

SIMRAN

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ABSTRACT

Those people who wish for spiritual accomplishment in order to have peace of mind and experience exultation in realizing the 'Truth' must adapt the process of Simran. It can be started individually or in company of like minded seekers of the Truth. The advantages of Simran and the disadvantages of non-Simran have been explained. In addition, existence of God, and the role of creation in developing a relationship between human and God is discussed. This paper explains Simran, its necessity in spiritual growth and its process.

INTRODUCTION

According to Gurbani, *Simran* is an essential resource for a healthy happy life with peace of mind leading to ultimate realization of the Truth. *Simran* helps reduce stress, control mind, become more productive, loving and caring, and improve mental and physical health. *Simran* simply interpreted according to the Sikh theology means meditation by singing the praises and contemplating attributes of God. A Gurmukh (devotee) indulges in basic practice of constant remembering God's name or singing praises of God's attributes entrenched in Sabds compiled in the Aad Guru Granth Sahib (AGGS) [1]. Bhai Kahn Singh Nabha [6] in *Mahan Kosh* translated 'Simran'; to remember, comprehension or memory. The interpretation of 'Simran' from Gurbani into English language is not justifiably appropriate; because of the limitations on English vocabulary compared to the words applied in 'Gurmukhi'. Following is the list of various words related to *Simran* with a number attached depicting times of application in AGGS:

ਸਿਮਰਾ(੧), ਸਿਮਰਿ(੪), ਸਿਮਰੀ(੬), ਸਿਮਰੁ(੩) ਸਿਮਰੇ(੬), ਸਿਮਰੈ (੧੫), ਸਿਮਰੰ(੧), ਸਿਮਰਉ(੨੦), ਸਿਮਰਓ, ਸਿਮਰੀਐ(੧੧) ਸਿਮਰਹ (੪), ਸਿਮਰਹਿ(੪੯) ਸਿਮਰਹੁ(੩੮), ਸਮਾਰਹੁ(੧), ਸਿਮਰੀਜੈ(੧), ਸਿਮਰਤ(੧੭੬), ਸਿਮਰਤੇ(੧), ਸਿਮਰਤਬੁ(੧), ਸਿਮਰੰਤ(੮), ਸਿਮਰੰਤਿ (੮), ਸਿਮਰੰਥਿ(੪), ਸਿਮਰੰਦੇ(੧), ਸਿਮਰਨ(੩੧), ਸਿਮਰਨੁ(੪੩), ਸਿਮਰਨਿ(੨੯), ਸਿਮਰਨੀ(੧), ਸਿਮਰਨੇ(੧), ਸਿਮਰਣ(੧੧), ਸਿਮਰਣਾ (੧), ਸਿਮਰਣਿ(੯), ਸਿਮਰਣੁ(੫), ਸਿਮਰਣੇ(੨), ਸਿਮਰਣੰ(੨), ਸਮਰਾਵਹੁ(੧)

Compared to the list of 34 different words used in describing various applications of *Simran* in AGGS, there are only a few words in English language that can be applied for similar connotations; such as *remember, recite, sing, meditate, contemplate, memorizing, and memory*. The Gurbani words being specific for the appropriate intended interpretation of the Sabd were applied grammatically when verbs, adverbs, adjectives and nouns etc. were needed.

The purpose of this paper is to explain the necessity (Why) for *Simran*, relationship between man and God, advantages and disadvantages of *Simran* (What) and the various ways to do *Simran* (know-how).

Necessity for Simran

In day to day survival for self, family, community or even the world at large keeps the mind indulged in all kinds of problems and decisions. The thoughts involved at work, home or in the community can be very stressful. Every year, billions of dollars are being spent in the USA and other progressive countries of the world in educating all levels of business men/women and public in general on "how to manage stress." There are several books written on the subject of 'stress reduction' or 'stress management'. The educators are developing new ideas and techniques to reduce stress and relax mind. Because, a controlled and relaxed mind can be considerate, loving and caring for others and becoming more productive in personal relations leading to better business progress; the common factor emphasized in all resources of managing stress is meditation or *Simran*.

The sufferings in creation have been recognized in various religions and claim that human basically afflicted with ego, lust, greed, passion and anger continually struggles with three modes of Maya, (*Rajo, Tapo, and Sato*). The most significant affliction that can be called as the mother of all other vices is 'Ego' or '*haumae*'. Guru Arjan describes various aspects of afflictions that affect creation as follows:

