These people are fully absorbed in the Nirgun Saroop and achieved the Padvi. Such people are only one in tens of millions. Their job is to spread the message of the eternal truth and help others do Bandgi and achieve salvation. These people also help in uplifting the social behavior of the masses by disseminating the divine wisdom and helping people in their spiritual uplifting.

There is another very interesting story which will be helpful in understanding the effect of the nature of the masses with respect to the spiritual adherents. This story is from the Dassam Patshah Guru Gobind Singh Ji's Sangat.

Once some people from the Dassam Patshah Ji's Sangat asked Him that why some of the Sangat are very highly blessed and always in Chad Di Kala, some are less blessed and are off and on and don't feel as good as they should be doing and feeling always, these people feel good when they come in Sangat, and if they continue to do so they feel better, and some of them are like didn't gain anything or feel some improvement while sitting in Sangat and go back as soon as they leave the Sangat.

Guru Patshah Ji listened to the Sangat and said that He will demonstrate it physically how it works as far as the state of these persons is concerned with respect to their spiritual gains. He asked the Sevadaar Ji to bring three pots full of water, then he asked to put some Patasey (these are a sweet made of sugar) in one of the pot, put clay in the second pot and put a stone in the third pot and then asked the Sevadaar Ji to put all three pots in the open for some time. After a while Guru Patshah Ji asked the Sevadaar Ji to bring back all the three pots back. Then He asked the people who asked the question to come forward and asked them to:

1) Look at the pot in which Patasey were thrown in the water and separate the Patasey from the water, the Patasey had fully dissolved in water and could not be separated, the Patasey had lost their own identity and had fully been absorbed in water and nobody could see them in the water and they could not be separated from the water.

At this Guru Patshah Ji explained that the first kind of people are like Patasey who loose their own identity and get fully absorbed in the Guru, they completely surrender to the Guru and so the Guru takes them and absorbs them in Himself. Please keep in mind this is again a game of commitment, belief, faith, trust, devotion and love, these kind of people don't see any difference between God and the Guru: Nanak Braham Gyani Aap Parmeysur; Waho Waho Satgur Nirankaar Hai.

Once Guru Angad Patshah Ji was sitting with Baba Budha Ji, Bhai Bhagirath Ji, Bhai Munsukh Ji and some of the very close Sangat who have been very close to Guru Nanak Patshah Ji and were given the Gur Parsaad by Guru Nanak Patshah Ji. Guru Angad Patshah Ji asked this question to these Guru Key Pyare Ji, the question was: "What do you think Guru Nanak Patshah Ji is?" Bhai Bhagirath Ji said that "He is a Sant". Bhai Munsukh Ji also said that "He is a Sant". Baba Budha Ji said "He is a Braham Gyani" and when all of the three replied then they asked what did Guru Angad Patshah Ji thought of Guru Nanak Patshah Ji and the reply was: "Nanak is Nirankaar, He is the God Himself taken Avtar in the form of Nank on this earth, there is no difference between Him and Nirankaar."

At this Baba Budha Ji said to Guru Angad Patshah Ji: that is the reason why you became Guru Angad. Please keep in mind this is a golden rule and key to success and the highest compliance – Rehit to have full and complete trust and faith with devotion and love and see no difference between the Guru and God, and the one who carves this golden rule in his Hirda becomes Dhan Dhan such as Bhai Lehna Ji became Guru Angad Patshah Ji. There is only one such soul in tens of millions who realizes that level of divine wisdom and becomes Dhan Dhan.

2) Then the Guru Patshah Ji asked to separate the clay from the water in the second pot and keep it outside for a while. After some time sitting in the sun the water started to evaporate and eventually the clay got dried out and there was no moisture left in the clay. This explained the second type of people who come in the Sangat very regularly and do gain the spirituality but since they don't surrender completely and adhere to this compliance – Rehit of Tan Munn Dhan Sabh Saup Guru Ko, their gains are washed away after they quit coming to the Sangat and get distracted with doubts, delusions, illusions and Dubidha.

3) Then Guru Patshah Ji asked to take the stone out of the third pot and put it outside, the stone didn't take much time to get dry, it stayed wet for a few minutes and dried out very quickly. This explains the third kind of people who come in the Sangat and do gain some spirituality but as soon as they leave the Sangat they are blank again and nothing is felt or experienced by them. The nature of the people as described above is formed on the basis of their Karams – deeds from the previous lives, their destiny is build by their own deeds, the person with loads of Bandgi in their previous lives go in to the first category and get absorbed in the Gur and Guru like Pataasey in water and can't be separated, and out of these very fortunate ones there is a rare soul, one in tens of millions who reaches the highest level of Puran Braham Gyan and merges in Akal Purakh and becomes one with Him and called Mukht Atma.

The next set of people need to accumulate more Bandgi and Seva with Sat Karams to be born again in the first category. The third set of people need to work a lot more towards their goal of salvation, so they need to do a lot more Sangat, Naam and Bani, Sat Karams and Dharam Karams to get uplifted in to the higher categories in the coming lives and eventually reach the salvation.

So this is the game governed by your own destiny and always keep in mind that you build your own destiny: Jeha Beejey So Luney Karma Sandra Kheyt – in the field (land or earth) of Karams whatever you sow so shall you reap, your life is like a land of Karams, every step you move on this land of Karams by way of your deeds you sow the seed of good or bad, Sat or Asat Karams

and whatever you sow so shall you reap, so the compliance of the Sat Karams is the real compliance because the Sat Karams are not influenced by the Rajo and Tamo Birti and are conducted under the Sato Birti and once you start building your Sato Birti and continue to do so you will continue to sow the seed of the Sat and eventually you will be lifted up and given the Gur Parsaad of Naam Dhan, the highest eternal treasure, and then you will start sowing the seed of Naam, which will eventually make you a Suhagan and then a Sada Suhagan.

Dassan Das (Slave Of God's Slaves)

28. RadhaSoami and SatNaam

Question: I wonder if you would talk about our home in Sach Khand [True Heaven or Plane]?

Master Kirpal: Suppose you've seen a beautiful building or the palace of a king somewhere, and then you go to some village made of mud huts... This is only an example. You may spend some time in the astral, very little in the causal, nothing more. These are matters to be EXPERIENCED. But it is in Sach Khand, or Sat Naam that God comes into full expression. That can only be experienced in the spiritual planes. There are physical, astral, causal, and beyond them the spiritual planes. You can give a poor description of the astral and causal, to some extent, but the Beyond really cannot be understood -- in this language.

29. Difference Between Ik Onkar SatNaam and SatNaam

Question : In some articles Gurprasadi Naam is stated as being "Ik Oankar Satnaam", at other times Naam is stated as just "Satnaam". Which one should it be?

Reply : There is no difference in saying Ik Oankaar Satnaam or just Satnaam, when we say just Satnaam it is implied that it is Ik Oankaar Satnaam, this means that Ik Oankaar is the SAT and this SAT is the Naam, so Sat is the Naam of Ik Oankaar, so either way it is correct.

Dassan Das (Slave Of God's Slaves)

30. What is Naam?

There is a gross misunderstanding among the masses concerning what is the Naam, or what Naam means, or how and where the Naam can be obtained and what Naam should be used for meditation. The reason behind this situation is a result of the preaching practices used globally by the modern day preachers. This is another problem that has cropped up in the last 300 years after Dassam Patshah Ji, whereas in the times of the Guru Sahibans only the Gurus were the preachers, or the ones who were blessed with the Braham Gyan were the preachers, anybody could not become a preacher, only the ones who were blessed by the Guru Sahibans and achieved the Braham Gyan with Gur Kirpa were the ones who were authorized by the Gurus to preach. This means that only a Puran Braham Gyani can preach, the one who has the Tatt Gyan – Braham Gyan and have completed His Bandgi and reached the Param Padvi can preach because He has the Naam and only such a soul who has the Naam can give Naam to the Sangat and preach: Satgur Vich Amrit Naam Hai; Naam Amolak Rattan Hai Purey Satgur Paas; Santan Bin Aur Naa Data Bina; Sant Japaway Naam; so the one who is a Sant, a Puran Braham Gyani, a Puran Khalsa, a Satgur can only give Naam and nobody else can do so.

The next question is what is Naam. If you look more at Gurbani there is a lot more that explains the Mahima of Satnaam as follows.

SATNAAM TERA PARA PURABLAA

Paar Braham Parmeshwar is "SAIBHUNG", which means He is the Creator of Himself, He is a Self Creator - Jisne Apni Sajna Aap Kiti Hai, Self lighted - Apne Sahare Aap Parkashmaan Hai - Doesn't require any support. Akal Purakh - Paar Braham Parmeshwar first created Himself and then gave a Naam to Himself:

AAPINE AAP SAAJYEO AAPEE NE RACHYEO NAO

When did He create Himself, is a question which is not answerable, however, according to the Gurbani Paar Braham Parmeshwar is beyond time and space, He is infinite, has no boundaries, no limits - he is

Agam, Anant, Apaar and Beant. It is not possible for any human being to make an estimate, or for that matter even attempt to make an estimate of His capacity - His Agamtaa, Ananttaa, Apaartaa and Beanttaa.

KARTE KI MIT KI JANEY KIA

In the Mangla Charan of Jap Ji Sahib, the time of Self Creation is defined as Aad Jugaad - Aad Sach Jugaad Sach. Therefore, the time of Self Creation can only be said as Aad Jugaad, which also means Para Purblaa. So Paar Braham Parmeshwar - Almighty created Himself first and then gave a Naam to Himself - and what was this Naam ? If we search the divine knowledge - Braham Gyaan of Akal Purakh - Shri Guru Granth Sahib Ji, then we learn that this Aad Jugaadi and Para Purablaa Naam is SATNAAM:

KIRTAM NAAM KATHE TERE JIHVAA SATNAAM TERA PARA PURABLA A

According to Bhai Kahan Singh Nabha, SATNAAM is the Mool Mantra of GURMAT. SATNAAM is the pious Naam of Akal Purakh - Paar Braham Parmeshwar. In the Gyaan Saroop of Akal Purakh - Shri Guru Granth Sahib Ji, Mool Mantra, Beej Mantra or Maha Mantra has been defined as SATNAAM only. Guru Ram Dass Ji has urged the Sangat (in Dhanasri Raag) to recite - do Simran - of Aad Jugadi - Para Purblaa Naam of Akal Purakh - SATNAAM only:

***ICHCHA POORAK SARAB SUKH DATAA HAR JAKE VAS HAI KAAM DHENA
SO AISA HAR DHYAYIE MERE JIAREY TAA SARABH SUKH PAWE MERE MANAN
JAP MAN SATNAAM SADA SATNAAM
HALAT PALAT MUKH UJJAL HOI HAI
NIT DHYAIYE HAR PURAKH NIRANJNA***

Guru Ram Dass Ji is urging the mind to concentrate on the Naam SATNAAM, and by doing so - reciting SATNAAM - SATNAAM SIMRAN, the soul will be able to reach the Ultimate - complete happiness -

complete silence, both here in the current life and after the life ends. In another Shalok Guru Ram Dass Ji has explained that SATNAAM is NIRBHAO - Fearless - (Jis Nu Koi Bhau Nahi Hai, Jo Nidar Hai, Jis

Nu Kise Da Koi Dar Nahin Hai - Rest everything is fearful, the entire universe is in fear - Baki Sabh Shrishti Bhau Vich Hai, He is the only one who is free from all the ties - Jo Sare Bandhana Tu Mukh

HaI), NIRANKAAR - no shape and according to the Mool Mantra these two qualities belong to Shri Akal Purakh - Paar Braham Parmeshwar only:

NIRBHAO NIRANKAAR SATNAAM

Bhai Gurdass Ji has also thanked Guru Nanak Dev Patshah for His contribution of SATNAAM, for bringing Mool Mantra on this earth from the Dargah, in his vaars (First Vaar First Pauri), SATNAAM can help us come out of the cycle of life and death and we can achieve salvation - Jivan Mukti.

NAMASKAAR GURDEV KO SATNAAM JIS MANTRA SUNAYEA BHAVJAL VECHON KADH KE MUKT PDARATH MAHI SMAYEA

Pancham Patshah Shri Guru Arjun Dev Ji has very clearly explained in 16th Ashtpadi of Sukhmani that Paar Braham Parmeshwar has no shape, sign or color, He is beyond these three attributes of Maya. This means anything that has a shape, sign and color is the Maya. His Naam is SATNAAM, and only that person will be given His Naam - SATNAAM, who is blessed by Himself with His Kirpa, and only on whom He will be pleased.

ROOP NAA RANG NAA REKH KICHU, TRAI GUN TE PRABH BHINN TISE BHUJAYE NANKAA JIS HOWE SUPARSANN

SATNAAM is the priceless diamond, it is such a unique jewel whose price can't be determined, because there is no price for the Naam, it is infinite. This priceless diamond is planted and instituted by Akal

Purakh Himself in the heart of a Param Padvi Braham Gyani (Sada Suhagan) through the Dargahi Sajnaa (ceremony). Such an enlightened soul is then filled with all the divine and spiritual powers and then

decorated by the Akal Purakh as a Puran Satguru in His Dargah. At such an elevated level of spirituality Nirgun and Sargun becomes one, where both the ends (Nirgun and Sargun) are tied together, and there remains no difference between the Bhagat and Paar Braham. Such Parm Padvi great souls are omni present like God Himself. Only such a Puran Satguru is authorized by Paar Braham to give Naam Daan to the Sangat - Satgur Sikh Ko Naam Dhan De. When such a person (with Gurkirpa) puts His hand on the forehead and blesses anyone with Naam - SATNAAM, then all the doors (Bazaar Kpaat) of such a lucky individual are opened, and Naam gets planted in the mind and hirda. Such human beings are considered very lucky - Braham Gyani Ka Daras Wadbhagee Paayie, Braham Gyani Ko Bal Bal Jaayie - and they very easily complete their spiritual pilgrimage under the Chattar and blessings of such a soul.

NAAM AMOLAK RATTAN HAI PURE SATGUR PAAS SATGUR SEVE LAGYEA KADH RATTAN DEVE PARGAAS

This Anmolak Rattan - priceless diamond - SATNAAM was planted in Guru Nanak Patshah's Hirda by Akal Purakh through Dargahi Saajnaa (ceremony), then Guru Nanak Patshah planted this priceless diamond in Guru Angad Patshah Hirda, and then Guru Angad Patshah planted SATNAAM in Guru Ram Dass Patshah's Hirda and so on this priceless diamond went all the way to Dassam Patshah, making each one of them a Puran Satguru - a Puran Braham Gyani - decorating all of them with Param Padvi. Mathra Bhutt felt this priceless diamond - SATNAAM

in Guru Ram Dass Ji's Hirda and wrote:

SHREE SATNAAM KARTA PURAKH GURU RAM DASS CHITHI VASSEH

Paar Braham's Para Purblaa Naam - SATNAAM is the treasure of all and complete happiness and peace. SATNAAM is Gurparsadi, and is given only by a Puran Satguru, Puran Sant and a Puran Braham Gyani Maha Purakh. The Gurparsadi Naam obtained from such an enlightened soul only can bring peace, calmness, contentment, commitment and belief in the mind of a person and opens all the doors - Bazzar Kapaat, puts him on to the way to salvation, otherwise no matter whatever we do to gain spirituality, nothing happens. This is the reason why most people remain frustrated and stay in Dharam Khand and below it for ages together.

SATNAAM PRABH KAA SUKH DAEE, VISHVAAS SAT NANAK GUR TE PAYEE

Most of the preachers preach the Gurmantra Shabad “Vaheguru” to the masses. Shabad “Vaheguru” signifies the Mahima of Akal Purakh, it signifies the Mahima of the Naam – Sat Naam, Shabad Vaheguru is not the Naam by itself, it is the praise of Naam – Sat Naam. Bhai Gurdaas Ji have given it the noun of Gurmantra: Vaheguru Gur Mantra Hai Jap Haumai Khoyee; but nowhere in Gurbani Shabad Vaheguru have been signified or described as Naam.

kaal kalam hukam haath kahhu ka-un mayt sakai ees bamm-yu ga-yaan Dhayaan Dharat hee-ai chaahi jee-o.

sat saach saree nivaas aad purakh sadaa tuhee vaahiguroo vaahiguroo vaahiguroo vaahi jee-o. (Page 1402)

The Bhatt's have sung the Mahima of Dhan Dhan Chauthee Patshahi Shri Guru Ram Dass Ji in their Bani. When the Bhatt's went to have Darshan of Dhan Dhan Guru Ram Dass Ji they had certain imaginations about the Roop of God in their mind, and by the eternal blessings of Dhan Dhan Paar Braham Parmesar and Dhan Dhan Shri Guru Ram Dass Ji, these Bhatt's were able to see Dhan Dhan Shri Guru Ram Dass Ji in the same Roop (Krishan, Vithal or whatever they had in mind). At this point they uttered these words in praise of Dhan Dhan Shri Guru Ram Dass Ji. Let us look at the meaning of these divine words, in which the Bhatt's have described the Mahima of Dhan Dhan Shri Guru Ram Dass Ji:

The Guru is so great that the time and space is under His control, nobody can abolish Guru's Hukam, even Shiva and Brahama long for adopting the divine knowledge – Braham Gyan of the Dhan Dhan Guru because they want to become like Him, the Guru is beyond comprehension of a common person, He is strange, His deeds are very surprising, He can do wonders with His spiritual powers, He is completely truthful, He is Truth Himself, He serves the Truth – and what is the Truth – Dhan Dhan Paar Braham Parmesar, He is absolutely Stable, Maya lives under the

feet - Charans of the Guru, the Guru is the Aad Purakh – God Himself, and is always indestructible, the Guru can never be distracted, means He has won over Panj Doots, Asa, Trishna, Mansha, He is the one who has won over His mind. And so the Shabad Vaahi Guru– means the appreciation of such qualities of the Guru which make Him no different than the Almighty Himself as explained by the Bhutts in praise of Dhan Dhan Shri Guru Ram Dass Ji, because the Guru is His Roop, there remains no difference between the Guru and Akal Purakh. Therefore, the Shabad Vaahi Guru has been sung in praise of Dhan Dhan Shri Guru Ram Dass Ji, and the praise of the Guru is same as praising the Almighty, because there is no difference between the Guru and God, and also the Almighty loves the Mahima of His Bhagats. The Shabad Vaahi means super, great, surprising, enlightening, enjoying, eternal, highlights all the divine qualities of the soul, and the word Guru pertains to Dhan Dhan Shri Guru Ram Dass Ji, who was a Puran Sant Satguru, a Puran Braham Gyani, a living God on this earth.

Dassan Das (Slave Of God's Slaves)

31. Radha Soami Inner Sound - Comment By Dassan Das

{ "Spread the Fragrance of God's Love" -- Sant Rajinder Singh }

Inner Seeing and Hearing: We Use Two Different Techniques of Meditation

I tell you truly, your body was made not only to breathe, and eat, and think, but it was also made to enter the Holy Stream of Life. And your ears were made not only to hear the words of men, the song of birds, and the music of falling rain, but they were also made to hear the Holy Stream of Sound. And your eyes were made not only to see the rising and setting of the sun, the ripple of sheaves of grain, and the words of the Holy Scrolls, but they were also made to see the Holy Stream of Light. (Essene Gospel of Peace, Volume Four, by Edmond Bordeaux Szekely)

In the beginning was the Word, the Word was alongside JAH, and the Word was JAH.
(Ethiopian Bible, Yohannis [John's] Gospel)

Jesus said, "Whoever drinks from My mouth will become like Me; I Myself shall become that person, and the Hidden Things will be revealed to him." (Saying 108, Gospel of Thomas)

According to Rabbi Simeon, the "Voice of the trumpet (shofar)" is the "Word which proceedeth out of the mouth of the Lord", by which "man lives". It is greater and stronger than all lower voices. On it depends all; it is called "great Voice", and also a "still small Voice", i.e. a clear though tiny light which illumines all things, but a "still Voice" also because men must be filled with awe and silence to hear it. (Book of the Zohar, Kabbalah)

For as it is written, in the beginning was the Sound, and the Sound was with God, and the Sound was God. I tell you truly, when we are born, we enter the world with the sound of God in our ears, even the singing of the vast chorus of the sky, and the holy chant of the stars in their fixed rounds; it is the Holy Stream of Sound that traverses the vault of stars and crosses the endless kingdom of the Heavenly Father. It is ever in our ears, so do we hear it not. Listen for it, then, in the silence of noontide; bathe in it, and let the rhythm of the music of God beat in your ears until you are one with the Holy Stream of Sound. (Essene Gospel of Peace, Volume Four, by Edmond Bordeaux Szekely)

I am the Word who dwells in the ineffable Voice. I dwell in undefiled Light..... I am the Sound. . It is I who speak within every creature... (Trimorphic Protennoia -- Sethian book in, The Nag Hammadi Library)

I am the Light that shines forth, that gives joy to the souls. (Gnostic Hymn of the Pearl in, The Acts of Saint Thomas in India)

When I was taken by the eternal Light out of the garment that was upon me, and taken up to a holy place whose likeness cannot be revealed in the world, then by means of a great blessedness I saw all those about whom I had heard.....I turned to myself and saw the Light that surrounded me and the Good that was in me, I became divine. (Book of Allogenes, The Revelation of the Unknowable God, Karen King, Polebridge Press)

Keep your soul absorbed in the Melody (Dhun);
Quench your thirst by drinking the nectar of the Shabd. (Swami Ji)

Hearing the Shabd Dhun in the heavens,
my soul was wonderstruck. (Swami Ji Maharaj, Sar Bachan Poetry)

Pierce through the six chakras and go upwards -
Listen to the Divine Melody arising there.
Through the Melody, the turbulent mind is quieted.
Know this to be the only way your practice will bear fruit.
(Sant Namdev)

Note:

"Simran" is a term for the practice of repeating sacred names while gazing into the darkness for the manifestation of the Divine Light during meditation practice.