ਹਉਮੈ ਰੋਗੁ ਮਾਨੁਖ ਕਉ ਦੀਨਾ ॥ ਕਾਮ ਰੋਗਿ ਮੈਗਲੁ ਬਸਿ ਲੀਨਾ ॥
ਦ੍ਰਿਸਟਿ ਰੋਗਿ ਪਚਿ ਮੁਏ ਪਤੰਗਾ ॥ ਨਾਦ ਰੋਗਿ ਖਪਿ ਗਏ ਕੁਰੰਗਾ ॥੧॥
ਜੋ ਜੋ ਦੀਸੈ ਸੋ ਸੋ ਰੋਗੀ ॥
ਰੋਗ ਰਹਿਤ ਮੇਰਾ ਸਤਿਗੁਰੁ ਜੋਗੀ ॥੧॥ ਰਹਾਉ ॥
ਜਿਹਵਾ ਰੋਗਿ ਮੀਨੁ ਗੁਸਿਆਨੋ ॥ ਬਾਸਨ ਰੋਗਿ ਭਵਰੁ ਬਿਨਸਾਨੋ ॥
ਹੇਤ ਰੋਗ ਕਾ ਸਗਲ ਸੰਸਾਰਾ ॥ ਤ੍ਰਿਬਿਧਿ ਰੋਗ ਮਹਿ ਬਧੇ ਬਿਕਾਰਾ ॥੨॥

ਰੋਗੇ ਮਰਤਾ ਰੋਗੇ ਜਨਮੈ ॥ ਰੋਗੇ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਭਰਮੈ ॥
 ਰੋਗ ਬੰਧ ਰਹਨੁ ਰਤੀ ਨ ਪਾਵੈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਰੋਗੁ ਕਤਹਿ ਨ ਜਾਵੈ ॥੩॥
 ਪਾਰਬ੍ਰਹਮਿ ਜਿਸੁ ਕੀਨੀ ਦਇਆ ॥ ਬਾਹ ਪਕੜਿ ਰੋਗੁ ਕਢਿ ਲਇਆ ॥
 ਤੁਟੇ ਬੰਧਨ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥
 ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਰੋਗੁ ਮਿਟਾਇਆ ॥੪॥੨॥੨੦॥

Mankind is afflicted with the disease of egotism. The disease of sexual desire overwhelms the elephant. Because of the disease of vision, the moth is burnt to death.

Because of the disease of the sound of the bell, the deer is lured to its death. ॥1॥

Who ever I see is afflicted.

Only my True Guru, the True Yogi, is free of disease. ॥1॥Pause॥

Because of the disease of taste, the fish is caught. Because of the disease of smell, the bumble bee is destroyed.

The whole world is caught in the disease of attachment. In the disease of the three qualities, corruption is multiplied. ॥2॥

In disease the mortals die, and in disease they are born. The creation wanders in disease again and again. Entangled in disease, they cannot stay still, even for an instant.

Without the True Guru, the disease is never cured. ॥3॥ When the Supreme Lord God grants His Mercy, He grabs hold of the mortal's arm, and pulls him up and out of the disease.

Reaching the Saadh Sangat, the Company of the Holy, the mortal's bonds are broken.

Says Nanak, the Guru cures him of the disease. ॥4॥7॥20॥ AGGS, M 5, p 1140.

The *Simran* is an essential process for human to be happy, having peace of mind and live a comfortable healthy life. When God abides in the mind of a devotee, the main source of suffering (EGO) has to depart, because the *Naam* and ego cannot stay in the same place. Guru Amardas explains it as follows:

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ॥

Ego is enemy to the Naam of the God,

And the two cannot dwell at the same place.

AGGS, M 3, p 560.

The necessity of *Simran* is thus significant to have peace of mind with ego and duality controlled. When a person starts doing *Simran* individually or in company of *Saadh sangat*, humility gradually starts developing **sinking**. Guru Arjan being the major contributor to the *Gurbani* has written exhaustively about the benefits of *Simran* to find relief from the afflictions and attain exultation, he wrote;

ਜਾ ਕੈ ਹਰਿ ਵਸਿਆ ਮਨ ਮਾਹੀ॥

ਤਾ ਕਉ ਦੁਖੁ ਸੁਖਨੈ ਭੀ ਨਾਹੀ॥੧॥ਰਹਾਉ॥

The minds that are filled with God's name; Do not have any sufferings even in their dreams. AGGS, M 5, p 193.

ਸਿਮਰਤ ਨਾਮ ਕਾਟੇ ਸਭਿ ਫਾਹੇ॥

Simran in remembrance of Naam, all indulging bonds are lost.

AGGS, M 5, p 104.

ਸਿਮਰਤ ਨਾਮ ਰਿਦੈ ਸੁਖੁ ਪਾਇਆ॥

Mind has attained peace via Simran on Naam.

AGGS, M5, p.108

The prime purpose of life is comprehension of the Creator and the Creation. The human has strived to understand the universal laws of Creation logically and scientifically, but the progress has been only miniscule understanding the cosmos. The Ego being the source of pride makes human being corrupt with limited knowledge to question even the existence of God. Similarly, the human is afflicted with Ego and pride in various accomplishments in his/her life. Whenever human faces question about life and its accomplishments, problems around his/her mind and frustration and aggravation start stressing every aspect in life. Thoughts are muddled and confusion confiscates peace of mind adding to the stress of survival. At that time, *Simran* on God helps restore calmness and provides stillness to the mind by controlling disturbing thought waves. Thus, it will be of help to understand God, its creation and the role of human in it.

RELATIONSHIP BETWEEN GOD AND HUMAN

The two questions most commonly asked are:

a) IS THERE GOD?

b) If it is so, what is the relationship between God and human?

a) Is there God?

Guru Nanak wrote various attributes of God in the primal verse of *Jap (Manglacharan)* and then declared the Truth of God's existence in the beginning, over time, in the present and in the future (ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ਹੈ ਭੀ ਸਚੁ ਹੋਸੀ ਭੀ ਸਚੁ॥ AGGS. Jap, p 1). The word (ਸਚੁ-sach) applied here is not naming the God, but establishing the fact that God's existence was true eons ago and is true currently, and will continue in the future. Guru Arjan further confirmed the existence of Supreme Being, when he stated:

ਹੈ ਭੀ ਸਾਚਾ ਹੋਵਣਹਾਰ॥

The True God is, and shall always be.

AGGS, M5, p.868.

ਸਦਾ ਸਦਾ ਸਦ ਹੋਵਣ ਹਾਰਾ॥

From the beginning, forever and ever, God shall always exist.

AGGS, M5, p. 1077.
ਹੋਵਨਹਾਰੁ ਹੋਤ ਸਦ ਆਇਆ॥

God is now, has been, and forever shall be.

AGGS, M 5, p. 252/13.

ਹੈ ਤੂ ਹੈ ਤੂ ਹੋਵਨਹਾਰ॥

You (God) are, You are, and You shall ever be.

AGGS, M 5, p. 724.

The above phrases clearly indicate that the Sikh Gurus believed in the existence of God. They have applied various attributes to God and assigned the credit to God for the creation as well. As far the question that who created the Creator (God) and what is the relationship between human and God; Guru Nanak explains as follows:

ਜਨਿ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਆ ਸਚੜਾ ਅਲਖ ਅਪਾਰੋ॥

God created own Self; the True God is invisible and infinite.

AGGS, M 1, p. 580.

And

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ॥

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥

ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ॥

God created own Self, and assumed own Name.

Secondly, God fashioned the creation; seated within the creation,

God beholds it with delight.

God, You, Yourself are the Creator and provider; by Your pleasure,

You bestow grace and blessings.

AGGS. M 1, p 463.

(b) Relationship between God and human

Guru Nanak in the prior quotations is clearly emphasizing that God created 'Itself' and secondly fashioned the creation. The relationship of human to God is through the creation and for man to realize that God is also omnipresent and omniscient in the creation. The separation between human and God takes place when through ignorance and *haumai* (Ego) human indulges in complexities of life and forgets the primal facts of creation. Guru Amardas wrote about the forgetfulness and break in the understanding of relationship between soul/human and the God as follows:

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ॥

ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੋਲੁ ਰਚਾਇਆ॥

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾਂ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ॥

ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ॥

ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ, ਮੋਹੁ ਉਪਜੈ, ਭਾਉ ਦੂਜਾ ਲਾਇਆ॥

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਾ ਲਿਵ ਲਾਗੀ ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ॥੨੯॥

As is the fire within the womb, so is Maya outside.

The fire of Maya is one and the same; the Creator has

staged this play.

According to the Will of God, the child is born, and the family is pleased.

Love for God wears off, and the child becomes attached to desires;

And the script of Maya runs its course.

That is Maya, by which the God is forgotten;

Emotional attachments and love of duality well up.

Says Nanak, by Guru's Grace, those who enshrine love for the God,

Find even in the midst of Maya(29)

AGGS, M 3, p 921.

Guru Amardas in the above Sabd established facts of life by stating that the fire in the womb is similar to the fire of Maya in the world. The human entrenched in the worldly pains and pleasures, forgets relation and origin with the God and is overly engrossed in duality and ego. It is only when the calamity strikes that the human thinks of God again; just long enough to have the cloud of misfortune disappear. There are only a few human beings who genuinely indulge in *Simran* even in their most pleasurable moments and seek union for the vision of God or sense of exultation.

The link between God and human is supposedly through soul, mind and body as part of the creation. The body is just a vessel that carries soul and mind. It is the mind that is actively involved in directing body to perform all functions, whereas the soul guides mind to live righteously. According to Guru Arjan human life is for meeting the God:

ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥

ਅਵਰ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ॥ ਮਿਲੁ ਸਾਪਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥

ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥ ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ

ਰਾਇਆ ॥

ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥ ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੪॥

This human body has been given to you.

This is your chance to meet the Lord of the Universe.

Nothing else will work.

Join the Saadh Sangat, the Company of the Holy; vibrate

and meditate on the Jewel of the Naam. ||I||

Make every effort to cross over this terrifying world-ocean.

You are squandering this life uselessly in the love of Maya.

||I||Pause||

I have not practiced Simran, self-discipline, self-restraint and righteous living.

I have not served the Holy; I have not acknowledged the Lord, my King.

Says Nanak, my actions are contemptible!

O Lord, I seek Your Sanctuary; please, preserve my honor! ||2||4||
AGGS; M5, p.12

The prime purpose of human life, according to Guru Arjan is to realize presence of the God in the creation through practice of Simran while living a disciplined life righteously and maintaining self restraint. The mind being dependent upon thoughts (influenced by duality and ego) is known to be a wanderer and can run in ten different directions at any given moment. To restrain mind one needs to do Simran.