"Bhajan" is the practice of listening in the silence for the inner Sound during Shabd Meditation.

Question: What should we do if we are doing simran, but the Sound starts to come in; or we are doing bhajan, but we start seeing Light within?

Sant Rajinder Singh: When we meditate, we use two different techniques of meditation: meditation on the inner Light or simran practice, and meditation on the inner Sound or bhajan practice to hear the sweet symphonies of the Sound of God. When we do the Sound or bhajan practice, we may hear many different types of Sounds, which can include small bells, a big bell, the conch or shell, thunder, drums, veena, bagpipes, flutes, and other Sounds within ourselves.

These Sounds that we hear or the Lights that we see in the beginning are all reflections of the Sounds and the Lights of the inner regions.

If we are doing the bhajan practice and hear the Sound Current, we should keep our attention on the Sound. We should not do simran while listening to the Sound Current. Simran, or the repetition of the five Holy Names of God, is done when we are doing meditation on the Light of God. If, while doing bhajan, we see Light we should not pay attention to the Light, but keep focusing on the Sound we hear coming from the right side.

When we do the bhajan exercise to hear the Sound we do not repeat simran because the Sound Current will grab our attention automatically and lift our soul up. When we do bhajan, we should not go after the Sound. We should listen to the Sound that comes to us from the right side. It actually is coming from above, but since we are used to hearing from the right side or the left side, to us it seems like the Sound is coming from the right side. That Sound is going to lift us up. We should keep our attention focused on the Sound, which will automatically raise us up.

Also, if we are doing bhajan and start seeing the Light, we should not pay attention to the Light. Rather, we should continue to concentrate on the Sound Current that we hear.

If we are doing simran, and start hearing the Sound Current, we should not listen to the Sound but stay focused on the Light.

We also should not break our meditation and switch from one to another if Light comes in during bhajan, or Sound comes in during simran. We should stick with one practice for the length of time allotted to it. We should focus on the Sound during bhajan, and on the Light during simran. In this way, we can perfect both practices by staying concentrated on the one we started to do. But we should spend time in both practices each day.

Q: Can we hear the Sound Current when not doing bhajan?

Yes, many times we do hear the divine Sound Current even when not doing the bhajan practice. When we are walking around, or when we get up in the morning, depending on the state or development of our soul, we might hear the Sound Current. If some inner Sound is coming during the day when we are not in the bhajan practice, let it continue. It is not going to distract you.

Q: If I am doing simran and I hear the inner Sound, what should I do?

There are times when we sit for simran that we hear the divine Sound Current. Why? The Sound Current is going on all the time within us. But we should not pay attention to the Sound during the simran practice. If the Sound comes during the simran or Light practice, do not focus on it; rather, keep your attention on the Light during the meditation on the Light.

Q: I wonder if you would talk about our home in Sach Khand [True Heaven or Plane]?

Master Kirpal: Suppose you've seen a beautiful building or the palace of a king somewhere, and then you go to some village made of mud huts... This is only an example. You may spend some time in the astral, very little in the causal, nothing more. These are matters to be EXPERIENCED. But it is in Sach Khand, or Sat Naam that God comes into full expression. That can only be experienced in the spiritual planes. There are physical, astral, causal, and beyond them the spiritual planes. You can give a poor description of the astral and causal, to some extent, but the Beyond really cannot be understood -- in this language.

"Spiritual Thirst"

By Sant Rajinder Singh:

==

RESPONSE FROM DASSAN DAS (SLAVE OF GOD'S SLAVES) JI

Ik Oankaar Satnaam Satgur Parsaad
Dhan Dhan Paar Braham Parmesar
Dhan Gu-Guru-Satgur-Gurbani-Satsangat

Kottan Kot Dandaut Parvaan Karna Ji:

It looks like these folks have done a lot of analysis concerning the hearing of the sound and concentration on the sound during meditation and so on. They have also mentioned hearing from the right year and left year and so on. Though we don't mean to criticize their findings but we think that either they didn't really experienced the Divine Music or they are not telling the complete truth, and we sure can talk about these things based on our actual physical experiences and in light of the Gurbani.

This sound current as mentioned in Gurbani is the Anhad Shabad or Panch Shabad Anhad Naad music that is heard in the Dassam Duaar:

anhadh sabadh dhasam dh**uaar** vajiou theh a(n)mrith **naam chuaaeiaa** thhaa ||2||
*The unstruck sound current of the Shabad vibrates and resounds in the Tenth Gate;
the Ambrosial Naam trickles down there. ||2||*

SGGS 1002

This is not merely a sound current, it is an equivalent of musical melodious sounds that are generated by a number of musical instruments. It is heard only after opening of the Dassam Duaar and is heard in the Dassam Duaar and not in the ears. Though it might seem like being heard in the ears. This is a continuous stream of musical sounds and never stops, as said above this is the real Amrit, this is the real Amrit that is activated after opening of the Dassam Duaar.

Gurbani also says that the Dassam Duaar is the place where Akal Purakh, Param Jyot Puran Parkash resides Himself in the human body:

dhasam dh**uaaraa** agam apa**araa** param purakh kee ghaattee ||
The Tenth Gate is the home of the inaccessible, infinite Supreme Lord.
SGGS 974

This eternal music doesn't remain just music as the Surat goes in to higher realms, it becomes Gurbani. It becomes the pure Shabad as well, that is how Guru Sahibans heard Gurbani in their Dassam Dwaar in Rag Mala (in the garland of classical indian musical measures) and then was written down. Guru Nanak Patshah has very clearly mentioned in His Gurbani:

jaissee mai aavai khasam kee baanee thaisarraa karee giaan vae laalo //
As the Word of the Forgiving Lord comes to me, so do I express it, O Lalo.
SGGS 722

There are other places in Gurbani where it has been said that it is the Dhurki Bani, which means it comes straight from the Almighty, it is the word of the Akal Purakh.

Our own personal experience is that as the Surat goes in to more and more silence mode, as the thoughts are minimized, the intensity of the Anhad Naad music increases tremendously, it is heard all the time, at work, while driving, eating, watching TV and so on. At the time of meditation when we concentrate on the Anhad Naad music, its intensity becomes unbearable, as we say sometimes there is so much of Amrit that it becomes unbearable, so is the case with this Amrit if Anhad Naad music. At this point many a times or most of the times the Surat or the soul goes in to a complete silence mode, a complete trance mode, nothing is heard, nothing is spoken, no thoughts, which is called Sunn Smadhee.

The most important thing is that it is all Gur Parsaad, if we think otherwise, it is Haumai, but in absence of Haumai it becomes Gur Parsaad. Most people who got their Dassam Dwaars open didn't try to open them, it doesn't work that way. The key is the complete surrender to the Gur and Guru with complete and full commitment, belief, faith and trust and earn the Gurbani by doing it in daily life, earn the words of the Guru by putting them in to practice as soon as you learn them, then the rewards are tremendous, because this is what Gurbani says. And whatever Gurbani says is Puran Sat in itself and is the law of divinity and has to come true to you when you do it in the real and practical sense.

If these things doesn't happen then it means that there is something wrong with in ourselves and we need to work on correcting ourselves.

The Naam is only SAT, and nothing else is the Naam, only SAT is self created Naam of the self created Akal Purakh, everything else is below Naam. Everything else is below SAT, this is the highest and the purest and pious eternal truth – SATNAAM. Everything else is the praise or Mahima of Naam, that is why SATNAAM is so powerful, the most powerful, as powerful as Almighty Himself. It is the pure and pious only and only Eternal Truth, because it doesn't change. It has been so from the beginning, has been so for all ages, and will remain so for all ages to come:

*True In The Primal Beginning. True Throughout The Ages.
True Here And Now. O Nanak, Forever And Ever True. ||1||*

SGGS 1

It has been given in the Mool Mantra very clearly – which gives the complete and unquestionable definition of Akal Purakh:

*Ik Oankaar Satnaam,
One Universal Creator God. The Name Is “Truth”*

with all His Vital Qualities :-

*Nirbhao, Nirvair, Akal Murat, Ajunie and Saibhun
Creative Being Personified. No Fear. No Hatred.
Image Of The Undying, Beyond Birth, Self-Existent*

and all His Super Powers – One Creator, One Doer, He can only be achieved by His Eternal Blessings –

*Gur Parsaad.
By Guru's Grace*

And this is what we have been told very kindly by the Guru Nanak Patshah Ji to

*Jap
Chant And Meditate.*

– and Jap means remembrance, means simran, means get absorbed in this Mool Mantra. Then all these super powers and super qualities will be carved inside your Hirda and you will become SAT SAROOP.

All the other Shabads used and explained as Naam by various spiritual leaders and masters are not Naam. They are below Naam and therefore not as powerful as Naam itself. The Naam is the only One which is complete in itself and doesn't change with time and that is Satnaam. The person who has the Gur Parsaad of Naam – Satnaam when meditates on this Satnaam with full and complete belief, faith, trust, devotion, love and complete surrender to the Gur (Akal Purakh – God) and Guru (Guru is the one who can give Satnaam, who is a Puran Sant, Puran Brahm Gyani) is bound to succeed and go to the highest realms of the divinity – the realms of truth and become one with Almighty, merge in Him.

Swami Ji (as projected to be from the Radha Soami Satsang) never belonged to any such Satsang, there was no existence of any Radha Soami thing in Swami Ji's Satsang.

Swami Dyal Shiv Singh ji : 1818-1878

Swami Ji was a descendent of a Saint – Baba Tulsi Sahib - from Hathras in UP, who gave the Gur Parsaad to Swami Ji.

Baba Tulsi Sahib : 1763 - 1843

Baba Tulsi Sahib from Hathras belonged to the royal families of the Maratha Kings and left his crown and kingdom for Naam when he was blessed with the Gur Parsaad.

“One biographical account suggests he was engaged to be married against his will. On the day before the wedding, he ran away and took up the life of a sadhu, a spiritual mendicant wandering through forests, going from town to town, engaged in meditation. In the early 1800s, he settled in Hathras in Uttar Pradesh, where he spent the rest of his life.”

*Truth Lies Within
By Baba Tulsi Sahib*

*Within the body lies the essence
which the Vedas and the Puranas are seeking.
Within this body exists the entire Universe, so the sagacious Saints say.
Recluses, ascetics and monks are searching for Him in variegated garbs.
Rishis, munis and avdhoots lay stress on scriptures and holy books.
The learned of the world, puffed up with pride in their scholarly traditions, remain deluded by their erudition.
They delude the world through
the practice of pilgrimage, fasting and charity;
They glorify bathing in holy waters
and their followers bear the evil consequences.
They get lost in rituals and external observances
and never can reach the destination.*

*Such is the state of people in this world
Who keep revolving in the cycle of eighty-four.
Only the Saints have attained the Ultimate, O Tulsi,
They obtain liberation who realize the Truth.
The pedantic are engrossed in the practice of traditions,
And evermore, in their ego, are they enslaved by delusion.*

Swami Ji meditated on Satnaam, there was nothing as five Shabad Naam as currently prevalent in Radha Soami Satsang in Swami Ji's Satsang, he always preached Satnaam.

Baba Jaimal Singh Ji.

Baba Jaimal Singh Ji was given the Gur Parsaad by Swami Ji and by virtue of which he became a Puran Sant and was blessed by Swami Ji to run the show after Him.

It was at this point that some other disciples of Swami Ji spitted and started the Radha Soami Satsang and restored to five Shabad Naam thing, and then later on after the departure of Baba Jaimal Singh Ji this tradition of Radha Soami and five Shabad Naam came in to Punjab as well.

So what we mean to say here is that Baba Tulsi Sahib Ji, Swami Shiv Dyal Singh Ji and Baba Jaimal Singh Ji preached the Puran Sat – the Satnaam only, the understanding and explanation of these great Sants of that time of the Panch Shabad was not the Naam as words comprising of five words, but it was the Panch Shabad Anhad Naad Amrit referred in the Gurbani.

In fact this was Baba Jaimal Singh Ji's quest and thirst (obviously due to His Purple Janama Key Ankur) for Panch Shabad Anhad Naad Amrit (which he read and learned from Gurbani in his early childhood) brought him to Swami Ji after an extensive search for many years for such a soul who could bless Him with this Gur Parsaad of Amrit. Along the line somewhere this has fallen through the cracks and the later followers of the Radha Soami Satsang started giving it a distorted definition. So it sounds like they either didn't experience the Panch Shabad Anhad Naad or they did not speak the complete truth, and in both cases didn't deliver and serve the complete truth, which their ancestors delivered and served very boldly.

Not delivering and serving the complete truth - Puran Sat is same as cheating the Sangat and also the Akal Purakh, which is not acceptable in the Dargah of Akal Purakh. This cheating and deceiving business is very prevalent in modern day religious circles (so called) and is responsible for misleading the masses. Lot of these religious leaders or Sants get carried away by the existing practices which have distorted so much from their originality over a long period of time, and the one who speaks the complete truth gets beaten up and criticized. Look at the Dassam Patshah Ji, He is the one who was a Puran Sant Satguru a Puran Braham Gyani and by virtue of being so He was Amrit Ka Data Himself, so He prepared the Amrit Himself and gave the Gur Parsaad to those five only who gave their heads to Him, who completely surrendered themselves to Him, and that is how they got enlightened and became Puran Braham Gyanis themselves with His Gur Kirpa and Gur Parsaad, and these were individually called as Khalsa –

because they had Puran Jyot Parkash in them and enjoyed the Atam Rus, and then He also called them the Satguru (individually), there remained no difference between Dassam Patshah Ji and each of these five Puran Khalsas, Puran Braham Gyanis. And look at the present day distortion of this tradition (as it is called, needs no explanation), which is the reason for the down fall of the society. This distortion has taken the society away from the Puran Sat. Only a Nirbhao and Nirvair can deliver and serve the Puran Sat.

Dassan Das (Slave Of God's Slaves)

32. Without The Name

satnaam sada satnaam

dandauth bandhana ji

... a great article for those trapped in religion, written by another blessed soul in the sangat.

Without The Name, there is No Worship

(bin naavai pooj na ho-ay.)p.489SGGS

Why are we here i.e. what is the purpose of this life? How we came into this life form. What happens when I die? What is a soul. What happens to this soul after the physical death. Do we go somewhere else after death.

Can an individual do something which can affect whatever happens to the soul after death or it is pre-determined. How shall one conduct/live the life? Which actions, what sort of knowledge, and what religion should one practice?

Does any organized religion provides answers to above questions? Let us explore the fundamental truth about the life.

Body is house for the soul and Lord. Creative force through sexual energy creates a body and soul comes to live in this creation. Soul is image or the ray of light the which got separated from the Origin and represents the Giver. Creation by virtue of its materialistic nature is perishable. However, the soul does not die and transfers from one body/house to another until it completes its journey and finds its way back to the Origin. Soul carries your account of doings/deeds.

The Giver lives in its creation no matter how small/ugly/bad (otherwise they won't be here). Actually we can say that creation lives in the Creator. The Giver provides the necessities of living to everyone until it has experienced for what it was created for.

aapay jorh vichhorhay kartaa aapay maar jeevaa-idaa. ||15||

The Creator Himself unites and separates; He Himself kills and rejuvenates. ||15||

jaytee hai taytee tuDh andar.

As much as there is, is contained within You.(SGGS p. 1033)

So we have two sets of parents, one's who helped in creation of the body and soul from and representing The Giver. What shape/form a body takes and where a soul goes is governed by the Law of Karma i.e. one's own deeds to balance the account(who did whatsoever to whomsoever). Body perishes and mingles with dust but soul lives thus The Giver is our real Father & Mother & home. Being present in everything the concepts of sex/shape/form/name/look/worldly religion etc. does not apply to the God.

Through the journey, mind (materialistic realization of soul/light/energy) gets dirtier as it wanders away from the Truth and engulfs into the illusionary world. Mind being expansionist always want/ seeks more of anything & everything such as beauty, money, house, property, prestige, happiness, control etc. Under the influence of five vices lust, anger, ego, greed & attachment, mind always seeks out for happiness/pleasure/comfort.

However, such happiness is short-lived/temporary because once experienced mind loses interest and needs something else. Cries over loss of something, feels sorrow and regrets or repents. Everything being in motion under the law of karma, the cycle continues with mind getting filthier & filthier.

Organized religion steps in with its tradition of prayers of asking for more. With offerings, performing rituals, recital of holy verses, worship of deity's & religious entities of past so on -- (long list) human beings keep asking for more/happiness. They worship the past, worries about the future and forget the present where Giver is actually living and experiencing. People praise the gone (past), statues, holy verses/books but condemns/dislikes and slanders the present. Past is already lived/experienced/seeded and has evolved into present. Live in present because that is where the action is and the crop from the seed of deed is to be reaped (fate/naseeb/bhaag).

Prayers for worldly possessions are like a trade because;

-you are not content with what you have (result of your actions)

-you are offering a fraction of whatever you possess(was given) and ask for much more (smart/clever)

-you don't appreciate what was given (supreme creation, healthy body etc.)

-shows you don't love The Giver but his materialistic creation

-shows that you don't trust that God will provide for all the necessities

Once a thought of something is born, the One living inside already knows about it. If it is His Will it will be answered. By asking for it you are working against the Will(Giver's) and contributing to the negativity. At same time if you gain something you have to loose something to keep your account balanced.

People wear religious robes/clothes or symbols to please/worship who ? Soul/mind do not have any clothes. You was born with no clothes, you will go naked after death. When the soul goes to court you will be judged based on the deeds recorded in your account, the worldly materials do not accompany you. Are you trying to show others that you are superior, religious, good, closer to Giver, have authority, and should be appreciated or acknowledged (Ego, hypocrisy). Your religion has been made for you by others, communicated by tradition, determined to fixed forms/rituals by imitation, and retained by habit.

galeeN asee changee-aa aachaaree buree-aah.

We are good at talking, but our actions are bad.

manhu kusuDhaa kaalee-aa baahar chitvee-aah.

Mentally, we are impure and black, but outwardly, we appear white. p.85

As the life cycles continue the account keeps growing depending upon good/bad deeds or actions and soul keeps moving away from the Origin/Truth. Good deeds can be rewarded with good life/body but they can not take you out of the life cycle.

Union or harmonious relation with the Origin is our true end. To re-unite with the Creator, expansion has to stop and contraction has to begun to nullify the account. For that you have to control your mind i.e. exercise control over five vices which are actually five disciples of the Giver. Do you think that it can be done without the Lord's help and grace. Are they going to listen to you or their Master.

So how do we clean our mind, bring it to peace and control it. To receive Giver's grace what we should/can one do. Answer is simple show your love for Him by doing (not by saying/reciting only), live in accordance to the Will (no praying for worldly things), consider you are nothing, ask for forgiveness & to be blessed with the Naam(Name of the Giver). Only enchanting/reciting the Naam cleans/control the mind and bring it to peace in the present.

bhaykhee haath na laDhee-aa sabh baDhee jamkaal.

Nothing is obtained by wearing religious robes; all will be seized by the Messenger of Death.

naanak galaa jhoothee-aa sachaa naam samaal. ||1||

O Nanak, talk is false; contemplate the True Name. ||1|| p.1089

jaytee hai taytee tuDh jaachai karam milai so paa-idaa. ||13||

All that are, beg from You; You are attained only by Your Grace. ||13||

karam Dharam sach haath tumaarai.