The education from all available sources and personal experience helps Mind to develop its own concepts and react with the world through physical sense organs. The ‘Mind’ is originator, processor and activator of emotions [4]. The inferential knowledge, emotional perceptions, intuition, introspection and emerging consciousness help Mind develop concepts. The thinking process is function of the brain and is source of all thoughts and thought waves. The Mind being an attribute of the brain is the fundamental physical component where thoughts originate and responses are processed. Learning and memory are the tools that allow individuals to modify their behaviors through experience by encoding, storing and retrieving information. These processes occur in stages that proceed serially and in parallel, and involve multiple brain regions and systems. **The deeper the Mind penetrates into its own thought process, the more clearly it understands that forms of thinking are conditioned; therefore the mind with Simran is spontaneously very still, which does not mean that it is asleep. On the contrary, the Mind is very alert, no longer needing constant remembrance of ‘word’ or shaped by discipline.** This state of silent alertness (found in *Gurmukh*-person imbued in Simran) is also awareness; and when one goes into Simran, still more deeply one reaches a state where division between the person, who is aware, and the object, which one aware of is diminished. A person who wants to learn to find peace of mind in the presence of chaotic complexities of life turns to *Simran* and learns to control mind by remembrance of God’s name and singing praises of God.

The Soul is believed to be part image of God linking mind and God. The Soul is the primal power permeating in every aspect of creation, a positive purposeful force at the core of being an individual person. It guides the righteous living partaking in the choices by the mind and performance of deeds by the body. The Soul is very energetic and dynamic force. When the energy of Soul is recognized, acknowledged and valued, an individual gains authentic empowerment; loves without restrictions and accepts without judgment. The ultimate realization of the essence of perceived sensations through mind and body is enjoyed by the Soul [5]. Guiding mind in righteous living is function of

the Soul, whereas processing various actions by human body are deployed by the Mind, an attribute of the brain. A human is only demonstrably human while one is in the physical body with Soul as the guiding force, mind to think and body to act. As a thinker, it is difficult for human to determine between, Soul as a director of mind and body and or body as the creator of mind and soul. The whole confusion is brought about, seemingly by the effort of the thinker to identify oneself with an order of being to which one does not belong. But, when we understand the thinker is one as an onlooker, and the present ruler of the body as a sensitive and passionate soul, the confusion begins to clear. The human nature can only allow to admit the perceptual facts for anything in existence and most comprehensible with or through the available senses.

Advantages of Simran

The Gurbani provides several Sabds for a follower to comprehend the advantages of *Simran*. The human indulged in the complex chaotic life looking for quick gains, hardly ever gets time to think about *Simran* much less practice it. Mostly every religion is promulgating the belief that God is the ‘provider’, ‘sustainer’ and ‘destroyer’ to maintain equilibrium and perpetuity in the creation.

Most of the Gurbani advocating Simran is directed towards humanity to get a handle on ego, and its associated vices. Every human being trapped in the three modes of Maya, basically struggles in life to break out of the vicious cycle and find peace of mind. Compared to other modes of Bhagti, meditation or yoga; Simran being the simplest is easily adaptable by every householder. Depending upon the indulgence in Simran, acceptance of God’s Will, and living restrained and disciplined life, people are categorized as:

1. *Gurmukhs* (Guru-oriented) accept and follow discipline of Guru Sabd. They do Simran and believe in meeting God through exalted state.
2. *Manmukhs* (Self- oriented) are cynics, self willed and self righteous, non-believers in God or Simran.
3. Non-believers in God believe in meditation or Simran. Mostly followers of Buddhism and Taoism, who do not believe in God’s existence but believe in creation of human body, mind and Soul, needing *moksha*.

1. Gurmukhs

The significance of *Simran* when realized by the Gurmukh makes him/her an exalted person having equilibrium and peace of mind. It probably takes a long time and persistent *Simran* to get the honor of becoming a Gurmukh. Every human being regardless of gender, social status, caste, creed, color or economical level can be a Gurmukh. The person just have to be accepting God’s

Will, dedicated to serve the Creator and Creation alike with realization of equality in all that exists. According to Guru Arjan, constant remembrance of *Naam* via *Simran* is the highest practice in calming mind and gaining knowledge of higher consciousness leading onto ultimate Truth:

ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਭ ਤੇ ਉਚਾ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨੁ ਉਧਰੇ ਮੂਚਾ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨੁ ਤ੍ਰਿਸਨਾ ਬੁਝੈ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨੁ ਸਭੁ ਕਿਛੁ ਸੁਝੈ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਾਹੀ ਜਮ ਤ੍ਰਾਸਾ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਪੂਰਨ ਆਸਾ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮਨ ਕੀ ਮਲੁ ਜਾਇ॥ ਅਮ੍ਰਿਤਿ ਨਾਮੁ ਰਿਦ ਮਾਹਿ
ਸਮਾਇ॥

ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ॥ ਨਾਨਕ ਜਨ ਕਾ ਦਾਸਨਿ ਦਸਨਾ॥੪॥

*The Simran of God is the highest and most exalted of all.
In the Simran of God, many are saved from restless mind.*

In the Simran of God, thirst for indulgence is quenched.

In the Simran of God, awareness of creation is realized.

In the Simran of God, there is no fear of sufferings.

In the Simran of God, hopes for attaining peace of mind are fulfilled.

In the Simran of God, the filth of the mind is removed.

The Ambrosial Naam, the Name WaheGuru, is absorbed into the heart.

God abides upon the tongues of His Saints.

Nanak is the servant of the slave of His slaves. ॥4॥

AGGS, M 5, p 263.

The exalted Gurmukh becomes an icon of humility, honesty, truthfulness in enjoying the creation, loving and caring personality without any ego (*haumai*), lust, greed, passion and anger. Guru Arjan places Simran and the Gurmukh at such higher status that he humbles himself to the level of a slave of the servants of that person. The literal translation of '*God abiding upon the tongues of saints*' is to be interpreted as the name of God constantly recited with every breath by the saints.

Disadvantages of no Simran

According to Gurbani the person '*Manmukh*' is so engrossed in the self righteous mind that even the thought of Simran is not part of the memory. Their thinking and the daily dealings with others are discredited. They are considered impolite, frustrated, aggravated and disturbed souls who do not have any peace of mind. Their foolish souls just wander about along the dismal pathways; each and every moment they are bumped and pushed away from the righteous living. There are several Sabds condemning not only the life style of that person but the person itself. Guru Arjan describes their misfortunes as follows:

ਬਿਖਤਿ ਤਹਾਂ ਜਹਾ ਹਰਿ ਸਿਮਰਨੁ ਨਾਹੀ॥

Misfortune befalls where the God is not remembered in Simran.

AGGS, M 5, p 197.

ਬਿਨੁ ਹਰਿ ਸਿਮਰਨੁ ਸੁਖੁ ਨਹੀ ਪਾਇਆ॥

Without Simran on the God, comfort and peace are not found.

AGGS, M 5, p 194.

ਬਿਨੁ ਸਿਮਰਨੁ ਜੋ ਜੀਵਨੁ ਬਲਨਾ ਸਰਪ ਜੈਸੇ ਅਰਜਾਰੀ॥

Without Simran and remembrance on the God,

Life is like a burning fire, even if one lives long, like a snake.

AGGS; M5, p. 711.

2. Manmukhs.

In describing the behavior and characters of *Manmukhs*, Sikh Gurus have used various metaphors of lower life, but not condemning anybody with penalty for not doing Simran. God is 'nirvair' (inimical) and loves everybody regardless of their way of living. But, much as the advantages are for the Simran doing Gurmukhs, there are equally discredited disadvantages in the life of non-Simran doing individuals. The Sabds referred below are not to be interpreted as punishment from God or the Gurus, rather these quotations describe the characteristics of living conditions for the non-Simran individuals:

ਬਿਨੁ ਸਿਮਰਨੁ ਜੈਸੇ ਸਰਪ ਆਰਜਾਰੀ ॥ ਤਿਉ ਜੀਵਹਿ ਸਾਕਤ ਨਾਮੁ

ਬਿਸਾਰੀ ॥੧॥

ਏਕ ਨਿਮਖੁ ਜੋ ਸਿਮਰਨੁ ਮਹਿ ਜੀਆ ॥

ਕੋਟਿ ਦਿਨਸੁ ਲਾਖੁ ਸਦਾ ਬਿਰੁ ਬੀਆ ॥੧॥ ਰਹਾਉ ॥

ਬਿਨੁ ਸਿਮਰਨੁ ਪ੍ਰਿਗੁ ਕਰਮ ਕਰਾਸ ॥ ਕਾਗ ਬਤਨ ਬਿਸਟਾ ਮਹਿ ਵਾਸ ॥੨॥

ਬਿਨੁ ਸਿਮਰਨੁ ਭਏ ਕੂਕਰ ਕਾਮ ॥ ਸਾਕਤ ਬੇਸੁਆ ਪੂਤ ਨਿਨਾਮ ॥੩॥

ਬਿਨੁ ਸਿਮਰਨੁ ਜੈਸੇ ਸੀਛ ਛਤਾਰਾ ॥ ਬੋਲਹਿ ਕੂਰੁ ਸਾਕਤ ਮੁਖੁ ਕਾਰਾ ॥੪॥

ਬਿਨੁ ਸਿਮਰਨੁ ਗਰਧਭ ਕੀ ਨਿਆਈ ॥ ਸਾਕਤ ਬਾਨ ਭਰਿਸਟ ਫਿਰਾਰੀ ॥੫॥

ਬਿਨੁ ਸਿਮਰਨੁ ਕੂਕਰ ਹਰਕਾਇਆ ॥ ਸਾਕਤ ਲੋਭੀ ਬੰਧੁ ਨ ਪਾਇਆ ॥੬॥

ਬਿਨੁ ਸਿਮਰਨੁ ਹੈ ਆਤਮ ਘਾਤੀ ॥ ਸਾਕਤ ਨੀਚ ਤਿਸੁ ਕੁਲੁ ਨਹੀ ਜਾਤੀ ॥੭॥

ਜਿਸੁ ਭਇਆ ਕ੍ਰਿਪਾਲੁ ਤਿਸੁ ਸਤਸੰਗਿ ਮਿਲਾਇਆ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਜਗਤੁ ਤਰਾਇਆ ॥੮॥੭॥

Without meditating in remembrance on the Lord, one's life is like that of a snake.