You hold karma and Dharma in Your hands, O True Lord. (p. 1033)

Where is this Naam, how you will get it. You have to pray for it, you will get it only through Giver's(Gur) grace through a guru(who has realized the Lord in himself). Do you think anyone who is still under the influence of five, does not have Naam himself, have yet to experience or achieve union with the Giver, can give it to you.

Within the cave of this body, there is one beautiful place.

poorai gur ha-umai bharam chukaa-i-aa.

Through the Perfect Guru, ego and doubt are dispelled.

gur kai sabad ih gufaa veechaaray.

Through the Word of the Guru, search this cave.

naam niranjan antar vasai muraaray.

The Immaculate Naam, the Name of the Lord, abides deep within the self.

har gun gaavai sabad suhaa-ay mil pareetam sukh paavni-aa. ||4||

Sing the Glorious Praises of the Lord, and decorate yourself with the Naam. Meeting with your Beloved, you shall find peace. (p.120)

sareerahu bhaalan ko baahar jaa-ay.

Those who look outside the body, searching for the Lord,

naam na lahai bahut vaygaar dukh paa-ay.

shall not receive the Naam; their efforts bear no fruit and they suffer

gur parsadee sachaa har paa-ay.

By Guru's Grace, the True Lord is found.

man tan vaykhai ha-umai mail jaa-ay.

Within your mind and body, see the Lord, and the filth of egotism shall depart. (p. 124)

When the mind is filthy, everything it does is filthy. By washing/cleaning the body or wearing clean clothes, the mind is not cleaned. Falsehood even practiced thousand times is still false. The attachment to Maya won't cease and you will die only to be reborn, over and over again.

Those who make pilgrimages to sacred(?) shrines, observe ritualistic fasts and make donations to charity while thinking/taking pride, their actions are useless. Because of the underlying desire/benefit for himself or for family members (who/ where is the real family), offerings, rituals and organized religions are all just entanglements and bad/good are bound up in them. Those things are primarily done, for the sake of family in ego and attachment and are just more bonds. Without the divine wisdom and True Name, the world is engrossed in these blind entanglements. These things will be of no use to you as they won't take you to your real family/home.

khayhoo khayh ralaa-ee-ai taa jee-o kayhaa ho-ay.

When the body mingles with dust, what happens to the soul?

jalee-aa sabh si-aanpaa uthee chali-aa ro-ay.

All clever tricks are burnt away, and you shall depart crying.(p.17)

chhod jaahi say karahi paraal.

You shall have to abandon the straw which you have collected.

kaam na aavahi say janjaal.

These entanglements shall be of no use to you.

sang na chaaleh tin si-o heet.

You are in love with those things that will not go with you.

vasat paraa-ee ka-o uth rovai.

He cries for the possessions of others.

karam Dharam saglaa ee khovai.

He forfeits all the merits of his good deeds and religion.(p.551)

tosaa banDhhu jee-a kaa aithai othai naal.

For the journey of the soul, gather those supplies which will go with you here and hereafter.

gur pooray tay paa-ee-ai apnee nadar nihaal.

These are obtained from the Perfect Guru, when God bestows His Glance of Grace.(p.49)

poojaa karai sabh lok santahu manmukh thaa-ay na paa-ee. ||4||

Everyone worships Him, O Saints, but the manmukh (run by mind) is not accepted or approved.
||4||

ਨਾਮੋ ਪੂਜ ਕਰਾਈ ॥੧॥ ਰਹਾਉ ॥

naamo pooj karaa-ee. Worship the Naam, the Name of the Lord.(p.910)

Once there was a King who had several Queens. One day he gathered them and told that he is very happy & will give whatever they ask for. Some asked for jewellery, few for palaces & maids while others for expensive clothes. One of them demanded nothing. King called her and asked her what does she want. She had the true knowledge and said I want You because I love you. King asked you don't want money, jewellery or palaces etc. She replied that if I have you I will have access to all those things because its you who own them.

To demonstrate your love you have to stop asking for materialistic things(maya) and ask only for Him to come. Giver wants to see your love/longing, commitment & belief/faith. It is said Lord is looking for the true devotees Himself for otherwise He does know of His existence.

Naam nectar (cosmic energy) obtained with the grace of the Lord (Gur) through service and blessings of gifted entities (Guru) is the only thing which cleans the mind run by five disciples. Constant remembrance (seeing the Lord in everything around you), love, kindness & compassion (without qualification), truthfulness in your deeds (no Selfishness) etc will help/add to the positive energy created which is essential for cleansing the dirt gathered through the life cycles. Guru who has already realized the Lord within himself (through blessings or blessed One's, dedication/determination, complete surrender & living by His Will), helps to bring out the Naam from the body by maintaining the nectar (positive energy), analyzing and correcting as required. You can not walk away or forget your Guru for it shows lack of love/commitment/faith (you will go back to zero).

pabar tooN haree-aavlaa kavlaa kanchan vann.

O lotus, your leaves were green, and your blossoms were gold.

kai dokh-rhai sarhi-ohi kaalee ho-ee-aa dayhuree naanak mai tan bhang.

What pain has burnt you, and made your body black? O Nanak, my body is battered.

jaanaa paanee naa lahaaN jai saytee mayraa sang.

I have not received that water which I love. p.1410

The above is possible in a human body, because it is equipped as such and can perform action/deeds which can help in creating the necessary environment. It is not possible in other life forms. They are starting points. That is why gurbani says this is your chance to turn the page on your spiritual aspects of life. Don't be an animal in human body, because who knows when you will get this chance again. Everything is created for some purpose. Everything in universe is on the move. Even soil and rock slowly dissolve into water to add minerals, which eventually help in growth of the creation.

However one must not forget the simple law of physics that more distance is traveled by the objects, which are circling/orbiting farther away from the axle/center. More efforts will be required if you have carried yourself farther from the Truth/Origin.

Guru Nanak Ji came to this world and introduced the worship of The Giver(One &Only) by reciting the Naam (true name of Giver) to bring salvation to masses. After ages of meditation (bhagti) Guru Ji brought this concept of enchanting naam to the people. It was latest modification to the practiced religions, which were primarily confined to rituals/offerings/recital of holy verses/mantras/prayers/idol or deity worship etc. What did we do with this revolution in practicing the true religion. Unfortunately we went back to square one and tried to cover/control/bury/distort the divine wisdom with same traditional stuff of rituals/clothes/recitals. We miserably failed to spread the latest divine message.

One can not expect much from organized religion because it is usually run by people/organizations who are themselves under the influence of materialistic things. They will build fancy buildings, introduce traditions, recitals/hymns, prayers & rituals by creating a physical routine to attract people, will tell & preach their way of living usually physical or materialistic in nature & hide the truth. The principle purpose being limited to gathering crowds, make more members & collect donations and build more. In such places the true religion is talked about/preached but not put into practice. Instead of spreading the message of love & equality they spread/seed hatred. What do you expect to reap then?

A Saint Guru comes to this world for ferrying the people(his family) across, to bring salvation and that is why every prominent religious entity of the past fought against their own religion/community/preachers.

So my friend go and keep going, to seek out the one who can give you Naam (Name of the Lord), do not forget you have to ask for it, because without it there is no worship & no salvation from the cycles of life. Do not worry about his religion/caste/place he belongs to, because you do not know where you are going to click. There is a whole assortment of them out there; some may meet you to be just paid back, some may ask for years of service, some may give to you without

asking anything i.e. for nothing (simply for your salvation for you are who you are). However your determination, belief & commitment are essential, otherwise you can not retain it.

Do not forget if you love the Giver, you will love His creation no matter how they look, what they wear, what religion/sect/place they belong to or what language they speak. You will appreciate the diversity, not condemn it for one and all it's You & You, only You.

lowest

33. Sant Mani Singh and Sat Naam

About God:

"You can't say its reality. You certainly can't say it's a fiction because something exists. That something needs to be experimented. Nothing can be said about God. You can study about God but nothing has been known because all you know is from the outside, what we would call external. Until you enter from within, the internal can't be known.

By studying about God, you will miss the whole concept and the consequence to that is that you are left with knowledge only. To know is to enter the kingdom, to become one with eternity. Knowledge is from the outside and has nothing what so ever to do with God. Because God is happening.

Nothing is hidden from God because God is the inside of everything. The inside knows all. You can hide something from others, but you can't hide it from yourself. And it is there that God is hidden.

Why have we invented so many names for God? There must be a certain reason, because God cannot be named, a name can easily be changed, but God remains the same. So why has God been addressed? Because there are moments when you would like to scream out your inner feelings to God in sheer joy. Some name is needed. Muslim Sufis invented ninety-nine names of God that are so beautiful, but why not a hundred? Ninety-nine looks a bit incomplete. There is a certain reason the hundredth name is kept silent and that is the true name of God, which of course can't be uttered. **That is why Guru Nanak said 'Sat Naam'. Your name is the Truth.** But in reality you can't utter it because it will lose its' beauty. It remains un-uttered at the deepest core of the heart. What is God's true name? Nobody knows that all the names are man's creation. The true name of God is the existence that surrounds you.

How can one call Him by all His names?

"The wise give him names according to His manifestations." – Jaap Sahib, Guru Gobind Singh Ji.

Those kind (the irreligious) of people haven't known anything of spiritual experience. They've never felt any presence of God. The only way to receive God is to drop all your searching and seeking. The real question is recognition, not search, and the only way to know God is to live God."

http://www.sikhroots.com/index.php?option=com_content&task=view&id=204&Itemid=27

35. Why we say SAT NAAM?

Why do we say SatNaam, meaning God's Name Is "Truth"? Because everything else is temporary. Our family will depart, our houses will crumble and we will also leave our body behind. Everything around us is ever-changing, except for SatNaam. SatNaam is forever stable.

The ones who become absorbed in it become permanent too. They merge into the Light of SatNaam within themselves and are no longer in the cycle of birth and death. That's why we say "SatNaam". SatNaam is the primal seed from which the whole Creation has sprouted. The SatGuru is the fruit of billions of years of evolution. Within the SatGuru the seed of Satnaam is manifested. The SatGuru plants the seed of Satnaam into the disciple, so their life will be fruitful too. This website is dedicated to promoting true understanding of SatNaam - the greatest of all spiritual pursuits.

Articles on this website are written by an enlightened soul - Dassan Das (Servant of God's Servants) as they came to him from God. The divine knowledge comes to him whilst he is absorbed in SatNaam meditation - merged with God the Truth. God wants the Truth to be revealed. God wants you to complete your journey to Him.

May Satguru bless you with the gift of Satnaam. You have not arrived at this website by accident. Your blessed soul is on a spiritual journey, it knows it needs SatNaam to complete its journey. Now is your chance to make the most of your human life and become an enlightened soul - become a Gurmukh. Please use the FORUM above to post your prayer and request Dassan Das ji to bless you with Gurprasadi Naam.

dust of your feet

Harjit

36. Yogi Bhajan Ji and Sat Naam

Sat Naam Sat Naam Sat Naam Sat Naam Sat Naam Sada Sada (Always & Forever) Sat Naam

1. (The following is from a lecture that was one of Yogi Bhajan Ji's first classes in the USA in 1969, and over the years he often said it was his best lecture. Yogi Bhajan Ji put Sat Naam first. If you meet the 3HO Sikhs they will greet you with Sat Naam. When they do Yoga, they recite Sat Naam.)

Maintain a positive attitude with promoting habits for 40 days, and you can change your destiny. This psychological concept of Human behavior is a pattern which can guide you to that goal which is described in our scriptures as Paradise. In the self one has to sow the seed of Divine vibrations and with the power of these vibrations one has to dwell in the Ultimate which is a Truth, a reality and an ever living primal force. This primal force has been named God by Christians, Paramatman by Hindus, and Allah by Muslims. **Some name has been given it by all, but the Universal Consciousness of this Universal Spirit has one name, that is Truth, so we call it Sat and we remember it as Sat Nam. Sat, in the language of Gods, Sanskrit, means Truth; Nam means Name. So without dispute we can say that Universal Consciousness, that Universal Spirit, that creative force in us, has a universal name and that is Sat Nam.** All those who want to liberate themselves and seek to dwell in the Ultimate must cleanse their physical selves and direct their mental beings towards the Sat Nam, the being of beings. One who dwells on the vibrations of this Holy Nam-Sat Nam-in the prime hours of the day before dawn when the channels for vibrations are very clean and clear, will realize the concept of a Liberated Being through the grace of this Bij Mantra which awakens the goddess of awareness in a being. He then lives as a liberated man on the planet Earth.

(To Read the complete lecture go to

<http://db.kriteachings.org/clients/ikyta/articles.nsf/9dee2aa6164e1d9b87256671004e06c7/50c8c1496c03ff418725710600747320?OpenDocument>)

2. From An Article about Healing by Yogi Ji

... The mind has to be given the medicine of thought. The higher thought is the medicine of the mind that allows it to help itself cure itself. Otherwise the mind is a shattered piece of glass. That is why we do, "japa." Japa is the thought, "Sat Nam, Truth is Thy Name." Japa is calling on energy that is beyond us. The moment we know and experience that there is something beyond us, we are connecting with God through the power of our thought wave. And, my dear friend, on this earth there is nothing except God. The intellect will generate thought waves anyway. Why not beam these thought waves on God?

... Those who understand 'Sat' are able to relate to 'Sat.' When you love somebody, what do you do? Don't you call his name, or her name, all the time? When you love somebody, you like to call the name of that person. If you love the truth, then you will call 'Sat Nam.' You become identified. And when you say 'Sat Nam,' everybody knows you are a 'Sat Namer.' You become identified. And when you say 'Sat Nam,' it means you are Truth.

(To Read the complete lecture go to

<http://db.kriteachings.org/clients/ikyta/articles.nsf/9dee2aa6164e1d9b87256671004e06c7/9332524e85d9f673872571650055bc7a?OpenDocument>)

3. Yogi Bhajan Ji's teachings on why a Guru of Truth (SAT-GURU) is needed and how they help you on the spiritual path:

<http://db.kriteachings.org/clients/ikyta/articles.nsf/9dee2aa6164e1d9b87256671004e06c7/5ec7b0c775df30ab872571b7006b615c?OpenDocument>

4. About Guru Arjun Dev Ji

Guru Arjun is an example of perfection of bhana (Living in God's Will) and was *partakh har*, which means 'a living God.' People talk of the son of God, the daughter of God, the messenger of God. I am talking of the living God. Guru Arjun sat on the hot plate and said, "**Satnaam, Satnaam, Satnaam,**" because there was Shakti (Spiritual Power) to understand the bhana. ... Guru Ram Das gave the spirit to Guru Arjun. There dwells God in one being. Don't we read that for five days Guru Arjun stood the torture? Night and day. He could have given in any time. He didn't. Why? Because God doesn't give in. God is Infinity.

Let us today sit in the presence of the *Siri Guru Granth* and chant *Haree Mantra*:

***Satnaam, hareenaam, hareenaam, haree;
hareenaam, satnaam, satnaam, haree.***

At the time of the Vedas thousands of years ago, this was the main mantra which gave man the glory and oneness with God. So let us all do it. Everyone should participate through the prana so that the prana may be shared in the vibratory effect. Are we willing to participate? God gives the prana and we want to donate some prana toward the Giver. Chant with the breath.

<http://db.kriteachings.org/clients/ikyta/articles.nsf/9dee2aa6164e1d9b87256671004e06c7/e16ec5a8a01fc7348725717e00540c88?OpenDocument>

5. Mool Mantra is the explanation of Sat Naam

It is true that the Mul Mantra has been spoken by Guru Nanak, and Guru was speaking it to the disciple. It is very simple. It is true that the Mul Mantra has been spoken by Guru Nanak, and Guru was speaking it to the disciple. It is very simple. Guru said, “Ek Ong Kar” – you are One. *Ek Ong* – the One Creator. *Kar* – the Creation, which includes us. Therefore your destiny in this time and space is to rise above the time and space. *Kartaa Purkh, Nirbhao, Nirvair* – there are three bodies in you: the physical body, the mental body and the spiritual body. The spiritual body knows no fear, *Nirbhao, Nirvair*. Your mental body is what creates revenge or goes beyond revenge. Man is created in the image of God, *Akaal Moorat* – you are the very picture of God on both a micro and macro level. As God made us, so we are. Guru Gobind Singh gave us the *rahit* (the basic code of conduct) but Guru Nanak told us the most basic *rahit*, of all, *Akaal Moorat*, be as *God made you*.

We all talk about the Will of God; we all talk about the beauty of God. But we don’t believe in God, because we make-up. We believe in our own beauty. What hypocrites we are. It has reached the annoying point. We feel that if we trim our beard and color our hair we will look young and pretty. But we don’t understand, that is not *Akaal Moorat*.

Ajoonee – you are not born and you are not dead. You are you. This coming and going is time and space and the human being is above time and space.

Sai Bhang – by thy own grace. You have come to face the reality, to experience the reality. You are *Sai Bhang*. Why so? Why are you “by thy own grace?” Because: *Gur Prasad*. *Gurbaanee* is very complete.

And then, the most beautiful part, the part of all parts. There is a decree, a Hukam: *Jap* (meditate). If it is a Guru, then Guru must give a Gurmantra. Guru must give the direction, this is the faculty of the Guru. Instruction must be complete. Whereas the Guru explained the faculty of the human being in the image of God, Guru gives the faculty of the human being in the purity of the Khalsa. Then he gives the orders, too: *Jap* (meditate).

Aad sach, Jugaad sach, Haibee sach, Nanak hose bhee sach

You should meditate on, “Truth is, Truth was before time, Truth is now, and Nanak, Truth shall ever be.” And there’s nothing to be confused about except rituals, non-experience.

Why do we chant, “Sat Naam?” My Guru says, “Sat Naam.” This whole manifestation is the blessing of only one word: Sat Naam.

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Further explanation of Mool Mantra for merging into your True Identity - Sat Naam

You want to be great, but you do not know that greatness is that One exclusiveness. You all want to compete. What is hard in competition? Compete. Eliminate everybody. In the end, you’ll become One. Then you do not know how to handle it. You miss the handle of that Oneness. Oneness has a state of consciousness. What is that state of consciousness? Guru describes it: *Sat Nam, Kartaa Purkh*. True becomes your identity, and *Kartaa purkh*—you become a being who does all. *Nirbhao Nirvair*—you become fearless and revengeless. Revenge is only when somebody else is in competition. When you have gone above competition, and eliminated everybody, you have reached the state of exclusiveness, then there’s no vengeance. *Akaal moorat*—then you become the very picture of God, the very image of God. *Ajoonee, Saibhung*. *Ajoonee*—then you don’t come and go, you become by yourself. *Saibhung*—by your own creativity, totality. *Saibhung* means your own creative totality. *Saibhung* means you can become a total being. How can this be achieved? *Gurprasaad*—with the Guru’s blessing. That’s exclusive. Touch of the teacher, they call it. There’s nothing more precious on this planet than the touch of the teacher. *Guru waahinaa, narak naa jaae*—One who doesn’t have a teacher cannot even go to hell. *Je so chandaa ogaveh sooraj chareh hazaar. Ete chaana hodiaa(n) gur bin gor andhaar*—there may be hundreds and thousands of moons and millions of suns, with all that light, without the Guru, there is darkness—Guru Angad Dev Ji. Because in that exclusive Oneness, the loneliness, the One within you is awakened and within you is that infinite teacher that’s called “the soul.”

That’s what the word “soul-mate” means.

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Sometimes you think that remembering God means chanting to God. No, remembering God is just remembering that God does everything. **God doesn't want you to chant to Him all the time. Why yell and scream at Him? He knows. Just remember, just relax.** The One who does all for you and stands with you in thick and thin is your best Friend. He is the Unknown of every known. Every known in the law of polarity and reality has the Unknown but sometimes we forget. Such karma or actions which are done in dedication or remembrance of God, acknowledges that all the prana, all the life, comes from God, therefore it all goes to God. It all leads to that. I hope you will remember.