This is how the faithless cynic lives, forgetting the Naam, the Name of the Lord. ॥1॥

One who lives in meditative remembrance, even for an instant, lives for hundreds of thousands and millions of days, and becomes stable forever. ॥1॥Pause॥

Without meditating in remembrance on the Lord, one's actions and works are cursed.

Like the crow's beak, he dwells in manure. ॥2॥

Without meditating in remembrance on the Lord, one acts like a dog.

The faithless cynic is nameless, like the prostitute's son.

॥3॥

Without meditating in remembrance on the Lord, one is like a horned ram.

The faithless cynic barks out his lies, and his face is black-

ened. ||4||

Without meditating in remembrance on the Lord, one is like a donkey.

The faithless cynic wanders around in polluted places. ||5||

Without meditating in remembrance on the Lord, one is like a mad dog.

The greedy, faithless cynic falls into entanglements. ||6||
Without meditating in remembrance on the Lord, he murders his own soul.

The faithless cynic is wretched, without family or social standing. ||7||

When the Lord becomes merciful, one joins the Sat Sangat, the True Congregation.

Says Nanak, the Guru has saved the world. ||8||7||
AGGS, M5, p 239

There are several more denigrating metaphoric examples comparing a non-Simran person with various animals' behavior. Guru Nanak apparently condemned the non-Simran people's life as if living in hell. In other words these are the people that live in most horrible conditions and commit most horrendous acts in their life:

ਹਰਿ ਸਿਮਰਨ ਬਿਨੁ ਨਰਕਿ ਪਾਹਿ॥

Without Simran on God, one is condemned to hell
AGGS, M 1, p 1192.

With ego dominating in every aspect of thinking and dealing with anything and everything, these *Manmukhs* are constantly anxious of unpredictability, misfortune, and superstitions. They are frustrated not only with their own life failures but make life hell for others as well. Guru Ram Das wrote rather harsh Sabd questioning the existence of such non-Simran people on the face of the earth:

ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਨਾਮੁ ਨ ਬਸਿਓ ਤਿਨ ਮਾਤ ਕੀਜੈ ਹਰਿ ਬਾਂਝਾ॥

ਤਿਨ ਸੁੰਵੀ ਦੇਹ ਫਿਰਹਿ ਬਿਨੁ ਨਾਵੈ ਓਇ ਖਪਿ ਖਪਿ ਮੁਏ ਕਰਾਂਝਾ॥੧॥

Those who do not hold God's name within their hearts, Why are they even born; their mothers should have been sterile.

Their bodies wander around, forlorn and abandoned, Without God's name; their lives waste away, and they die wailing in pain.

AGGS, M 4, p 697.

In the referred quotations, Guru Ram Das is not cursing the mothers of people not doing Simran, instead he is questioning their birth and existence on earth. The next line explains that some of these Non-Simran people are living very frustrated, aggravated, unsatisfactory and forlorn life. They are constantly angry at the world because nothing satisfactory happens according to their wishes and they keep wishing a lot. They are always exerting for everything in life and suffer in pain. Guru Ram Das

is explaining the mode of non-Simran person's self created strife for life and not any punishment from God.

3. Non-believers in God

There is another group of people called "non-believers in God", but do indulge in some form of meditation. It will not be fair for some non-believers to be categorized with *non-Simran Manmukhs*. The majority of the non-believers in God are gentle, kindhearted, honest workers, helpful and sharing with others. They live a very peaceful life and enjoy nature and the creation as natural phenomenon. They do not believe in the superfluous rituals, garbs and phony promises of the clergy in each and every religion.

Thus, it can be concluded that the *Manmukhs* described above are bad and condemned for misfortune only because of their thoughts and deeds. Since *Simran* helps everybody to become a nicer person with reverence of God, it can be called as an essential process to improve one's life and live happy and healthy.

How to do Simran?

The objective of *Simran* is to realize the Truth and possible union with the God. To accomplish this motive during a lifetime has been suggested by various accomplished sages and Gurus who have followed the path of *Simran* and realized the Truth. Some people have confused *Simran* with *Sadhna* and recommend different ways of realization by torturing body to control mind. In Nanakian Philosophy all kinds of austerities, body torturing techniques like standing on one leg, hanging upside down or so many other body torturing ways are not approved. Guru Arjan wrote about the control of bewildered mind asking some basic questions about the ways to meet with the God:

ਕਉਣੁ ਸੁ ਅਖਰੁ ਜਿਤੁ ਧਾਵਤੁ ਰਹਤਾ॥ਕਉਣੁ ਉਪਦੇਸੁ ਜਿਤੁ ਦੁਖੁ ਸੁਖੁ ਸਮ ਸਹਤਾ॥

ਕਉਣੁ ਸੁ ਚਾਲ ਜਿਤੁ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਇ ਕਿਨਿ ਬਿਧਿ ਕੀਰਤਨੁ ਗਾਏ ਜੀਉ॥੪॥

What is that 'Word', by which the wandering mind can be stabilized?