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6. Full faith in Sat naam provides everything

In India today there is the house of a saint. In that house, nobody cooks. Nobody. There is no stove, no fireplace. And people come and visit. By one o'clock, according to the sun clock, somebody from somewhere will bring enough food to feed everybody. They themselves don't cook. Never have they cooked. That is their tradition. I made a special trip to visit them. There were about six hundred people there. Within the hour somebody brought a fully loaded bullock cart with everything – believe me or not – and everybody was fed. *Sat Nam, Wahe Guru*, and that was it. It happens in that place four times a day: once in the morning, once in the afternoon, once in the evening, and once at night. I asked the saint about it. He replied, *“Well, God has given us stomachs. Let God fill them. It is His stomach, not ours. If he will send food, we will eat. If he won't send it, Sat Nam”*

<http://db.kriteachings.org/clients/ikyta/articles.nsf/9dee2aa6164e1d9b87256671004e06c7/00cd402b954623aa872571fd006b5c46?OpenDocument>

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Dhan Dhan Yogi Bhajan Ji another great soul that graced this Earth. His website is

<http://www.YogiBhajan.com>

37. The divine meaning of one of God's Names - NIRANJAN

IK OANKAAR SAT NAAM SATGUR PARSAAD

DHAN DHAN PAAR BRAHAM PARMESAR

DHAN DHAN GUR-GURU-SATGUR-GURBANI-SAT SANGAT – SAT NAAM

GURU PYARI SAT SANGAT JI:

ES KOOKAR DI KOTTAN KOT DANDAUT PARVAAN KARNA JI; KOTTAN KOT SHUKRANA PARVAAN KARNA JI; GUR FATEH PARVAAN KARNA JI

One of the Guru Kaa Pyaraa has asked a question about the meaning of the Shabad “NIRANJAN” because it has been very kindly presented in the Gurbani many a times.

For understanding the real divine meaning of this divine Shabad “NIRANJAN” and get a glimpse of the Mansarovar – Nirgun Saroop by doing so, let us pray to Agam Agochar Anant Beyant Dhan Dhan Paar Braham Pita Parmesar Ji and Dhan Dhan Guru, with folded hands and with our head under the dust of the feet of Dhan Dhan Gur and Guru and with Kottan Kot Dandaut to them and with Kottan Kot Namaskaar to them, and with Kottan Kot Shukrana to them to give us the divine wisdom to get a glimpse of the divine meaning of the Shabad “NIRANJAN”.

Shabad “NIRANJAN” comprises of two parts: “NIR” and “ANJAN”. Shabad “NIR” means beyond the control of, not under the control of, on which there is no control of, or if we go further deeper in to the Mansarovar this means it has no control of anything whatsoever and is self created, it is self supported, it is self controlled, and in the Mool Manter it is signified by the Shabad “Saibhun”, the Shabad “ANJAN” means the darkness of Kalyug, the darkness of Maya, the darkness of the three attributes of Maya: Rajo – Asa Trishna Mansha or desires; Tamo: Kaam Krodh Lobh Moh and Ahankaar; Sato: Daya Dharam Santokh Sanjam. So the real deep divine meaning of the Shabad “NIRANJAN” means which is beyond Maya, which is beyond the three attributes of Maya, which is not under the control of Maya, but the Maya is the Bhavjal – this world is Maya, so the one who is beyond Maya is the Creator of Maya as well, is the Creator of Nirgun Saroop and Sargun Saroop as well. So the Shabad “NIRANJAN” means Akal Purakh; it means Dhan Dhan Paar Braham Pita Parmesar Himself.

So this explains how the Shabad “NIRANJAN” shows us a way to the Mansarovar – Nirgun Saroop and those who will engage themselves in Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva are 100% sure to completely realize the Mansarovar, not only that they will become an integral part of the Mansarovar- Nirgun Saroop. As we said repeatedly in the previous Gur Parsaadi writings that every Shabad will take you deep in to the Mansarovar provided you dedicate yourself with Tunn Munn and Dhan to the Gur and Guru and get blessed with the Gur

Parsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva- Parupkaar and Maha Parupkaar.

SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM
SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM
SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM SADA SADA
SAT NAAM

DASSAN DASS

38. The Sat Naam Mantra by Bhai Gurdass Ji

Ik Oankaar Sat Naam Satgur Parsaad
Dhan Dhan Paar Braham Parmesar
Dhan Dhan Gur-Guru-Satgur-Sat Naam-Sat Sangat

Kottan Kot Dandaut Parvaan Karna Ji

SAT NAAM KA MANTER (The Sat Naam Mantra)

BY

BHAI GURDASS JI

We will start by praying to Dhan Dhan Guru and Dhan Dhan Anant Beyant Agam Agochar Paar Braham Pita Parmesar with Kottan Kot Dandaut Bandhna and Kottan Kot Shukrana with every breath of ours to help us develop a better understanding of the Gur Parsaad of Sat Naam as very kindly explained by Dhan Dhan Bhai Gurdass Ji..

He had Anant Beyant Gur Kirpa Gur Parsaad of Guru Patshah Ji. He was a Braham Gyani and a great scholar during the time of Guru Pancham Patshah Ji and was given the honor to write the First Copy of Dhan Dhan Shree Guru Granth Sahib Ji.

Bhai Gurdass Ji's Bani, which have been written in the form of 40 Vaars (verses), was given very high and kind regards by Guru Sahib Ji. They announced it as "The Key To The Gurbani - Shree Guru Granth Sahib Ji. This basically means that Bhai Sahib Ji have very kindly explained

the key divine laws – Dargahi Kanoons of Puran Bandgi in his verses in much simpler words and once you understand these verses then it becomes easy to understand the Gurbani.

Bhai Gurdass Ji's has very kindly written these Vaars explaining the divine truth about what he experienced physically in relation to the Gurbani and have explained his divine understanding of the Gurbani in an easy to understand language for a common man. If there is anything after Shree Guru Granth Sahib Ji and Guru Dassam Patshah Ji's Bani, it is Bhai Gurdass Ji's Bani, which have been regarded as Gurmat – Divine Wisdom.

Bhai Gurdass Ji's Bani has also been regarded as the next level of Gurmat (after Shree Guru Granth Sahib Ji and Dassam Patshah Ji's Bani) and since Bhai Gurdass Ji was under the direct blessings and Chattar of Guru Sahib Ji so there is no reason not to trust His Bani as Gurmat as well, particularly so because Guru Sahib Ji Himself have given the title – KEY TO THE GURBANI – to Bhai Sahib Ji's Bani.

Bhai Sahib Ji Gurdass Ji have very kindly explained the divine importance of the Shabad “Sat Naam” and Shabad “SAT” in the beginning of his Vaar 1 as follows:

BHAI GURDAAS JI VAAR - 1

NAMASKAAR GURDEV KO **SAT NAAM** JIS MANTER SUNAYEAA

BHAVJAL VICHON KADH KEY MUKT PADARATH MAHI SAMAAYEAA

JANAM MARAN BHAO KATTEYAA SANSAA ROG VIYOG MITAAYEAA

SANSAA EH SANSAAR HAI JANAM MARAN VICH DUKH SABAAYEAA

JAM DAND SERON NAA UTEREY SAKAT DURJAN JANAM GAWAAYEAA

CHARAN GAHEY GURDEV KEY **SAT** SHABAD DEY MUKT KARAAYEAA

BHAO BHAGAT GUR PURAB KAR NAAM DAAN ISHNAAN DREYDAAYEAA

JEHA BEEU TEHA FAL PAAYEAA

Bhai Gurdass Ji has very clearly explained that Dhan Dhan Guru Nanak Patshah Ji very kindly brought the “SAT NAAM” Manter from the Dargah for us.

It is believed that when Guru Nanak Patshah Ji went under water for three days at Sultan Pur Lodhi in one of the local river called “Bayyee” (There is a Historical Gurdwara at this place now and this river flows next to the Gurdwara) and when He appeared back then He announced the Mool Manter

Ik Oankaar

Sat Naam

Karta Purakh

Nirbhao

Nirvair

Akal Murat

Ajunie

Saibhun

Gur Parsaad

and announced to “Jap” this Mool Manter because he announced that this Mool Manter is

Aad Sach

Jugaad Sach

Haibhi Sach

Nanak Hosi Bhi Sach.

The center point of this Mool Manter is the Shabad “SAT” and that is why the Shabad “SAT” is called as Naam in the Mool Manter.

The shabad “SAT” signifies the Amrit – Atam Ras – highest level of Amrit – Nirgun Saroop Param Jyot Puran Parkash of Dhan Dhan Paar Brahm Parmesar Ji. This shabad “SAT” means “TRUTH” and the “TRUTH” is the Naam of Dhan Dhan Paar Brahm Pita Parmesar Ji. A lot of the people and preachers interpret SAT Naam as Sacha Naam, which is not the case, SAT is the Naam and not like Sacha Naam is some thing else such as Shabad Waheguru, SAT is the GURU, Bani is SAT so that is why it is GURU, Bani is SAT that is why it is Nirankaar.

The shabad “SAT” is the one which defines the most important and vital quality of Akal Purakh. “SAT” means which never changes, remains stable and unchanged. Everything else is changing with the time because everything else is Maya and Maya has uncountable stages and changes with every second, but “SAT” never changes and has been so from the beginning, is so now and will remain so forever.

The “Truth” is the one unique – ek oankaar – paar brahm Parmesar which is ek ras – atam ras which is the only Doer. Which is fearless because there is no one like Him. He is unique, means nobody is as powerful as He is, so He is totally fearless. He is Nirvair – He has no enemies because nobody is as powerful as Him so nobody can have animosity with Him. He is full of love – a sea of love so how can He have animosity with anybody. He is ek drisht – for him all are equal, no discrimination, no hatred just love and pure pious love only. He is Akal Murat- beyond time and space, ajunee- beyond the cycle of birth and death – omni present and saibhuan – self created and self supported – requires no support whereas every creation needs a support for existence but He is self supported. These are the vital qualities of Dhan Dhan Paar Brahm Parmesar Ji and above all – all this is Gur Parsaad – means can be achieved only with his own blessings only, with his own powers only, with his own Hukam only and there is no other way to achieve Him except His own will, His own hukam, His own superpower – Gur Parsaad.

To put it in a more simpler words:

Ik Oankaar is SAT,

Naam Is SAT,

Karta Purakh is SAT,

Nirbhao is SAT,

Nirvair is SAT,

Akal Murat is SAT,

Ajunie is SAT,

Saibhun is SAT

and Gur Parsaad is SAT.

For that matter every shabad of Gurbani is SAT that is why Gurbani is SAT SAROOP of Nirankaar. And only “SAT” is beyond Maya.

Bhavjal is the entire world which is Maya and has been given the noun of Bhavjal and Shabad “SAT” is beyond Maya – called Mukht Padarath, means the Gur Parsaad of the manter of SAT NAAM has the super power which will take you out of the Bhavjal and will take you back to the Mukht Padarath – Nirgun Saroop of Dhan Dhan Paar Braham Parmesar. When that happens then we are relieved of the biggest pain and sorrow of birth and death.

While living in this world we constantly face the fear of death and birth, which has also been called the highest level of sickness – Rog – being born and go through the same kinds of sufferings, pains and sorrows, good and bad moments, but no eternal happiness, no eternal bliss, living deep in the scum of Maya. If we don't get the Gur Parsaad of Sat Naam and dedicate ourselves to achieving all the qualities described in the Mool Manter as above and become “SAT Roop” then we will be called Sakat and Durjan – bad person in the Dargahi evaluation and we will lose this precious human life, which was given to us by the grace of Almighty to become “Sat Roop” and merge in the Akal Purakh.

We should therefore be very thankful to Dhan Dhan Guru Nanak Patshah Ji who has very kindly given us the Gur Parsaad of Shabad “SAT”, which when earned with dedication, commitment, belief, faith, trust, devotion and love will take us back to the origin – Dhan Dhan Paar Braham Pita Parmesar.

When we completely surrender to the Guru and Akal Purakh Sahib Ji with Tunn Munn and Dhan then the Guru and Gur will take care of us and will bless us with the Gur Parsaad of Naam, Naam Simran, Puran Bandgi and Seva (Naam Daan Ishnaan Dredaayaaa) and we will achieve the objective of this human life and become Jivan Mukh.

Our Karni will carve our destiny, so if we do "SAT Karams" then we will get the Gur Parsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva and will be able to become Jivan Mukh. If we move in the opposite direction then we will be labelled as " Sakat and Durjan" and will keep on going through the pain and sorrow of going through the cycle of birth and death until we switch to the "SAT Karams" and then qualify ourselves for the Gur Parsaad of Naam, Puran Bandgi and Seva.

Devotion and love are the keys to success, faith and trust are the keys to success, commitment and belief are the keys to success and whatever you perform or do in your daily life will determine your destiny, whatever you will sow so shall you reap.

Dassan Dass

39. Inner Sound and Light - Testing the Guru

Ik onkar satnaam satgurprasad||
Dandauth Bandhana Ji.

We can all learn from the Q&A below. Many people when they go and first meet a Sant think that the Sant should be able to read their mind and tell them those things, then that proves they are a Sant. I know sometimes I used to think like that when I was young (& DUMB!!). Once a Sikh came to see a Sant Ji and kept saying, "If you are a Sant, then show me something."

And the Sant replied something like, "Guru Pyario Ji, all I have is this, " and promptly got up and touched the feet of the Sikh. All a Sant has is humility and that is always the answer to Haumai. To which the Sikh got startled and started apologizing and saying that he wasn't worthy of having his feet touched. The Sant is in this world to show us one thing and one thing only and that is how to kill the ego, so that the "I" , the "me, myself and mine" attitude dies before our physical body dies and our time runs out. The Sant has killed their own Haumai and is humility overflowing. When Guru Nanak Dev Ji merged with Sat Naam Karta Purakh and was given the mission on Earth, Bhai Nand Lal Ji wrote that God gave Guru Nanak Dev Ji two things to give to

the world and they were 1) Naam and 2) humility (Gareebbee).

Dust of your feet
Harjit

QN :

I am 100% sure that there is nobody on this earth is a perfect master who can give the spritual experience of inner sounds and light.If you are so contact me in my Antar (inner being).

REPLY FROM DASSAN DASS JI:

Ik Oankaar Satnaam Satgur Parsaad

Dhan Dhan Paar Braham Parmesar Ji

Dhan Dhan Gur Guru Satgur Gurbani Satsangat Satnaam

Guru Pyare Jee,

The basic reason for such beliefs is Haumai, self wisdom and worldly wisdom, to be truthful this kind of a belief is Haumai, and where there is Haumai, there is a rule of Maya, the slavery of Maya is the road block to the complete realization. The inner sound is the Anhad Shabad – Anhad Naad – continuous divine music – Akhand Kirtan –Panch Shabad Anhad Naad which is heard in the Dassam Duaar on a continuous non-stop basis and the divine light is Param Jyot Puran Parkash in the Hirda – which is a Sat Hirda. This happens only to those who win over the Maya and are beyond three attributes of Maya. The perfection is only in Totality – and Totality is only and only Infinite divine power – Dhan Dhan Paar Braham Pita Parmesar Ji Himself, but at the same time a Puran Sant a Puran Braham Gyani a Satgur or a Puran Khalsa is defined as a living God on Earth. Only a complete surrender to such a soul can create a contact in the Anter and not by challenging such a soul. So God bless you with the divine wisdom, which only can open up your mind and Hirda and pave your way to the connection in your Anter.

Dassan Dass

40. Mahatma Ghandi on Truth - Sat & Love.

In Hinduism Mahatma Ghandi Says the following:

"And then we have another thing in Hindu philosophy, viz. God alone is and nothing else exists,

and the same truth you find emphasized in the Kalma of Islam. There you find it clearly stated that God alone is and nothing else exists. In fact the Sanskrit word for Truth is a word which literally means that which exists - Sat.

For this and several other reasons that I can give you, I have come to the conclusion that the definition, "Truth is God", gives me the greatest satisfaction. And when you want to find Truth as God the only inevitable means is Love, i.e. non-violence, and since I believe that ultimately the means and end are convertible terms, I should not hesitate to say that God is Love."

41. Early Christians and Sat Naam

Guru Nanak was truly universal in his bringing knowledge of SatNaam to the world. He believed in the unity of man and a universal focus of worship.

The concept of Sat Naam was understood by early Eastern Christians. They understood that God in essence was transcendent Truth (Sat) as well as manifest uncreated eternal energies (Naam). It was only through these uncreated energies that God could be perceived or interacted with.

According to Eastern Christian Orthodoxy, God is unknowable and utterly transcendent in his essence, but He has manifested himself in his uncreated energies in order that union with him would be possible. This point was debated and finally the view of Church father Palamas was upheld by a Church council which made it official. As such, the council stated that this distinction in God did not imply division or ditheism, for the essence and the energies both belong to the same indivisible God who mysteriously manifests himself fully in his uncreated energies, and it is through these uncreated energies that an experiential union with God is made possible. In 1351, the Council of Constantinople formally accepted Palamas' patristic formulations rather than the rationalistic theology propounded by the humanists, for by this decision, the Council made the existential hesychastic theology official Church dogma.

This view is entirely consistent with the view that only through the Naam, and not through any created forms, is God, with his Grace, approachable.

From:

John Theobald

42. Sat Is . . .

Sat Naam Sat Naam Sat Naam Sat Naam

Sat Naam Sat Naam Sat Naam Sat Naam

Sat Naam Sat Naam Sat Naam Sat Naam

Sat Naam Sada Sada Sat Naam.

Sat is the Naam.

Sat is the Guru.

Sat is the origin of the entire creation.

Sat is Nirgun Saroop – “Trihu gun tey parey . . . beyond three attributes of Maya.”

Sat is the Param Jyot Puran Parkash.

Sat is Mansarovar.

Sat is Gur Sagar.

Sat is the source of all divine qualities - Guni Nidhaan.

Sat contains all the divine qualities.

Sat is the Jivan Mukti – salvation.

Sat is the Tat Gyan - Braham Gyan.

Sat is the Amrit.

Sat is the Amrit Drisht.

Sat is complete silence.

Sat is the real internal compliance - Anderli Rehat.

Sat is Parupkaar and Maha Parupkaar.

Sat is the killer of Panj Doots and Asa, Trishna and Mansha.

Sat is Mukti Ka Daata.

Sat is the highest and purest eternal treasure.

Sat is the Doer.

Sat is fearless.

Sat is without anmosity

- unconditional love

- Ek Drisht

- single vision.

Sat is beyond the cycle of birth and death.
Sat is beyond time and space.
Sat is self-created and self-supported.

Sat is the GurParsaad.

Ik Oankaar is Sat and Sat is the Naam.
Sat serves the Sat and only Sat.

The soul which becomes Sat
merges with Sat and
becomes Sat, a Sada Suhagan.
Sat Naam Simran
is the highest service of the Almighty.
Guru Pyare Ji, may Sat bless you
and make you Sat Roop.

Dassan Dass

43. The Universal Consciousness of Satnaam

Dear Dassan Das ji,

I am still being amazed at the universality of Guru Nanak's teaching. Sat Naam is the Name of

God in Christianity as I pointed out before. I have set up a website to bring knowledge of Naam simran to a Christian audience. I have been getting a positive response. Following is a copy of the material. Although the site is targeted at a Christian audience the CD is universal with no religious content but merely an introduction to meditation on Sat Naam. The Christian scripture would consider Sat Naam as Christ.

John Theobald

<http://www.learncontemplativeprayer.com/>

This type of meditation will open you up to directly knowing the Divine in whatever way he reveals himself, just as you would if you spent time with another person, except this Person is Love itself. This is the reason you were born, to become children of God.

CONTEMPLATIVE PRAYER

Contemplative prayer is a loving, listening, joyful look at the Reality of God. St. Augustine said “Simply stated, it’s a personal experience of God”. Contemplative prayer leads to a direct connection to God deeper than the senses.

The use of the prayer word is a method of quieting our mind enabling us to open to the experience of God within. This method of prayer gets to the core of Christianity: Finding inner-meaning and peace, and experiencing Christ within.

This method of Satnaam deep contemplative prayer is a specific method leading to the practice of Centering Prayer, which has dozens of books in publication. The difference is that in Centering Prayer, the practitioner chooses a word to use, and there is no initiation, while in the Satnaam practice, the Name of God is planted at a deep level of the mind through the initiation. Simply stated: By planting the Name of Christ like a seed in the mind, one enjoys the fruits of the Holy Spirit.

Why Contemplative Prayer

When Jesus was asked how to pray he responded with Matt. 6:6 “When you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.” When this is rendered in the original Aramaic which Jesus spoke, it translates as “close off your senses to the outside world and go to that symbol of the divine.” Contemplative prayer is a turning of the mind and heart to God beyond the senses in a direct openness to the Holy Spirit. Early Christians called this monologistic prayer or prayer on a single word usually the Name of God.

“But to all who did accept him he gave power to become children of God, to all who believe in the name of him who was born not out of human stock or urge of the flesh or will of man but of God himself.” — John, 1:12-13

ABOUT YOUR PRAYER WORD SATNAAM

Sat Naam is the Sanskrit translation of the Name of Christ.

Sat, literally means truth or reality in the biblical sense of the word, as when God told Moses He is Reality.