What are the teachings, by which we may endure pains and pleasure alike?

What is that lifestyle, by which we may come to do Simran on the Supreme God,

How may we sing the praises of the attributes? 4.

AGGS, M 5, p 131.

Guru Arjan explained the answers to the questions posed earlier in the referred Sabd above in next few lines as follows:

ਗੁਰਮੁਖਿ ਮੁਕਤਾ ਗੁਰਮੁਖਿ ਜੁਗਤਾ ॥ ਗੁਰਮੁਖਿ ਗਿਆਨੀ ਗੁਰਮੁਖਿ ਬਕਤਾ ॥

ਧੰਨੁ ਗਿਰਹੀ ਉਦਾਸੀ ਗੁਰਮੁਖਿ ਗੁਰਮੁਖਿ ਕੀਮਤਿ ਪਾਏ ਜੀਉ ॥੫॥

ਹਉਮੈ ਬਾਧਾ ਗੁਰਮੁਖਿ ਛੂਟਾ ॥ ਗੁਰਮੁਖਿ ਆਵਣੁ ਜਾਵਣੁ ਤੂਟਾ ॥

ਗੁਰਮੁਖਿ ਕਰਮ ਗੁਰਮੁਖਿ ਨਿਹਕਰਮਾ ਗੁਰਮੁਖਿ ਕਰੇ ਸੁ ਸੁਭਾਏ ਜੀਉ ॥੬॥
ਗੁਰਮੁਖਿ ਸੁਖੀਆ ਮਨਮੁਖਿ ਦੁਖੀਆ ॥ ਗੁਰਮੁਖਿ ਸਨਮੁਖੁ ਮਨਮੁਖਿ ਵੇ-
ਮੁਖੀਆ ॥

ਗੁਰਮੁਖਿ ਮਿਲੀਐ ਮਨਮੁਖਿ ਵਿਛੁਰੈ ਗੁਰਮੁਖਿ ਬਿਧਿ ਪ੍ਰਗਟਾਏ ਜੀਉ ॥੭॥
ਗੁਰਮੁਖਿ ਅਖਰੁ ਜਿਤੁ ਧਾਵਤੁ ਰਹਤਾ ॥ ਗੁਰਮੁਖਿ ਉਪਦੇਸੁ ਦੁਖੁ ਸੁਖੁ ਸਮ
ਸਹਤਾ ॥

ਗੁਰਮੁਖਿ ਚਾਲ ਜਿਤੁ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਏ ਗੁਰਮੁਖਿ ਕੀਰਤਨੁ ਗਾਏ ਜੀਉ ॥
੮॥

ਸਗਲੀ ਬਣਤ ਬਣਾਈ ਆਪੇ ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਥਾਪੇ ॥
ਇਕਸੁ ਤੇ ਹੋਇਓ ਅਨੰਤਾ ਨਾਨਕ ਏਕਸੁ ਮਾਹਿ ਸਮਾਏ ਜੀਉ ॥੯॥੨॥੩੬॥

*The Gurmukh is liberated, and the Gurmukh is linked.
The Gurmukh is the spiritual teacher, and the Gurmukh is
the preacher.*

Blessed is the Gurmukh, the householder and the renunciate. The Gurmukh knows the Lord's Value. 5||

*Egotism is bondage; as Gurmukh, one is emancipated.
The Gurmukh escapes the cycle of coming and going in re-
incarnation.*

*The Gurmukh performs actions of good karma, and the
Gurmukh is beyond karma. Whatever the Gurmukh does,
is done in good faith. 6.*

*The Gurmukh is happy, while the self-willed Manmukh is
sad.*

*The Gurmukh turns toward the Guru, and the self-willed
Manmukh turns away from the Guru.*

*The Gurmukh is united with the Lord, while the Manmukh
is separated from Him. The Gurmukh reveals the way. 17.*

*The Guru's Instruction is the Word, by which the wander-
ing mind is restrained.*

*Through the Guru's Teachings, we can endure pain and
pleasure alike.*

*To live as Gurmukh is the lifestyle by which we come to
meditate on the Supreme Lord. The Gurmukh sings the
Kirtan of His Praises. 8.*

*The Lord Himself created the entire creation.
He Himself acts, and causes others to act. He Himself es-
tablishes.*

*From oneness, He has brought forth the countless multi-
tudes. O Nanak, they shall merge into the One once again.
9.2.36.*

AGGS; M5,p.131

To be called a Gurmukh, one has to believe in and do Simran deeply enough to realize the Creator and creation as one. The God having fashioned creation is merged to enjoy it with delight. The Gurmukh lives in equilibrium enjoying pains and pleasures evenly. The Gurmukh gladly accepts Will of God and sings praises in Simran.