Naam, literally means name. Therefore Satnaam is Sanskrit meaning the Name of Truth and has the same meaning as the Logos or Word of God. St John stated, "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning." (John 1:1)

Satnaam is also the Name of each person of the trinity as well as the whole trinity itself. The Father is Sat or Truth in the sense of Reality and the Naam is the Name of that Truth, one Truth one God. The Father is Truth: Where God is represented as speaking to Moses, when asked for his Name stated "I Am" which from it's root meaning would therefore be "He who is self-existing (Sat Naam), the personification of Truth (Ex iii 14). The Son is Truth: Jesus said to him, "I am the way, and the Truth, and the life (John 14:6 NASB). The Holy Spirit is Truth: "But when He, the Spirit of Truth, comes, He will guide you into all the Truth (John 16:13 NASB).

WHY A SANSKRIT PRAYER WORD

The reasons for using a Sanskrit prayer word are twofold. First; the word has no other associations which could interfere with its use, and keep us stuck in thoughts. Secondly; over many centuries, Sanskrit has been traditionally held to be a language which has a vibratory quality consistent with its meaning.

Most other languages have meaning by association rather than sound. In the modern understanding of neurolinguistics therefore, a word can be auditory digital, which is meaning, and auditory tonal, which is the vibratory quality. An animal for example, responds to auditory tonal primarily. A dog can be soothingly told it's a "bad dog" and happily wag its tail. Satnaam has both the meaning and vibration of the Father, Son, and the Holy Spirit. By embodying Satnaam we can, with God's grace, become sons of God. According to ancient traditions, if one can introduce a sound or "thought form" at the most subtle level of thought, right at the function point of pure consciousness and matter where the initial vibrations of creation begin to unfold, then that thought form will manifest.

What we put our attention on grows. If we put our deepest attention on the Name of God (Satnaam) knowledge of God grows and with grace we can become the embodiment or sons of God.

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SATNAAM IS UNIVERSAL

I think the expressing forth of Sat Naam is going far beyond the group that thinks of itself as "Sikh". The Naam is truly universal and is the root and Name of God of every major religion. I personally am finding interest in the Naam arising in many religious groups. As I said in an earlier post Sat Naam is a Name of God which can be universally understood and is consistent with all beliefs. In a world where people argue about "which God" they are worshipping this is sorely needed. I suspect the impact of this internet group and the ability of people to receive the

blessing of Naam is, and will be much farther reaching than anyone now imagines. To paraphrase Guru Nanak Ji's original statement, There is no Moslem, Jew, Christian, Hindu, Buddhist, or seeker for a higher Truth no matter what form. Below is the earlier post.

JUDAISM

Ex 3:14

"God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you". God is saying He is the identity of existence.

Sat Naam means the Name or Identity of Absolute Existence. Sat means Absolute: Existence, Truth, Being, and Good, while Naam means the name of, or identity of. Sat Naam is therefore the Sanskrit translation of the Name of God, as understood in the scripture of Judaism and the Old Testament of Christianity..

CHRISTIANITY

John 14:6

"Jesus saith to him: I am the way, and the truth, and the life"

When Jesus says He is the Truth, he is saying his identity is Truth. Sat Naam means the Name or identity of Absolute Truth. Sat Naam is therefore the Sanskrit translation of the Name of Jesus, as understood in of Christianity. It is also the way to the Truth, for by transcending on Sat Naam we follow it to it's source.

ISLAM

A Name of God, in the Qur'anic verses is stated: "That is because God, He is the Truth" (22: 6) and "God, He is the manifest Truth" (24: 25).

He is the Truth means His identity is Truth. Sat Naam means the identity or manifestation of Absolute Truth, or Sat.

As can be readily seen the Name of God, Sat Naam, expresses the same understanding of God, translated into Sanskrit, as the understanding of God held by the three major monotheistic traditions.

John

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REPLY FROM DASSAN DASS JI IN ITALICS:

*SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM
SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM
SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM SAT NAAM
SAT NAAM*

DHAN DHAN SAT NAAM PARIVAAR JI

KOTTAN KOT DANDAUT PARVAAN KARNA JI

Thanks to Almighty for giving us the opportunity to have a Sat Sangat of people like John Ji. This is an excellent piece of divine wisdom, the person who can understand this from any part of this world can meet the God, this is a universal truth. Thanks to John for his kindness and for bringing this piece of divine wisdom to the readers. This is a Gur Parsaad in itself.

I think the expressing forth of Sat Naam is going far beyond the group that thinks of itself as “Sikh”. The Naam is truly universal and is the root and Name of God of every major religion. I personally am finding interest in the Naam arising in many religious groups. As I said in an earlier post Sat Naam is a Name of God which can be universally understood and is consistent with all beliefs. In a world where people argue about “which God” they are worshipping this is sorely needed. I suspect the impact of this internet group and the ability of people to receive the blessing of Naam is, and will be much farther reaching than anyone now imagines. To paraphrase Guru Nanak Ji’s original statement, There is no Moslem, Jew, Christian, Hindu, Buddhist, or seeker for a higher Truth no matter what form. Below is the earlier post.

That is an absolute truth – SAT means divine truth and that is the Naam – God is represented by the eternal truth, never changing. remains same, not perishable, stable and is infinite, no dimension, no depth, no boundries – same for the entire creation, same for every manmade race (human race is the only race though created by the Creator), so it is for the entire human race, we will say for the entire creation, because it is not only humans that can do meditation, it is the entire creation that is based on the Naam, for the entire creation the foundation is Naam, the Naam of the Creator. So when there are no boundries that means there are no Hindus, Muslims, Christians or Jews – it is the Human Race. So Naam is same for the entire creation – for the entire human race – eternal truth – and God Himself is defined by His Naam and that is SAT – Truth, divine truth.

So you are absolutely right the Sat Naam is for the entire human race.

JUDAISM

Ex 3:14 “God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you“. God is saying He is the identity of existence. Sat Naam means the Name or Identity of Absolute Existence. Sat means Absolute: Existence, Truth, Being, and Good, while Naam means the name of, or identity of. Sat Naam is therefore the Sanskrit translation of the Name of God, as understood in the scripture of Judaism and the Old Testament of Christianity.

This is an excellent piece of divine wisdom and thank you for bringing this up. It is very simple to understand – Naam is the identity - If we want to reach you then we would need to know what is your Name, once we know your Name is John Theibold then we can find your address and once we find your address then we can make arrangements to travel to your place and meet you. Same way Naam gives the identity of God – so here God is the entity which we want to meet and this is identifiable by the Naam SAT – Truth, and once we have the Naam – SAT then we will be able

to find Him or realize Him or feel Him or experience Him in all physical senses. This path to the eternity has been defined as Gur Parsaad (God's Grace)– and only the one who is chosen by the God to receive this Gur Parsaad will be able to get this Gur Parsaad – and who can be chosen according to the law of Karma – law of destiny – as you sow so shall you reap, it depends upon your deeds – if they are truthful or not and when you accumulate enough truthful deeds that are considered by the God as enough and makes you capable of receiving the eternal grace then you are blessed with this Gur Parsaad of Naam, and when you serve the Naam then you keep on getting closer and closer to the Almighty and when your Heart becomes as pure as SAT then Sat physically appears in your ownself. So basically it is the SAT that matters – eternal truth that matters, that is why TRUTH WILL SET YOU FREE.

CHRISTIANITY

John 14:6

"Jesus saith to him: I am the way, and the truth, and the life"

When Jesus says He is the Truth, he is saying his identity is Truth. Sat Naam means the Name or identity of Absolute Truth. Sat Naam is therefore the Sanskrit translation of the Name of Jesus, as understood in of Christianity. It is also the way to the Truth, for by transcending on Sat Naam we follow it to its source.

Excellent piece of divine wisdom, there is no difference between Guru Nanak, Mohammad and Jesus Christ – they are same and ONE and they belong to the entire creation, similarly at the present time the ones who have become SAT – Puran Braham Gyanis belong to the entire creation. The life element that keeps the creation going is the SAT – in the human being the life power is the God's power, it is the God's Jyot – divine light and that divine light is SAT – Sat is life and SAT is truth, that is why Sat is the Naam. SAT NAAM means SAT is the Naam – truth is the Name. So the teachings of Christ were same as teachings of Guru Nanak or for that matter any Puran Braham Gyani.

ISLAM

A Name of God, in the Qur'anic verses is stated: "That is because God, He is the Truth" (22: 6) and "God, He is the manifest Truth" (24: 25). He is the Truth means His identity is Truth. Sat Naam means the identity or manifestation of Absolute Truth, or Sat. As can be readily seen the Name of God, Sat Naam, expresses the same understanding of God, translated into Sanskrit, as the understanding of God held by the three major monotheistic traditions.

This another excellent piece of divine wisdom, it is same, experienced by Mohammad, Jesus, Guru Nanak or Mahatma Budha. The essence is SAT – truth and this is the Naam, which leads to the realization of God in all physical and practice senses.

Dassan Dass

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MEANING OF SAT NAAM

SAT:

being , existing , occurring , happening , being present
lasting , enduring, real , actual, that which really is , entity or existence,
the true being or really existent, the self-existent or Universal Spirit, reality , truth,

NAAM:

nama [naam]: name; the name of God

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THE NAME OF GOD AS A UNIFYING FOCUS IN MANY TRADITIONS

People represent the world using the visual (images), auditory (sounds), kinesthetic (touch and internal feelings), gustatory (tastes) and olfactory (smells) senses.

People are also linguistic beings. To a great extent the way we understand the world is based on the words we use to describe things. This is especially true when we deal with spiritual understandings. The words we use to describe God may tend to limit our deeper understanding of God. The many traditions of the world have diverse ways of describing God, or even the highest, as non theistic Absolute Truth.

In this course we will endeavor to show that with the proper understanding, there is a Name of God which is consistent with the scriptural names of God used by many traditions. We will give some of the scriptures of these traditions including the, Judaic, the Christian tradition, Islam, and the Sikh tradition.

Understanding the deeper meanings of this Name of God can lead one to an understanding of the very nature of love, and their own relationships with others. This Name is Sat Naam.

The word SAT NAAM is a name which is not only the Sanskrit translation of the scriptural name of God in all the monotheistic traditions but also the highest focus of Truth in the non theistic traditions such as Buddhism and others.

The literal translation of “Sat” is, Absolute, transcendent, formless; “Truth” in the sense of the source of, “Existence”, “Being”, “Reality”, or “Good”, while the literal translation of “Naam” is; “Name”, “Word”, “Identity”, “Logos”, and “Expression of”.

Absolute Truth itself is unknowable as it’s transcendent, and like the Tao, is beyond all form or concept. Inherent in Gods nature however, is both the transcendent Truth and it’s first full manifestation or Naam, they together are one God. Sat Naam preexists, and is independent of all created reality, and is in itself both the Source of reality (Sat) and it’s full expression, the ground of reality (Naam).

In this course we will be using the term God to denote Sat Naam which can be thought of as the Absolute transcendent Truth, as well as the total complete Manifestation of that Truth, both inseparable and eternally singular. Because there is an observable every day reality of the personal, Sat Naam is generally understood as the Personal ground of being.

God as SAT, unmanifest absolute eternal Truth, completely and totally displays it’s whole reality as Naam, the Logos, the personal aspect of God. Sat, because it’s Absolute and unmanifest, without form, it can only be fully be known by it’s complete manifestation in the Logos or Naam. This complete sharing of self, is what is known as love. One can therefore say with accuracy that the source (Sat) and ground (Naam) of all existence is Love. Without this ground of being, nothing exists by definition. Even the smallest particle of matter, comes into existence from and through Sat Naam. Sat Naam exists independently, beneath and before all of creation.

Sat Naam can also be understood as the Spirit of Truth. The Naam expresses and creates time. Although the absolute reality of Sat Naam is Being, When it operates in time it provides the element of becoming. When is has fully become it is what it was when it started, Sat Naam.

As the Spirit of Truth unfolds from the innermost part of everything it creates each element within time. The Spirit of Truth, the Naam provides the informing intelligence which cause single particles of matter to evolve in a pattern of increasing complexity into molecules, which are inwardly impelled to form more molecules of greater and greater complexity until the Naam is expressed as life and finally as intelligence.

This is the process of evolution which can be seen involves continuing creation at every moment with matter and energy arising from out of Sat.

If this process of evolution continues to its terminus, the “fullness of time” the Naam has fully expressed the total reality of the Sat, or transcendent underlying Truth. This is the sense in which some religious traditions say that God is the Alpha and Omega, the beginning and end, Sat Naam to Sat Naam, only one reality, God is all in all.

Just as Love is the nature of Sat Naam, so its nature is to express being as much as possible, in every possible way, since at the level of Sat Naam which is eternal, is in itself, the full expression of the whole of the infinite Being of the Sat into the Naam.

Love between people is therefore expressing being to others, as much as possible, in every possible way, and creating the opportunity for them to be as much as possible in every possible way. This is merely a sharing of the Spirit of truth, moving through time towards its full expression as love arises from the hearts of individuals. The more people are able facilitate this expression, the more fulfillment they personally experience.

In Christianity Jesus is considered to be the full human embodiment of Sat Naam, the Logos or Word. He reveals the Truth of the Father, Sat.

As all love between people is a partial experience of the Naam knowing the Sat, as they begin to embody the Naam. This idea would correspond in Christianity, to the love between Christ and the Father becoming increasingly known by the Christian, as he embodies Christ more and more. No love exists except the love between Sat and Naam (nor does anything else exist independent of Sat Naam). When people unite in love they are consciously or deliberately facilitating the expression of the Naam through time and space, on an individual and collective level.

When we use Sat Naam as a focus for transcendent contemplation in this course, one must remember it is still only through the free gift of God that we are able to move towards unity with Sat Naam. Sat Naam is an arrow pointing very accurately to the underlying Reality.

Sat Naam not only has the meaning we have discussed, but it's sound also facilitates the mind in searching for that meaning at ever deeper levels of our consciousness. Sat Naam is known as a bija mantra. This means that it is a seed of the reality which it represents.

In Eastern Philosophy there is a Sanskrit term "Ritam Bhara Pragyam". By this is meant the underlying reality (literally translated as "It is real"). Therefore a thought perceived at a deep level and transcended, is experienced as real. This is discussed in detail in Patanjali's Yoga Sutras.

People, are what some psychologists call neurolinguistic perceivers. What this means is that we structure our perception of reality through the lens of past experience. We do this using the five senses however we primarily use three channels for this information, visual, auditory, and kinesthetic or body sensation. We use these channels both externally and internally. For example, when we see an object, we are using the visual external channel. When we remember seeing an object we are using our visual internal channel. The same is true of the auditory channel, when we hear a sound we are using our auditory external channel while, when we remember a sound we are using our auditory internal channel. The auditory channel in people can also include a further breakdown. When we hear a word it has both a sound and a meaning. We call this auditory digital for the meaning, and auditory tonal for the sound. Sat Naam has meaning on both levels.

The ancient Sanskrit language is thought to transmit information, both in linguistic meaning, as well as in the experience communicated by the sound vibration of the word. The word Sat Naam is considered by ancient tradition therefore, to convey the reality of the concept of God both in it's meaning and in the sound of it's vibration. This makes it particularly useful for it's use as a focus of contemplation where the mind is allowed to settle into increasingly deeper states beyond verbal meaning and eventually beyond all experience, into transcendent unity with the underlying Reality, Sat Naam.

Sat Naam is what is known as a Panj Shabd mantra. Ancients traditions considered that it contained the primal sounds of all creation, Sa Ta Na Ma. Sa is the primal sound of creation coming into being from out of the Absolute. Ta is the primal sound of life. Na is the primal sound of death or cessation, while Ma is the sound of resurrection or being on a new level. These sound vibrations are all contained in compressed seed form, in the Name of God, Sat Naam.

Experimenters at the University of Arizona set up a pilot study using a P.E.T. scan - Positron Emission Tomography, to see changes in metabolism in different areas of the brain. They used the primal sounds of Sa Ta Na Ma, followed by a mantra given by their teacher. The results showed a powerful shift in the function of the left hemisphere to the right frontal and parietal regions. The metabolic shift suggests a strong positive mood enhancement, which would tend to counter any tendency towards depression.

Even though there are strong physical results from practicing contemplative prayer with this Name of God, one must always remember that this unity is the gift of the underlying intelligence, not a result of our efforts. All our efforts are doing is removing the obstacles and creating the optimal neurological condition for our minds to receive the gift from God.

There is another advantage to the use of Sat Naam in contemplation. Because “Sat Naam” is not an English word, there are no other associations to interfere with its use as a focus in a method of prayer designed to go beyond thoughts and concepts. This makes it ideal for use as a prayer word for example, in centering prayer.

Another benefit, is that frequently those who use this prayer word, seem to develop an intuitive sense of the relationship between the Persons of the Trinity. God gradually becomes understood as unknowable transcendent God fully expressing “God self” in an act of pure agape love. God’s unknowable essence becomes known through the Logos, One God, Sat Naam.

Your CD is designed to guide you into a prayerfully receptive initial experience, which you then will deepen with daily practice. What you will be practicing after your initial experience, is very consistent with what is taught in the centering prayer approach, revived by Thomas Keating.

Hebrew and Christian Traditions

One of the difficulties for many Christians, is the concept of the Holy Trinity. Even though on an intellectual level we may talk about there being one God, when we speak or think, of the Father, Son, and Holy Spirit we tend to think in terms of the separateness of the Persons of God. Yet Jesus taught us to be one as he and the Father are one. This linguistic fragmentation, can impinge on our human relationships as well. A deep intuitive understanding of the relationship between

the Father and Christ the Word, tends to lead to an intuitive understanding of our relationship with others.

When we look through the scriptures we see God named in various ways. In Hebrew scripture God is named “I Am Who Am”, or “He Who Is”, the Name or Identity of existence or being. In the New testament Christ is referred to as Truth, while the Holy Spirit is called the Spirit of Truth.

Sat Naam, as a Name of God which we use as a focus in contemplative prayer, is a word which is the Name of all three Persons of the Trinity

God is both the Absolute source of Truth, Reality, Existence, and Being (and all they imply), transcendent and unmanifest or unexpressed, while God is also the full expression of Absolute Truth, Reality, Existence and Being. It is through God’s full expression, (the Word) that the world was created. As Beatrice Bruteau says in her book GOD’S ECTASY:

John 1:18 reads: “No one has ever seen God; the only begotten God, who is in the interior of the Father, that One exegetes.” Some notes help. No one “sees” God because God is not “seeable”; God is formless, infinite. Nevertheless there is the “only begotten God,” the monogenes theos, who is in the kolpon (literally “hollow”) of the Father. It is this One who “exegetes”. So the formless God is interpreted by the Exegeting God who is embedded in the Infinite One.

Because agape Love can be understood as a sharing of being, God’s full sharing of Infinite being, begetting the Logos, is an infinite act of love. This means that the nature of God is Love. In effect God turns “inside out” in a total Self giving act of love. This Love is our Source and Ground of being, as well as the Source and Ground of being of all creation.

This relationship between God unexpressed, and God fully expressed, in the Word or Logos, One God, is described uniquely by the Sanskrit Name of God, “Sat Naam”.

Below are some places where this Name is used in scripture. (although there are more Christian and non Christian scripture which also have names of God which would translate as “Sat Naam”)

Sat Naam is the Sanskrit translation of the names used for God in both the Hebrew scriptures and the New Testament, as well as in the scriptures of Islam and Sikhs.

HEBREW SCRIPTURE

Ex 3:14

“God said to Moses: **I AM WHO AM**. He said: Thus shalt thou say to the children of Israel: **HE WHO IS**, hath sent me to you”. God is therefore saying that He is the Identity or Name of Existence. This is the exact translation of “Sat Naam”.

Naam means the Name or Identity while “Sat” means Absolute transcendent: Existence, Truth, Being, and Good. Sat Naam is therefore the literal Sanskrit translation of the Name of God, the Father, as given to Moses.

THE NEW TESTAMENT

John 14:6

"Jesus saith to him: **I am the way, and the truth, and the life**"

When Jesus says He is the Truth, he is saying his identity is Absolute Truth. Sat Naam means the Name or Identity of Absolute Truth. Sat Naam would therefore be a Sanskrit translation of the Name of **Jesus**, as understood in the New Testament of Christianity.

John 14: 16-18

The evangelist refers to the Holy Spirit as the “**Spirit of Truth**”. This also is translated into Sanskrit as Sat Naam, the expression of Truth.

St. John speaks of it further:

John 1: 1-5

"In the beginning was the Word (Logos, Naam), and the Word was with God (Absolute, transcendent Truth, Sat) and the Word was God (Sat Naam). The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of man. And the light shines in darkness; and the darkness comprehends it not.

He further states, the Word became flesh and dwelt among us, Christ, the living embodiment of Sat Naam.

John 1: 14

Christ is the “Word become flesh and dwelt among us”. Jesus is the Word (Logos or Naam) of God (Absolute unmanifest Sat), Sat Naam.

As can easily be seen there is no single English word that can express in one word, a prayer in the name of the Father, the Son, and the Holy Spirit.

Sat Naam is therefore the Sanskrit translation of the Name of God the Father, the Holy Spirit, and the Name of Christ used in Sacred Scripture.

ISLAM

A Name of God, in the Qur'anic verses is stated:

"God, He is the Truth" (22: 6) and "God, He is the manifest Truth" (24: 25).

Sat Naam therefore is the Sanskrit translation of the name of God, as understood in the scripture of Islam.

SIKH

The Sikh religion says the following about Sat Naam:

Sat Naam -The literal translation is the Name ('Naam') of Absolute Truth; Good; Existence; Being; Reality('Sat' pronounced sut) . It is referring to the Name of God, which is the most powerful and purest of all the names. It is this Name itself which liberates the soul and unites one with God. Saint Gondavlekar Maharaj said "There is no difference between God and His Name. Sat Naam is an ancient sacred bija or seed mantra. It is thought that by meditating on a bija mantra, the reality which it represents will grow within us. God's greatness is beyond human comprehension. But He can be approached through a ladder called Naam which can take us to His height. Naam, therefore, is greater than everything else "sabte ucha jaka nao" and "wada sahib uncha thaon, uche upar ucha nao." In the Sikh scripture God is called by various names such as Ram, Gobind, Mukand, Madhav, Prabhu, Rahim, Karim, Vithal, etc. All such epithet are known as "Karam-Naam" expressing quality and attribute of God. According to Guru Nanak, His eternal name is "Sat", i.e. Truth. He is true and so is His Naam - "Sacha sahib, sach nae." Sat Naam, an attribute given in the Mool Mantra has been His name even before the primal age - "sat naam tera para-purbala."

INITIATION AND CHRISTIANITY

For Christians baptism is considered the rite of initiation. One is baptized into the Name (Naam) of the Father, the Son, and the Holy Spirit. As discussed above each person of the Trinity translates as Sat Naam. So baptism is actually initiation into the energy and reality of Sat Naam, into God's very nature.

This vibrational and energetic link is even more direct in the Roman Catholic, Eastern Orthodox, and other traditions, where there is the actual physical transmission linking back to Jesus. These traditions are known as apostolic traditions. When Jesus walked the earth he, as infinite Sat Guru, the full embodiment of Sat Naam, laid hands on his apostles. They in turn physically passed this vibrational energy to their successors with an unbroken succession even until the present day.

Now the transmission of energy is an interesting phenomena. The more coherent the energy is when it starts, the more pure and unchanged the transmittal of the energy. This can be demonstrated by a laser, which is a beam of coherent light. It can be sent all the way to the moon, without diffusing on the way. An ordinary beam of light would be quickly diffused in the atmosphere and very little of the signal would reach much beyond the atmosphere.

Jesus, as the full embodiment of Sat Naam, which includes not only human nature but divine nature as well, is infinitely coherent. Any energy passed down through the centuries does not lose any of its shakti energy. This is true even if the people in the train of transmittal are not enlightened themselves, since there is still infinite coherence in the energy.

In the apostolic traditions, the vibrational energy is passed down in several ways. The Eucharist is another. This being the very body, blood, soul, and divinity of Christ, gives the recipient a direct physical energetic and vibrational connection to God, and embodies the fullness of Sat Naam within them. This however, does not necessarily mean a person would be aware of this. Just as a person might pass an enlightened master, and not know it, so the awareness of Sat Naam within, must be cultivated by contemplation on his Name or reality. The CD used in this course is not the initiation connecting one with God, but is merely a way of learning to connect to Sat Naam which already exists within. It is God who does the initiation.

THE REASON FOR THE INITIATION CD

Why can't one just read a description on how to practice Contemplative prayer from a book? You can, but there is an added benefit in being guided into a state of silence which helps one to be completely open to Grace, at the deepest level of your consciousness.

This is facilitated by being guided into a state of deep relaxation where you can be totally receptive and passive to the workings of the Holy Spirit. If you tried to follow instructions from a book or other sources, your mind would be actively engaged figuring out what to do next, or remembering what you read. You would not be in the same state of receptivity needed to be as open as possible to God's Grace.

Just as centering prayer is a method of reducing the number of thoughts so one can be open to Grace, being directly guided into a quiet state can facilitate one's initial experience, giving them a taste of the silence which might take longer to acquire without the initiation.

For further questions or ongoing e-mail support contact John Theobald with the subject line "deep initiation into a prayer of simplicity" theobaldj003@hawaii.rr.com

<http://www.learncontemplativeprayer.com/>

44. Kabir Ji and SatNaam

Kabir Ji & Sat Naam

Some interesting extracts from a) an early book about Kabir Ji and b) a blog about current day followers called Kabir Panthis.

A) Kabir And The Kabir Panth

G. H. WESTCOTT

1908

Kabir Ji was Gurules and also not of the right background (Muslim weaver caste) to be accepted by Guru Ramanand Ji (Hindu background). So he lay on the steps of the lake where the Guru went to bathe, the Guru stepped on him and exclaimed the Mantra, "Ram Ram." And thus Kabir ji received the GurParsaad.

In Gurbani , also Kabir ji says that when he says Ram, He means the One who was never born and not the King Ram.

However, reciting "Ram Ram" was not the GurParsaadi Naam as "*Kabir Panthis in conversation speak of their Mantra as 'Ram Ram' but it is a mistake to suppose that these words constitute the Mantra of their Panth or of the Ramanandis (Kabir's Guru). These mantras may not be disclosed to the uninitiated.*" p11.

It is said that Kabir Ji was married to a women named Loi. She served the Sants and in turn told her own story that she was found in a basket floating in a river where her Sant was bathing. She was wrapped in a blanket (Loi, hence her name) and the kind Sant brought her up, but had now passed away. She said her Sant lived only on a diet of milk. When she offered Kabir Ji milk to drink, he replied, "My food is the Word of God." Realising he was a greater soul, she asked, "*Swami, give me such a teaching as to give me peace of mind.*" Kabir was pleased with the obvious sincerity of the girl and instructed her thus, '*Always repeat SATYA NAM (TRUTH NAME - SATNAAM).*" p13.

B) Kabir Panth

Kabir panthis are required to observe sanctity and purity in their daily lives and behavior. The foundation of their belief and practice is Truth or Sat, an all encompassing formula for Love, Humility, Compassion and Unity. Kabir panthi priests are called Mahants. God is commonly called "Sat Purush", "sat sahib" or "kabir sahib". Good behavior and meditation on the purest aspect of God are the methods of finding fulfillment in life. All burdens of body and mind derive from not following this simple Truth.

One's mind and body must be kept "white" or pure by contemplation and avoiding gross and complicated behaviour. Such practice will allow one to attain salvation while living no matter what one's religion or other personal endeavour may be. [Devotee is the] ... one who has committed to avoiding lust, anger, greed, attachment to perishable things, and ego. Sahaja Yoga involves remembering God by repeating Sat Naam or Sohang Sat Naam, this focuses the wavering energies of the physical and mental aspects of the individual. Kabir Panthis believe in simplicity of life; simple food, clothing and belongings. One should only acquire what is needed for sustenance

C) Sant Kabir Jayanti (Birth) celebrated in Trinidad & Tobago

Sant Kabir Jayanti (Birth) celebrated in T & T on Saturday 26th June.

On the 26th June, 2010 .The birth of Sat Purosh Jagat Guru Sant Kabir, 612 birthday anniversary will be celebrated throughout the world where Kabir devotee resides, Kabir was discovered on a lotus flower by a newly wed couple. Kabir grew up to be a Universal teacher and a savior to mankind, he preached to the masses universal brotherhood, unconditional love, unity and equality and to seek the divinity within.

In the time of Kabir the rulers were oppressors. He learnt his lessons without books became a preacher without a teacher and stood up boldly against evil and those considered to be hypocrites. He supported equality, irrespective of creed, caste, sex or religion. Because of the stance that he took in his life, many became his disciples..

The love and discipline shown by Sant Kabir, the people gathered around him at the loom or the market place to listen to his sweet, soul stirring and sublime songs in his inspiring discourses. Kabir had supreme love for all and he was exceedingly kind and compassionate. His messages are sung today in song very popular especially with our own local classical singers.

He preached for one to gain salvation, one must do devotion to God and God alone and one must

banished anger, hatred and pride from one's mine to others and be kind and dear to all.

He further explained in this world there are human suffering and pain. Not only is there physical pain, but emotional and mental pain.

- Kabir explained that the cause of these miseries and sufferings is caused by our senses, which we fail to control, and are manifested by greed, anger, power, pride and attachment. These emotions are controlling and overpowering us and pride sets in. There are eight million four hundred thousand species on this earth. The human birth being the highest. When God put the human race upon this earth, their mission was to replenish and subdue the earth. To take care of the earth, make sure it is nurtured properly in deeds and actions.

Kabir stayed on earth for 120 years he was discovered in the year 1398 and departed from earth in the year 1518. He spent much of his life in the city of Benares. Today in our country there are many Kabir devotees celebrating this auspicious occasion Kabir Jayanti.

The teachings of Sant Kabir

Compiled by The Kabir Vidyalyaya Committee

I do not quote from any scriptures, I simply say what I See.

The Human birth is difficult to obtain and you will not get it again and again, just as a ripe fruit fallen does not re-attach to the branch so to is life..

One must listen to criticism without annoyance, because the critic is not your enemy, but helping you to clean the rubbish from your life.

Never be proud of yourself and do not laugh at others. Your boat is still in the ocean and you do not know, what will happen to you..

God dwells in everyone hearts, he is great who realize God in his own heart and demonstrates it in good qualities by respecting and helping others. .

Having read many scriptures many died without gaining Self-realization. The one who read and understands one word - Love- becomes realized..

One who is defeated by his mind is really a defeated person. The one who conquer his mind is

really victorious and is the only one who can realize God and the path of devotion..

Everything comes with patience, although the gardener waters the plants hundreds of times they bloom only when the season/ time comes .

With this body there is suffering for everyone, the wise accept that suffering with knowledge, but the ignorant cries out with it, not knowing how the laws of karma work. (The Fruits of action).

The Type of food one eats determines the type of mind you will have, similarly the type of drink one consumes will determine the type of (Behavior) words one speaks. .

Showing true devotion to God is how we live in every aspect of our lives daily, God is one and that one manifests itself through all. We are all God's creation.

In time of joy and happiness one hardly remembers God, but in sorrow and sadness, then one remembers God. God must be the Breath of all Breath.

By respecting others, you are paving the road for a good character. Life is a gift of God and must not be violated. Universal brotherhood is one duty and kindness to all living creatures.

If you milk two Cows one black and one brown, can you distinguish between the milk? So too is the Human race. God is found in one's heart and nowhere else.

I laugh when I hear the fishes in the water are thirsty, so too when one goes in search of God (the water is God and the fishes are the ignorant one searching for God) .

Give up ego and falsehood only then the pride of your mind will be broken. If you eat by stealing and begging then you are causing a tree of bad karma to flourish.

Love is not grown on a farm nor is it sold in the market. If an individual wants to be loved, he must first give love. .

Do not depend on others to spiritually and physically help you, when your heart has no love for others, it is just like a graveyard. .

Weigh your words before you speak, a word has neither hands nor feet yet one word acts as a baton another as a bruise.

All help the strong, no one helps the weak. A breeze gives life to the fire, but extinguished the candle.. .

What is the use of Greatness? The palm is a tall tree, but none sit under its shade and its fruit is out of reach. .

He who reproaches me is my friend, he supplies the soap to wash my dirty linen. I do not quote from any scriptures. I simply say what I see.

When I born everyone rejoice, but I did cry. Fill your life with such deeds that when you die. You die with a smile on your lips while other cry. .

To recognize the Divine within one has to understand ones own behavior. To achieve this goal one must integrate goodness in one daily life that leads to the practice of true love in kindness and compassion to all.

Sant Kabir taught the world the life of Bhakti in Faith with personal Love and Devotion to God. Our chief duty is truth through words and deeds. No act of Devotion can equal truth and no crime is as harmful as falsehood.

Sant Kabir spoke to the masses without discrimination for the good of all with strong messages of peace, love, unity, harmony, non- violence and equality.

Is there One or Many Gods, if there is one God, why quarrel. If there are many Gods why did they create the human race on this planet earth and not why in different planets of their own.

People drown themselves in a stream of water, the blind follow the blind as they search for God as they wandered. Each claims honour of his own. Lying devices are taken for truth, Awake now and realize God within.

God is found in ones heart and no where else, people die quarreling with each other in the name of God and none understand the truth. .

Good Character is the greatest of all virtues it is the mine of all precious Gems.

A dumb man tastes sugar cannot tell the taste so to when one gain self realization .

Kabir khadey bazaar may, sab kay chahey khair,

Na kaho say dosti, na kaho say bhair.
Kabir declares, I wish the welfare and good for all,
I neither related to anyone nor is I the enemy to anyone.

Sant Kabir is the originator of Hindi poems, dohas, bhajans and is referred to as - The father of Hindi Poetry (dohas, Couplets & Bhajans). He influence great soul - Guru Nanak, Dharamdass, Raidas, Tulsidas, Rabindranath Takore, Mahatma Gandhi and many devotees all over the world. Kabir stood for truth and reality.

Is the World Mad, If I tell the truth they rush to beat me, if I lie they trust me, where is the mine?
Where is the intellect? Where is the ego? The three qualities Sattva, Rajas and Tamas.

Make your own decision, while alive, look after yourself and find your own place. When you die, where is your house heaven or hell? You don't realize this opportunity. In the end nothing is yours. The wheel of death is difficult to understand.

Water stays not in high level but descends, he who stoop down can collect and rise up and drink, he who remains standing must go away with thirst unquenched. .

Learn to distinguish an honest man and a thief from their manner of speech, all the words that are within proceed forth out by way of the mouth.

Strain you water before you drink it, test you Guru before you commit yourself to him. The Chela (Godchild) should be willing to give everything to his Guru (Godfather) the Guru should refuse to take anything from his Chela.

Kahat Kabir Suno Bhai Sadhoo. .O Saintly Brother Listen to Kabir,..God is one and that one manifest itself through all, we are all God (creation) children.

With self control man improves his good qualities and without it he loses them.To satisfy the Pleasure of the tongue man does many things e.g taking lives/ killing.

Contentment is real happiness with it the heart remain satisfied. Maya (Illusion) moves onwards secretly and people do not understand her language. Those who understand are save, otherwise they all lose.

One desiring the fruit of action becomes the victim of bondage (desire is born out of Maya) One who utters the name of God night and day will obtain liberation.

This body is not really ours, but only a vehicle for the soul. At death the soul departs from the body and takes another..Thus the soul is the real self..

The ignorant ones have the body one place and the mine wandering and vice-versa. When the mind and the body works in harmony then the soul is called Divine realization.

Everyone came and performs his actions but wealth follows none. Both Dasrath and Ravan performed their action in this world and went.

I am a puppet made of five elements in which the mysterious powers plays..

A dumb man tastes sugar cannot tell the taste so too when one gain divine realization.

The thirst for worldly pleasures are limitless no one is satisfy even after attainment, it's Unquenchable. The secret of achieving the pleasure with peace and happiness one have to recognize the Divine within.

While this body exists in this world, one must do worthy action to gain salvation. For when one dies this human body will be of no use. The animals are very fortunate for when they die their skins are used for comfort in clothing and in music the dholak, but this Human body when die the skin or meat are of no use to anyone.

To recognize the divine within one has to understand one's own behavior. To achieve this goal one must integrate goodness in one daily life that leads to the practice of true love in kindness and compassion to all.

Every day someone dies in this world, but does one really prepares or knows how to die in such a way, that he dies never again.

I am looking at you. You at him. Kabir ask how to solve the puzzle, You, Him, and I.

A drop of water melt in the ocean, everyone can see, but an ocean absorbed in a drop of water. A rare one can follow.

Kal (time) has bound us in three ways the past, present and the future with its trap, Maya. (Illusion).. Good Character is the greatest of all Virtues, it is the - Mine- of all precious - Gems- ..

In this body a play of the five elements, a drama of the spirit dancing with Joy and Sorrow. He alone is great who has all the five senses at his command (control). He who has no control of his senses cannot approach the Lord..

If I turn the whole earth into paper, all the trees into pens and the seven seas into ink, even then

the greatness of the Lord cannot be fully described.

Never be proud of yourself and do not laugh at others.. Your boat is still in the ocean and you do not know, what will happen to you.

When - Ego- disappears. God - Appears- One have to surrender - Ego- to enjoy the nectar of God.

When the mind becomes free from all worldly desires and merges in God, then the devotee realizes God within and lives with God. Where-ever the devotee goes God goes with the devotee.

A Lustful, angry and greedy person cannot do devotion. Devotion needs concentration. A person without pride, clan, and caste can do devotion.

Life is a gift from God and must not be violated. Universal brotherhood is one duty and the Kindness to all living creatures.

Our body is the temple of God. One witnesses the last rites of friends and relatives at the burial grounds/Cremation sites. A body as oneself is disposed off, some assists in the rituals with their own hands. But does one think their body will be the same faith one-day.

The Dhoobhiya (washer-man) washes the clothes in the river and is dieing of thirst, because of his ignorance not knowing he is surrounded by water, he remains thirsty, so too when one goes in search for God, why go in search for God, just as the water surrounds the Dhoobhiya, so too is God within you.

Only he can be considered great who feels from the pain of others- ..

Everyone talk kindness, but no-one can know the secret of kindness without having attained true knowledge of truth . This is so by recognizing others being as their own selves.
..

When a truthful person meets a truthful person the love between them increases, but when a untruthful person meet a truthful person the truthful person love comes to an end.

By respecting others one does not actually respect them, but respecting oneself – truthfully.

A humble person cares for everyone, but no one care for him- Humility and virtues elevates his status from a human being to God..

Only he can be considered great who is great by nature and posses the virtue of humbleness humility, egolessness and the feeling of respect for others..

Kindness is the foundation of religion, causing pain to others is the foundation of Sin.

Where there is kindness there is God.

The only sacrifice one should offer to God is self sacrifice of oneself or the five senses

Where ever one goes his deeds accompany him, what is lotted cannot be blotted.

By assuming this body one and all have to bear the fruits of the deeds in the seven islands nine division three worlds in reality the entire Universe.

Only he is great who maintain noble nature, the characteristics of noble nature are- politeness humility and to love and welcome everyone-

Mercy is the root of religion and the root of sin is by oppressing others, where there is forgiveness there is righteousness where there is compassion there is self benediction.

Where there is compassion there is righteousness, where there is greed there is sin, where there is anger, there is death, and where there is forgiveness there is satiety in the self-

O' mind keep patience slowly and gradually everything becomes possible- A gardener waters his plants hundreds of times with his bucket, but reaps the fruits only when the season comes.

The Lord is in me, the Lord is in you, as life is in every seed. O devotee put false pride away and seek for the Lord within.

The whole world is poor; No one is wealthy; Only he is wealthy, who has the wealth of God's name in their heart.

Sing the glories and praises of God and give up the desires of worldly enjoyments, other wise, Maya will crush you with fifty million millstones on your head.

Today, there are physical emotional and mental pains causing human suffering and death. Kabir explained- these miseries are caused by our senses which we fail to control and they are all manifested into greed, anger, power, pride, lust hatred and attachment. Allowing these to control in over powering us causing misfortune, dispute and division

A Quotation a day by Sant Kabir will go a long way.

Print and share. also when quoting mention this is the teaching of Sant Kabir

45. Satnaam - by Swami Swaroopananda

Satnaam His name is Sat, Ever Truth

A name is always given to something that exist, never to that which does not exist. And here the name itself is Sat, which means 'the Eternal, Changeless Existence'.

But let us not be satisfied with just the literal meaning. Rather, in our inquiry let us try to understand what Sat really is, and in our meditation discover that which is indicated as Sat.

Everything in this world of naama, roopa and guna-this world of name, form and quality-is ever-changing. It therefore cannot be Sat. so what is the Reality supporting the world?

It is observed that the seer of the change is something other than the change. If you have seen all the cars that have passed by whilst you were on the road, certainly you were not in any of the moving cars. In other words, you, the observer or seer of the change, are not part of or inside the change, but outside of it a changeless vantage-point.

None of the experiences in the three states, waking, dream and deep sleep, can be the Sat. neither the waker, nor the dreamer nor deep sleeper. So what is the Reality supporting the world, and what is the Truth about myself?

We consider ourselves to be the body and think of ourselves as handsome or beautiful, tall or short, fat or lean, etc. But this body does not exist in our dream or deep sleep. Then how can we say that we are the body? Yet, in spite of the body not being available to us in the other two states, we still exist. Therefore by identifying with the body, I am identifying with the unreal.

The waker is not present in the dream or in deep sleep, nor are the dreamer or sleeper present in the waking state, and still, I, the witness, the saakshi, am aware of all the experiences in the three states. This Awareness or Consciousness, the Atma Chaitanya who is the witness of the three states and therefore of the entire world of experiences, who is the witness of the ever-changing body, mind and intellect, is the Eternal, Changeless Existence, which in philosophy we call 'Truth' and the religion 'God'.

This is the real I, the Atma Chaitanya, who is the one Changeless in all the changes, which is Om and named as Sat. He who knows this has recognized the Truth. Therefore from the many names of God Shri Guru Nanakji has chosen Sat Naam.

The appellation Sat Naam can also be understood in several other ways: One, as already explained, Its name is Sat because It is the Eternal, Immutable Existence.

Two, Sat Naam also means 'His name is true', or, put another way, 'He is true to His name'. Our names are not as per what we are. A man may be named Ram but his actions might be like Ravana's! The name could be Balbeer, meaning 'strong and courageous', but the man might be such a weakling he could be blown away like a feather! Ishwara or the Lord is truly Sat, therefore He is called by exactly what He is, Sat.

Three, His name is 'Truth' because it leads us to Him and reveals the Truth.

Four, when we said earlier that the One Lord Om is Sat, that is, It is Eternal, the reader who did not inquire deeply enough could have come to the conclusion that there is no such thing as Sat, for everything in this world is changing. So the compassionate Guru Nanakji says that the Lord does have a name.... Which means that He does exist, for one does not give a name to something that does not exist.

Five, as a name also connotes status, this implies that He, the Lord, has great name and fame. He is the one with the greatest position or status. And it is certainly so, for He is Kartaa Purakh.

Satnaam - His name is Sat, Ever True

http://www.adishakti.org/forum/guru_granth_sahib_satnaam_2-23-2007.htm

46. Baba Faqir Chand and Satnaam

SatNaam ji

came across this blessed Sant of recent times, some humble teachings -

[His lifestory is here.](#)

[Some of his teaching about Satnaam is here:](#)

JEEVAN MUKTI

(Liberation in Life)

By Baba Faqir Chand Ji Maharaj

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Chapter Four

The Satnam: Part I

O' mind, contemplate Naam, life is short

Four came to carry you on wooden horse

Burn (you) they will, by collecting wood

(Such) as holi of Brindavan

(In the) glass palace of ten doors

Death makes complete seizure

'Agar' is cut, 'nagar' torn, breath gone and skull broken

Mother weeps holding cot, holding (her) arms (the) brothers weep

Spouse cries with dishevelled hair

Of her husband's company deprived

Recall o'mind the Satnam, restraining yourself completely

Says Kabir, hear (me) o'saints, (the) Creator is the destroyer

These two or three persons have come from Jammu and a few more have come

from another village. They wish me to initiate and address them. As a true man I ask my own Self, "Will they be freed after being initiated and preached to by me?" His Holiness Hazur Data Dayal, Maharishi Shiv Brat Lal, opened my eyes by making me responsible for this duty. His Holiness had great mercy upon me.

O' mind, contemplate Naam, life is short

Rishis, munis and saints have been Awakening mankind from time to time.

This life span is very short. You have been passing through this cycle of life and death for many lives, so contemplate the true Naam and meditate on the Holy form (of the Guru) to get rid of this cycle.

Now here arises a very important question. This boy, who has come here to become initiated, tells me that he suffered a typhoid attack when he

was only a year old. Due to this attack he became permanently

disabled.

You see how painful it is for him. A child of one year did not commit any sin, nor did he injure any one's feelings. Why did he lose both of his legs? There must be some reason behind it. He must have committed

some transgression in his previous life for which he suffers retribution

now, or if you do not believe in the philosophy of karma then you will have to admit that the Creator of this world is cruel. He gave birth to

the child and disabled him of both of his legs within the very first year of his life. Therefore, you have to agree on one point out of these

two. We will either have to accept the philosophy of karma (action and reaction) or admit the Creator is cruel.

To remain safe from karmas and free from the laws of the Creator, Sant Mat has proposed this Naam (theory in this context). I ask myself, you have spent the whole of your life in bhajan. Are you sure that you are free from the effects of your own karma? Will you go scot-free from the

cruel hands of the Creator of this world? These people have come for Naam. If you give them Naam, will they be free from the pains of the world by your initiation? Daily I receive a package of letters. Some writers are ailing, some are infertile, others are suffering for one reason or another and still others have disturbed lives. The whole world

is full of pain. I often put this question to myself: "You remember Naam, (however) are you now sure that you will not come to this world again?" I have a firm belief that if I continue this bhajan, then I shall not come after death, but if I abandon it, then surely I will not

be free and will have to take re-birth.

Now what is Naam? It is to gain this definite belief that whatever colour, form, thought, vision or feeling is visible within is all Maya (illusion). This is all mental creation. None of them have any real existence, but still they occur within and (we) continue to be prevailed

upon by each of them. Due to ignorance we accept these internal

visions

as true and thus enjoy or suffer accordingly.

Mr. Krishan Lal Sahni came from Yamuna Nagar yesterday and narrated to me an incident about his son's marriage. He said that he had virtually no money for the marriage and was completely helpless. However he kept on meditating on my form continuously. He was full of praise for me and

did not feel tired while praising Baba Ji who did so much in this marriage for him. He offered some clothes, sweets and 21 Rupees to me. He offered adorations and salutations to me. Now I on my own part go within and ask myself, did I know anything about the marriage of his son? No. Did I go to Yamuna Nagar to help him in his financial and other

difficulties? No. Mr. Sahni is settled at Kanpur and he arranged the marriage at Yamuna Nagar. After the marriage ceremonies were over he sent me a telegram. However I was not aware of Mr. Krishan Lal, the sender of the telegram from Yamuna Nagar, so I could not reply. A few days later, I received a reply-paid telegram and I replied to the same.

Now the question is who helped him? Was it myself who helped him? No. He

was helped by his own faith, by faith, belief and devotion. However, the

real help that I want to render to the suffering humanity, is wanted by very few. A true Guru guides humanity to the path of Liberation so that it may get Liberated and end the entire struggle forever.

You people have come to me for Naam Dan (initiation). What Naam should I

give to you? The first and foremost rule that works in this world is that whatever you gain or lose is the result of your own longings and desires or the result of your previous karmas. As you think, so you become. On psychological conditions depends the body's fate. As you sow, so shall you reap. The samskaras of your previous karmas stand by you. If you do not believe this philosophy then you will have to believe that the Creator is a tyrant. I do not say that the Creator is cruel, but the

intellect is forced to accept it that way.

What sin did this boy commit at the age of one year? Why was he made legless? Why is he suffering? You know it rained heavily yesterday so that millions of germs and creatures must have died, and even more must

have been born. During floods thousands of buildings are washed away and

men are drowned, large numbers of birds and animals are swept away.

Saints name the Creator as Kal. He created this world at His own Will and therein exist both pains and pleasures. Then the real Satnam is to

go beyond the mental existence and merge into Brahm (Divine Light).

Beyond this stage is Shabad (Primordial Sound). If you have understood the forces of mind both constructive and destructive and if your Ideal is formless, Light and Sound, then at the ultimate end you will definitely merge into Light and Sound .You will not be trapped by the mental visions. Sant Kabir writes :

Far off (is) your abode hansa, house unbounded, limitless

Neither body nor Maya exists there, nor (does) trinity pervade

Four castes do not exist, nor the family traditions

Nine, six, fourteen learnings neither, nor the thought of scriptures.

Meditations, penances, nor pilgrimages, nor rules and regulations

Neither creation of five elements, it is beyond destruction

(Neither) three gods nor thirty-three

Nor the ten incarnations

Far beyond the sixteen sankh, exists court of (the) Lord Eternal

Sitting on (an) Enlightened throne, there resounds (the) Shabad
Eternal

(To a) manly form, how do I explain? He is beyond explanation

Brightness equal to (a) thousand Suns (is) one cell of the Satpurush

Different from sound and silence, that is our true Naam

(Who) came here with (the) secret Word, to this mortal world

Meet the Guru to find out

Who creates the whole world

Hold His arm forever hansa

And go beyond

To that great island you belong

Hansa, listen to my word

(At) this time, humble Kabir

Follows (the) footprints of the Formless

That is our Desh (home). That is our Origin. What happens after reaching that abode? Man gets salvation. He merges his own self into Light and Shabad. However, every individual cannot have an easy approach to that Desh. It was due to this very fact, that among the Hindus, (the) Gayatri Mantra used to be introduced to every child at the age of nine so that Light and Shabad may manifest in them and they may be able to attain Naam. One who feels detached from this world and wants to be above the pains and pleasures of this mundane world; Naam is for him (or her). He (or she) is the true claimant of Naam.

Edited and revised by Sant Harjit Singh

<http://www.babafaqirchand.com/>

http://groups.yahoo.com/group/Faqir_Chand_Legacy

47. In praise of Dhan Guru Nanak bringing the SatNaam Mantra

SatNaam,

Guru Gobind Singh Ji wrote the following passage in praise of Dhan Guru Nanak bringing the Great Mantra of SatNaam:-

ਸਤਿਗੁਰੁ ਨਾਨਕ ਅੰਸ ਕਲਾ ਪ੍ਰਭੁ, ਤਿਨ ਸੁਭ ਗ੍ਰੰਥ ਬਖਾਨੇ ॥

Satguru Nanak is the true lineage (ans) and power (shakti) of the Lord,
He recited the pure scripture (granth).

ਨਾਮ ਉਪਾਸਨ, ਨਾਮ ਅਰਾਧਨ, ਨਾਮਹਿ ਜਪੁ ਤ੍ਰਿਪਤਾਨੇ ॥

(In the scripture it says) Worshipping the Name, Taking support of the Name,

and reciting the name you shall be carried across (the terrifying ocean that is the world)

ਸਚੁ ਉਪਦੇਸ ਸੰਗਤਿ ਕਉ ਦੀਨਾ, ਬਸਤੁ ਨਾਮ ਨਿਰਬਾਨੇ ॥

Giving the teachings of Truth to the Sangat,
the Naam emancipated them

ਮਹਾਂਮੰਤ੍ਰ ਤਾਰਕ ਸਤਿਨਾਮਾ, ਸੇ ਗੁਰੁ ਕੀਨੇ ਦਾਨੇ ॥੩॥

The Guru gave the Great Mantra (MahaMantra) of "SatNaam",
the one which shall take you across (the ocean that is this world).

From Sarbloh Granth - chapter 5, page 631 (Vol. II of Steek)

<http://sikh-reality.blogspot.com/2009/11/guru-nanak-dev-ji-passage-from-sarbloh.html>

48. The Name God Chose for Himself

Paar Braham Parmeshwar is "SAIBHUNG", which means He is the Creator of Himself, He is a Self Creator – Jisne Apni Sajna Aap Kiti Hai, Self lighted – Apne Sahare Aap Parkashmaan Hai -Doesn't require any support. Akal Purakh – Paar Braham Parmeshwar first created Himself and then gave a Naam to Himself:

aapeenhai aap saajiou aapeenhai rachiou naao ||

He Himself created Himself; He Himself assumed His Name.

SGGS – 463 Guru Nanak Dev Ji

When did He create Himself, is a question which is not answerable, however, according to the Gurbani Paar Braham Parmeshwar is beyond time and space, He is infinite, has no boundaries, no limits – he is Agam, Anant, Apaar and Beant.

It is not possible for any human being to make an estimate, or for that matter even attempt to make an estimate of His capacity – His Agamtaa, Ananttaa, Apaartaa and Beanttaa.

karathae kee mith karathaa jaanai kai jaanai gur sooraa

Only the Creator Himself knows His own extent; He alone knows the Brave Guru.

SGGS – 930 Guru Nanak Dev Ji

In the Mangla Charan of Jap Ji Sahib, the time of Self Creation is defined as Aad Jugaad – Aad Sach Jugaad Sach. Therefore, the time of Self Creation can only be said as Aad Jugaad, which also means Para Purbha. So Paar Braham Parmeshwar – Almighty created Himself first and then gave a Naam to Himself – and what was this Naam?

If we search the divine knowledge – Braham Gyaan of Akal Purakh – Shri Guru Granth Sahib Ji, then we learn that this Aad Jugaadi and Para Purabla Naam is SATNAAM:

kirtam naam kathay tayray jihbaa. sat naam tayraa paraa poorbalaa.

With my tongue I chant the Names given to You. 'Sat Naam' is Your perfect, primal Name.

SGGS - 1082

According to Bhai Kahan Singh Nabha, SATNAAM is the Mool Manter of GURMAT. SATNAAM is the pious Naam of Akal Purakh – Paar Braham Parmeshwar. In the Gyaan Saroop of Akal Purakh – Shri Guru Granth Sahib Ji, Mool Manter, Beej Manter or Maha Manter has been defined as SATNAAM only. Guru Ram Dass Ji has urged the Sangat (in Dhanasri Raag) to recite – do Simran – of Aad Jugadi – Para Purbha Naam of Akal Purakh - SATNAAM only:

eishhaa poorak sarab sukhadhaathaa har jaa kai vas hai kaamadhhaenaa ||
The Lord is the Fulfiller of desires, the Giver of total peace; the Kaamadhaynaa, the wish-fulfilling cow, is in His power.

SGGS – 669 Guru Raam Daas Ji

so aisaa har dhhiaaeeai maerae jeearrae thaa sarab sukh paavehi maerae manaa ||1||
So meditate on such a Lord, O my soul. Then, you shall obtain total peace, O my mind. ||1||

SGGS 669 - Guru Raam Daas Ji

jap man sath naam sadhaa sath naam ||
Chant, O my mind, the True Name, Sat Naam, the True Name.

SGGS – 670 Guru Raam Daas Ji

halath palath mukh oojal hoe hai nith dhhiaaeeai har purakh nira(n)janaa || rehaao ||
In this world, and in the world beyond, your face shall be radiant, by meditating continually on the immaculate Lord God. ||Pause||

SGGS – 670 Guru Raam Daas Ji

Guru Ram Dass Ji is urging the mind to concentrate on the Naam SATNAAM, and by doing so – reciting SATNAAM – SATNAAM SIMRAN, the soul will be able to reach the Ultimate - complete happiness – complete silence, both here in the current life and after the life ends.

In another Shalok Guru Ram Dass Ji has explained that SATNAAM is NIRBHAO - Fearless – (Jis Nu Koi Bhau Nahi Hai, Jo Nidar Hai, Jis Nu Kise Da Koi Dar Nahin Hai – Rest everything is fearful, the entire universe is in fear – Baki Sabh Shrishti Bhau Vich Hai, He is the only one who is free from all the ties – Jo Sare Bandhana Tu Mukht Hai), NIRANKAAR – no shape and according to the Mool Manter these two qualities belong to Shri Akal Purakh – Paar Braham Parmeshwar only:

nirabho nira(n)kaar sach naam ||
The Lord is fearless and formless; His Name is True.

SGGS 465 - Guru Nanak Dev Ji

Bhai Gurdass Ji has also thanked Guru Nanak Dev Patshah for His contribution of SATNAAM in his vaars (First Vaar First Pauri), SATNAAM can help us come out of the cycle of life and death and we can achieve salvation – Jivan Mukti.

namasakaar guradhaev ko sathanaam jis ma(n)thr sunaayaa||
I bow before the Guru (Guru Nanak Dev) who recited the satinam mantra(for the world).

SGGS 1 - Bhai Gurdaas Ji

Pancham Patshah Shri Guru Arjun Dev Ji has very clearly explained in 16th Ashtpadi of Sukhmani that Paar Braham Parmeshwar has no shape, sign or color. He is beyond these three attributes of Maya. This means anything that has a shape, sign and color is the Maya. His Naam is SATNAAM, and only that person will be given His Naam – SATNAAM, who is blessed by Himself with His Kirpa, and only on whom He will be pleased.
roop n raekh n ra(n)g kishh thrihu gun thae prabh bhi(n)n ||
He has no form, no shape, no color; God is beyond the three qualities.

SGGS 283 - Guru Arjan Dev Ji

thisehi bujhaaeae naanakaas jis hovai suprasa(n)n ||1||

They alone understand Him, O Nanak, with whom He is pleased. ||1||

SGGS 283 - Guru Arjan Dev Ji

SATNAAM is the priceless diamond, it is such a unique jewel whose price can't be determined, because there is no price for the Naam, it is infinite. This priceless diamond is planted and instituted by Akal Purakh Himself in the heart of a Param Padvi Braham Gyani (Sada Suhagan) through the Dargahi Sajnaa.

Such an enlightened soul is then filled with all the divine and spiritual powers and then decorated by the Akal Purakh as a Puran Satguru in His Dargah. At such an elevated level of spirituality Nirgun and Sargun becomes one, where both the ends (Nirgun and Sargun) are tied together, and there remains no difference between the Bhagat and Paar Braham.

Such Param Padvi great souls are omni present like God Himself. Only such a Puran Satguru is authorized by Paar Braham to give Naam Daan to the Sangat – ***Satgur Sikh Ko Naam Dhan De***. When such a person (with Gurkirpa) puts His hand on the forehead and blesses anyone with Naam – SATNAAM, then all the doors (Bazaar Kapaat) of such a lucky individual are opened, and Naam gets planted in the mind and hirda.

Such human beings are considered very lucky – ***Braham Gyani Ka Daras Wadbhagee Paayie, Braham Gyani Ko Bal Bal Jaayie*** – and they very easily complete their spiritual pilgrimage under the Chhattar and blessings of such a soul.

naam amolak rathan hai poorae sathigur paas ||

The Naam is a Priceless Jewel; it is with the Perfect True Guru.

SGGS 40 - Guru Raam Daas Ji

satgur sayvai lagi-aa kadh ratan dayvai pargaas.

When one is enjoined to serve the True Guru, He brings out this Jewel and bestows this enlightenment.

SGGS 40

sathigur saevai lagiaa kadt rathan dhaevai paragaas ||

When one is enjoined to serve the True Guru, He brings out this Jewel and bestows this enlightenment.

SGGS 40 - Guru Raam Daas Ji

This Anmolak Rattan – priceless diamond – SATNAAM was planted in Guru Nanak Patshah's Hirda by Akal Purakh through Dargahi Saajnaa (ceremony), then Guru Nanak Patshah planted this priceless diamond in Guru Angad Patshah Hirda, and then Guru Angad Patshah planted SATNAAM in Guru Ram Dass Patshah's Hirda and so on this priceless diamond went all the way to Dassam Patshah, making each one of them a Puran Satguru – a Puran Braham Gyani – decorating all of them with Param Padvi. Mathra Bhutt felt this priceless diamond – SATNAAM in Guru Ram Dass Ji's Hirda and wrote:

SHREE SATNAAM KARTA PURAKH GURU RAM DASS CHITHI VASSEH

Sat Naam, the Great and Supreme True Name of God, the Personification of Creativity, dwells in the Consciousness of Guru Raam Daas. ||1||

SGGS - 404

Paar Braham's Para Purbha Naam – SATNAAM is the treasure of all, complete happiness and peace. SATNAAM is Gurparsadi, and is given only by a Puran Satguru, Puran Sant and a Puran Braham Gyani Maha Purakh.

The Gurparsadi Naam obtained from such an enlightened soul only can bring peace, calmness, contentment, commitment and belief in the mind of a person and opens all the doors – Bazaar Kapaat, puts him on to the way to salvation, otherwise no matter whatever we do to gain spirituality, nothing happens.

This is the reason why most people remain frustrated and stay in Dharam Khand and below it for ages together.

A Humble Servant

49. Naam-Amrit and Bandgi

gun nidhaan amrit har naamaa har Dhi-aa-ay Dhi-aa-ay sukh paa-i-aa jee-o.

The Ambrosial Name of the Lord is the Treasure of Excellence. Meditating, meditating on the Lord's Name, I have found peace.

SGGS 103

Reciting His 'Naam' ought to be the most important deed of the human birth. The Amrit (Ambrosial Nectar) is realized by a Saint or a Gurmukh all the time as the Naam continuously flows in their Hirda. The very significance of 'Naam' and 'Naam-Simran' is least understood amongst common people.

This write up is presented to help understand the true meaning of 'Naam', and the very significance of it for us in the light of Sri Guru Granth Sahib Ji. A common person is steered away from the source (God) by the illusions of materials (maya).

The role of religion as widely understood is limited to the rituals and traditions surfacing the essence of spirituality.

adhi-aatam karam jay karay naam na kab hee paa-ay.

You may perform religious rituals, and still never obtain the Naam, the True Name of the Lord.

SGGS 33 - Guru Amar Daas

bin satgur har naam na labh-ee lakh kotee karam kamaa-o.

Without the True Guru, the True Name of the Lord is not found, even though people may perform hundreds of thousands, even millions of rituals.

SGGS 40 - Guru Raam Daas Ji

We are so much indulged in materialistic desires, and the soul is grounded amongst all these to the vanishable maya.

aytay ras sareer kay kai ghat naam nivaas

These pleasures of the human body are so numerous; how can the Naam, the Name of the Lord, find its dwelling in the heart?

SGGS 15 - Guru Nanak Dev

The gurbani reminds us again and again to stay away from the fruitless desires, and make worth of this human life by reciting His Naam.

The 'Naam' is defined in Sri Guru Granth Sahib Ji (the holy book of Sikhs) as -

ik nirankaaree naam aaDhaar

Live by the Support of the Naam, the Name of the Formless Lord.

SGGS 144 - Guru Nanak Dev

raam naam jap aykankaar.

Chant the Name of the One and Only Lord.

SGGS 185 - Guru Arjun Dev

The 'Naam' clearly implies the Name of the One and only One Supreme-being. How should one get attuned to His true name?

SGGS Ji guides us further –

satgur daataa har naam kaa parabh aap milaavai so-ay
The True Guru is the Giver of the Name of the Lord. God Himself causes us to meet Him.

SGGS 39 - Guru Ram Daas

satgur mantar dee-o har naam.
The True Guru has given me the Mantra of the Lord's Name.

SGGS 196 - Guru Arjun Dev

One can only be blessed with 'Naam' from a True Master or Puran Satguru.
amrit naam satgur dee-aa.
The True Guru bestows the Ambrosial Naam, the Name of the Lord.

SGGS 352 - Guru Nanak Dev

The Guru pours the ambrosial nectar of 'Naam' in a devotee's soul, and initiates the connection for the soul in separation.

satgur kar deenee Dhur kee chhaap.
The True Guru has set the Seal of the Primal Lord.
SGGS 430 - Guru Arjun Dev

satgur daataa naam kaa pooraa jis bhandaar.
The True Guru is the Giver of the Naam; His Treasure is perfect and overflowing.

SGGS 49 - Guru Arjun Dev

ayk naam ko thee-o poojaaree mo ka-o achraj gureh dikhaa-i-o.
I have become a worshipper of the One Name; the Guru has shown me this amazing wonder.

SGGS 209 - Guru Arjun Dev

A True Master, or True Satguru instills 'Naam' in a devotee's heart. This again is possible only through His blessings. One gets blessed with 'Naam' only if destined so.

gur parsaad ko virlaa paavai jin ka-o lilaat likhi-aa Dhur bhaa-o
By Guru's Grace, a rare few obtain it; upon their foreheads, the pre-ordained destiny of loving devotion is written.

SGGS 669 - Guru Ram Daas

The true devotee tastes the Holy Nectar – Amrit in countless forms. Once the devotee is blessed with 'Naam', it becomes extremely important to stay truthful all the time. 'Naam' and Truthful living ('Sachiari Rehat') work together in order for us to get us the space in the House of the Lord.

Truthful living implies controlling vices – lust, anger, ego, greed, attachment, slandering, jealousy, whispering, selfishness, and various other effects of materials. It is extremely important to stay aware of these.

kalijug meh Dharhay panch chor jhagrhaa-ay.

In this Dark Age of Kali Yuga, the five thieves instigate alliances and conflicts.

SGGS 366 - Guru Raam Daas Ji

The ridding of vices on own for a common person is extremely difficult, and is truly impossible without a True Master. It is the greatest blessing for a common being to meet a True Master.

kirpaa kar satguroo milaa-ay.

Granting His Grace, He leads us to meet the True Guru.

SGGS 161 - Guru Amar Daas Ji

A true Master eliminates the darkness, and shows the divine path of Truth to the devotees. SGGS Ji quotes

saaDh kai sang un bha-ojal tari-aa sagal doot un saaDhay jee-o.

SGGS 183 - Guru Arjun Dev

In the Saadh Sangat, the Company of the Holy, they cross over the terrifying world-ocean, and conquer all their evil passions.

The humble devotee of the Lord with total faith in the Guru starts tasting the bliss out of the recitation of His Naam. The Guru pours the limitless blessings on to the true devotee (if devotee surrenders in complete to the Guru).

gur sabad dirhaavai rang si-o bin kirpaa la-i-aa na jaa-ay.

The Guru has lovingly implanted the Word of His Shabad within me. Without His Grace, it cannot be attained.

SGGS 65 - Guru Amar Daas Ji

The recitation of Naam typically starts from iterating it with the tongue. One has to do it with total love (prema-bhagti). The routine makes a great impact on the continuity and level of amrit. A devotee should be totally committed to His Naam with no miss.

A single day's miss sets you back by a week. Once again it is Gur-Parsadi wonder, and happens only with Gur-Guru-Kirpa.

kar kirpaa parabh aapnee japee-ai amrit naam.

Please grant Your Grace, God, that we may meditate on Your Ambrosial Naam.

SGGS 46 - Guru Arjan Dev Ji

Recitation of Naam with breaths (swas-swas) is a step further that multiplies the gains by thousand (x1000) times.

simra-o din rain saas giraasaa.

remember Him in meditation, day and night, with every breath and every morsel of food.

SGGS 177 - Guru Arjan Dev Ji

This is where the devotee starts experiencing the 'Khumari', and enjoys every fraction of time during simran with His blessings. One can do this practically all the time.

amrit naam mahaa ras peenay.

he drinks deeply of the most sublime essence of the Ambrosial Naam.

SGGS 201 - Guru Arjun Dev

Daas remembers going through tremendous joy when doing this especially going back and forth to work. The mind starts separating itself from the worldly attachments, and begins to realize the effect of Naam-rupi daru. The SGGS Ji quotes –

saas saas simrahu gobind. man antar kee utrai chind.

With each and every breath, meditate in remembrance on the Lord of the Universe, and the anxiety within your mind shall depart.

SGGS 295 - Guru Arjan Dev Ji

The essence of Naam pours Amrit here in the forms of laughters and crying (with love). This blissful state is indescribable.

rang haseh rang roveh chup bhee kar jaahi. parvaah naahee kisai kayree baajh sachay naah.

In the Lord's Love, they laugh, and in the Lord's Love, they weep, and also keep silent. They do not care for anything else, except their True Husband Lord.

SGGS 473 - Guru Nanak Dev Ji

This state is beyond a common person's perception, and people often choose to slander the bhagats. But it does no harm to the devotee, rather elevates them further.

nindkaa kay muh kaalay karay har kartai aap vaDhaa-ee

The Lord, the Creator, blackens the faces of the slanderers, and increases the glory of the Guru. .

SGGS 307 - Guru Ram Daas

The bhagats progress next to Naam-Simran in 'mind' with His blessings. This multiplies the gains further by thousand (x1000) times from swas-swas. It is extremely difficult to instill the Naam-Simran in mind.

This is a common problem experienced by the devotees. But Guru Kirpa does wonders here.

har kirpaa tay sant bhayti-aa naanak man pargaas. (page 293, Guru Arjun Dev)

By the Lord's Grace, I have met the Saint; O Nanak, my mind is enlightened.

kar kirpaa maylaa-i-an har naam vasi-aa man aa-ay.

Granting His Grace, God unites us with Himself. The Name of the Lord comes to abide within the mind.

SGGS 30 - Guru Amar Daas Ji

The blessed ones with the Gurbarsadi Naam succeed here with Gur-Guru-Kirpa. A Sant-Satguru pours the holy nectar in the mind of the devotee, and sanitizes it by eliminating all wasteful thoughts.

gur bhaytay sahj paa-i-aa aapnee kirpaa karay rajaa-ay.

Meeting with the Guru, intuitive balance is obtained, when God, in His Will, grants His Grace.

SGGS 68 - Guru Amar Daas

hamaaree pi-aaree amrit Dhaaree gur nimakh na man tay taaree ray.

My Beloved has brought forth the blessings of nectar. The Guru has not held it back from my mind, even for an instant.

SGGS 404 - Guru Arjun Dev

The bhagat goes through several experiences here, and eventually gets blessed with ‘Samadhi’ state. A Bhagat often goes through samadhi postures here. The body parts start moving under His Control.

The saints have commonly carried the samadhi-postures in isolation (typically in Bhoraas-secluded basements), and as a result it has turned out to be a unknown experience amongst common people.

But Gurbani says –

ratan lukaa-i-aa lookai naahee jay ko rakhai lukaa-ee.

The jewel is concealed, but it is not concealed, even though one may try to conceal it.

SGGS 608 - Guru Ram Daas

One ought to follow His Hukam here, and should not try to stop it or hide it. Any actions to stop these postures is going against His Will. These postures are meant to communicate various teachings for a devotee, and are part of the self-realization process.

Daas remembers going through several heavenly wonders (Alokik Nazare) here with the kirpa of Sant-Satguru Baba Nariender Singh Ji.

Daas was totally ignorant about the spiritual path (bhagti-marag), and experienced hard time doing swas-swas simran.

The blessings of Baba ji initiated naam-simran for daas straightway in the mind. Daas remembers listening to Nitnem only for first few minutes, and then would go in Samadhi.

The soul would launch for its real home. Sometimes hours would pass-by, and then the soul would come back to the body in a very awakened state.

The devotee of the Lord comes across a state, where all possible kinds of foods are presented to him in Samadhi. The taste of these cannot be compared to any man made (or cooked) foods.

har naam hamaaraa bhojan chhateeh parkaar jit khaa-i-ai ham ka-o taripat bha-ee. The Lord`s Name is my food; eating the thirty-six varieties of it, I am satisfied and satiated.

SGGS 593 - Guru Amar Daas

The saints taste the sublime essence of His Naam-Amrit in many forms through Guru Kirpa. gur parsaad paavai amrit Dhaaraa.

By Guru`s Grace, the Ambrosial Nectar flows into us.

SGGS 478 - Bhagat Kabeer Ji

The Amrit flows down through devotees' Dasam Dawar as if it is raining.

jhim jhim varsai amrit Dhaaraa. man peevai sun sabad beechaaraa.

Slowly, gently, drop by drop, the stream of nectar trickles down within. The mind drinks it in, hearing and reflecting on the Word of the Shabad.

SGGS 102 - Guru Arjan Dev Ji

The bhagats saturate themselves with Amrit all over. The devotee learns all this in samadhi abhias with Guru-kirpa.

SGGS Jii quotes -

amrit sinchahu bharahu ki-aaray ta-o maalee kay hovhu.

Irrigate your fields with the Ambrosial Nectar, and you shall be owned by God the Gardener.

SGGS 1171 - Guru Nanak Dev

The Naam-Amrit also pours on the tongue, and the bhagat enjoys this holy nectar with infinite thanks to the Guru and the Lord.

amrit rasnaa pee-o pi-aaree

O dear beloved tongue, drink in the Ambrosial Nectar.

SGGS 180 - Guru Arjun Dev

The heavenly taste of Naam-Amrit cannot be described. It is for us to seek for and experience ourselves with Guru-kirpa.

so jaanai jin chaakhi-aa har naam amolaa.

He alone knows its taste, who tastes the essence of Priceless Name of the Lord.

SGGS 808 - Guru Arjun Dev

Again, one has to be very careful to stay away from desires in complete, and stay under his Hukam. You desire for nothing but Him, and He puts all of His at your disposal. If the devotee stays the course with Gur-Guru Kirpa with a truthful living, the Guru blesses the devotees next with Naam-Simran in Hirda.

upaa-ay kitai na labh-ee gur hirdai har daykhaa-ay.

He cannot be found by any other means; the Guru will show you the Lord within your heart.

SGGS 234 - Guru Ram Daas

The Naam becomes a part and parcel of the Bhagat's hirda here. The continuum of Naam-Simran prevails in the hirda also referred as "Ajapp-a-jaap".

hirdai naam nit har ras bhog.

The Naam, the True Name of the Lord, is constantly within the heart, and one enjoys the sublime essence of the Lord.

SGGS 162 - Guru Amar Daas

The Ajapp-a-jaap simran goes on in a Bhagat's hirda all the time. The gains multiply further by 1000 times compared to doing simran in mind. The devotee (bhagat) often goes through sahaj samadhi experiences here.

hirdai kamal pargaasi-aa laagaa sahj Dhi-aan.

The heart-lotus blossoms forth, and they intuitively center themselves in meditation.

SGGS 26 - Guru Amar Daas

A state comes when the hirda of the bhagat blossoms, and he actually sees the red lotus blossom in samadhi. Often the hirda grows to a bigger size, and the devotee realizes it. The size of astral body also grows, and sometimes it goes as big as the size of a big house.

As the devotee stays the course with unmeasurable humility and puran sachiari rehat, he goes through 'kundalni' experience, the 'trikuty' (trinity) opens, and the tenth heavenly door exposes. The heavenly drop of Amrit referred as Ek-Boond Amrit (per SGGS Ji) enters in the trikuty. The bhagat realizes the salvation here, and is forever immortal.

ayk boond gur amrit deeno taa atal amar na mu-aa.

The Guru has blessed me with the one drop of Ambrosial Nectar, and so I have become stable, unmoving and immortal - I shall not die.

The saint experiences the melodious anhad-shabad during exposure of tenth door. This anhad melody stays on for ever if the saint stays the course with sachiari rehat.

anhad sabad dasam du-aar vaji-o tah amrit naam chu-aa-i-aa thaa.

The Unstruck sound current of the Shabad vibrates and resounds in the Tenth Gate; the Ambrosial Naam trickles down there.

SGGS 1002 - Guru Arjun Dev

The saint goes through the utmost blessings of the Almighty, the soul gets showered with Puran-Param Parkash - Golden Divine Light. The bhagat sees this often in samadhi, and also comes across his golden astral body facing him. This body is totally naked, the way it originally appeared during birth. This is where the bhagat merges in the Divine one, and this state is referred as 'Jyotei-Jyote Samayia'.

saaDh moorat gur bhayti-o naanak mil saagar boond nahee an hayraa.

I have met the Lord, through the Embodiment of the Holy Saints. The drop of water merges into the ocean, and now it cannot be distinguished as separate again.

SGGS 827 - Guru Arjan Dev Ji

The humble saint goes through Sun-Samadhi (deep-silent-meditation) experience here with Guru's blessings. This is a very higher state of samadhi abhias, where bhagat spends his samadhi time in dargah (the House of Lord).

sargun nirgun nirankaar sunn samaaDhee aap.

He possesses all qualities; He transcends all qualities; He is the Formless Lord. He Himself is in Primal Samaadhi.

SGGS 280 - Guru Arjun dev

The humble saint goes through many other heavenly experiences with Gur-Guru kirpa. Besides all these, a bhagat is always the lowest of the lowest, and stays in utmost humility.

aapas ka-o jo jaanai neechaa. so-oo ganee-ai sabh tay oochaa.

One who sees himself as lowly, shall be accounted as the highest of all.

SGGS 266 - Guru Arjan Dev Ji

The saint starts witnessing and speaking the brahmgyan – the wisdom of the Lord. The Brahmgyani state prevails here. He is under total Will of the God here, and speaks less typically. Whenever he speaks it is the Lord speaking in him.

The Lord serves His saints here, and the saints go through further tests here. He puts everything at the Brahmgyani's disposal, and offers His own throne.

The brahmgyani realizes that he is still the dust of His feet, and always longs for space in his feet. The thirty-three crore (3.3 million) devtas lost at this state, and dwelled in the Ego.

They started calling themselves as the gods, and made people worship them. The devtas got removed from the dargah.

A devoted brahmgyani with the limitless humbleness wins over the test here, and becomes totally pure. He is decorated with Param Padvi of Atal Brahmgyani.

This is where he is blessed as a True Master or a Puran Satguru. The brahmgyani enjoys the purest form of Amrit: Atam-Ras here.

aatam ras barahm gi-aanee cheenaa.

The brahmgyani enjoys the Atam Ras Amrit.

aatam ras jih jaani-aa har rang sehjay maan.

SGGS 272 - Guru Arjan Dev Ji

One who knows the taste of the Lord's sublime essence- Atam Ras, intuitively enjoys the Lord's Love.

The Guru Nanak Patshah got blessed with this Padvi during his three day meeting with the Lord (in Bayeen River in India).

A Puran Brahmgyani goes Ek Drisht (carries a singular vision) like the Lord, and becomes the true embodiment of the truth (the godly divine qualities).

Then Guru Nanak came out of the river, and was chanting –

“Na koi Hindu Na Musalmaan”

No one is a Hindu or a Muslim, it is all Him in everyone.

naa ham hindoo na musalmaan.

I am not a Hindu, nor am I a Muslim.

SGGS 1136 - Guru Arjun Dev

A Brahmgyani's hirda grows infinite. He has his divine shattar (divine umbrella) all over the universe.

barahm gi-aanee kaa sagal akaar.

The brahmgyani effects the entire creation.

SGGS 273 - Guru Arjun Dev

barahm gi-aanee pooran purakh biDhaataa.

The brahmgyani is the Perfect Supreme Being, who orchestrates all.

SGGS 273 - Guru Arjan Dev Ji

The True Master or Brahmgyani blesses anyone who comes to his company with total faith regardless of colour, caste, creed, region, or even religion.

chahu varnaa ka-o day updays.

He gives instruction to people of all castes and social classes.

SGGS 274 - Guru Arjun Dev

A common person finds the most peace in the company of such saints or brahmgyanis.

Whosoever gets blessed by the brahmgyani, can get the salvation. The key here is that one has to put in total faith in the saint. A fraction of a doubt or duality can set you back.

charan kaval hirdai geh naanak bhai saagar sant paar utree-aa.

Nanak holds tight to the Lord`s Lotus Feet in his heart; thus the Saints cross over the terrifying world-ocean.

SGGS 203 - Guru Arjun Dev

jaa kai hirdai dee-o gur naamaa. kaho naanak taa kai sagal niDhaanaa.

SGGS 186 - Guru Arjan Dev Ji

Those whose hearts are filled with the Lord`s Name by the Guru - says Nanak, all treasures come to them.

The Puran Brahmgyani is blessed with His divine vision, and a single blink of his vision can change the destiny of the devotees. The Lord has put the key in the hands of a Puran Brahmgyani. Once the True Master changes someone`s destiny, even the Lord Himself would not alter it.

santan hath raakhee koonjee.

The Saints hold the key to it in their hands.

SGGS 893 - Guru Arjun Dev

mayree baaNDhee bhagat chhadaavai baaNDhai bhagat na chhootai mohi.

The devotee can release anyone from my bondage, but I cannot release anyone from his.

SGGS 1252 - Bhagat Namdev

The true devotee follows the divine teachings of San-Satguru. He practically lives through teachings of SGGS Ji in complete without any kind of Duality (Dubidha), and essentially becomes a physical representation of it (A Puran Brahmgyani) and tastes the essence of it “Atam Ras -Amrit” all the time.

satgur vich amrit naam hai amrit kahai kahaa-ay.

The Ambrosial Nectar of the Naam, the Name of the Lord, is within the True Guru.

SGGS 1424 - Guru Raam Daas Ji

amrit naam seetal man gahai.

The mind seizes the cooling, soothing, Ambrosial Nectar of the Naam.

SGGS 1142 - Guru Arjun Dev

Daas is a low-life ant and seeker of dust of all the Saints / Brahmgyanis (from past and present). Daas has no words to thank the Lord for blessing this neech (sinner) with the company of Puran Brahmgyani Baba Ji, and the sadh-sangat. The only desire left is – “May the Lord keep this paapi in His service by blessing with the company of His saints till the last breath”.

santeh charan hamaaro maathaa nain daras tan Dhoor parahu.

that my forehead may touch the feet of the Saints, and my eyes may behold the Blessed Vision of their Darshan, and my body may fall at the dust of their feet.

SGGS 828 - Guru Arjan Dev Ji

mo ka-o tooN na bisaar too na bisaar. too na bisaaray raam-ee-aa.

Please do not forget me; please do not forget me, please do not forget me, O Lord.

SGGS 1292 - Bhagat Naam Dev Ji

This write-up is based on all actual experiences, and is made possible only by the Guru and Gur-Kirpa.

A Humble Servant