To help beginners, focusing one's attention on an object such as a picture or an idol of a deity, a temple or a particular holy personality is recommended by different religions (Hinduism-deities-Idols, Islam-facing Qaaba when saying prayers). The Gurbani clearly prohibits such tactics

and recommends only having concentration of God's presence in mind. Guru Arjan recommended:
ਗੁਰੁ ਮੇਰਾ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰੁ ਤਾ ਕੈ ਹਿਰਦੈ ਧਰਿ ਮਨ ਧਿਆਨ ॥
ਰਹਾਉ॥

*My Guru is the supreme almighty God, the transcendent
God; that I enshrine within my mind to do Simran.*

AGGS, M 5, p 827.

And Guru Nanak has made very clear recommendation as follows:

ਮੈ ਦੀਜੈ ਨਾਮ ਨਿਵਾਸੁ ਹਰਿ ਗੁਣ ਗਾਵਸੀ॥੮॥੧॥੩॥

ਮੈ ਦੀਜੈ ਨਾਮ ਨਿਵਾਸ ਅੰਤਰਿ ਸਾਂਤ ਹੋਇ॥

*Please God, bless me to inhabit Your Name, so that I
sing Your glorious praises*

*God, bless me to inhabit Your Name, so that my inner
self be at peace.*

AGGS, M 1, p. 753.

From the above referred quotation of the Sabd, it is clear that there is no simple way to achieve the objective. One has to comprehend the teachings, apply these teachings in daily life as a domestic householder, and reflect on the Sabds that lead to realization of the Truth. Bhai Raghbir Singh Bir in his book on 'Simran Mehmaa'[7] wrote about his experience/s in doing Simran and accomplishing his objective i.e. union with the Supreme God. He has written following steps to do Simran:

- Effective listening and remembrance of God.
- Developing concentration of Will Power.
- Stabilizing Mind (Getting rid of Ego and associated vices)
- Discrete comprehension of the Creation and the Creator.
- Intellectual Realization of Blissful feeling.
- Exaltation.
- Union with the Almighty 'God' in realizing the Creator and the creation as one.

Effective listening [3] requires complete attention with clear and concentrated mind without prejudice, negativity, close mindedness and presumptive attitude. Thus heightened awareness of mind liberates one from ego, self-centeredness, self-righteousness, and self interest. Then higher consciousness is realized. Guru Angad wrote:

ਨਾਮੁ ਨਿਰੰਜਨੁ ਨਿਰਮਲਾ ਸੁਣਿਐ ਸੁਖੁ ਹੋਈ॥

ਸੁਣਿ ਸੁਣਿ ਮੰਨਿ ਵਸਾਈਐ ਬੁਝੈ ਜਨੁ ਕੋਈ॥

*The Naam, name of the God, is immaculate and pure,
Listening it peace is obtained.*

*Effectively listening, and then entrenching in mind;
How rare is that humble being that realizes it.*

AGGS, M 2, p 1239.

Any person indulged in Simran and singing the praises

of God can be highly enriched in the spiritual intellect. One can fathom deeps of all virtues and comprehend the mystique about creation. Merely counting beads of a rosary and counting number of times the *Naam* uttered or a *Sabd* recited does not provide anything more than consolation of completed action. The process of remembering God by any *Naam* has to be very discrete and meaningful. According to Gurbani there is only One God pervading the whole universe. One must make strict distinction between remembering the God as compared to different deities or Idols accompanied by various rituals. Guru Amardas cautions that mere repetition of a *Naam* such as *Ram*, does not help in understanding *Ram*:

ਰਾਮ ਰਾਮ ਸਭੁ ਕੋ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ॥
ਗੁਰ ਪਰਸਾਦੀ ਰਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ॥
ਅੰਤਰਿ ਗੋਵਿੰਦ ਜਿਸ ਲਾਗੈ ਪ੍ਰੀਤਿ॥
ਹਰਿ ਤਿਸੁ ਕਦੇ ਨ ਵੀਸਰੈ ਹਰਿ ਹਰਿ ਕਰਹਿ ਸਦਾ ਮਨਿ ਚੀਤ॥੧॥
ਰਹਾਉ॥

*Everyone chants the God's Name, Raam, Raam; but by such chanting,
the God is not obtained.*

*by Guru grace, when Raam is inhabited in the Mind,
only then one realizes the rewards of bliss.
One who enshrines love for God within one's mind,
never forgets the God; one continually chants God's name,
Har, Har, in the conscious mind. (1) (pause).
AGGS, M3, p. 491.*

Many a times, people have indulged in counting number of times *Simran* on God should be done. The common practice recommended by some self styled saints, Babas and some Sikh clergy as well, to do *Simran* has been 125,000 times. This practice had been prevalent in *Bhagati* sects prior to Guru Nanak and unfortunately has crept into *Sikhi* in spite of Guru Nanak's emphasis denigrating it. Guru Nanak wrote that "even with a thousand tongues, nay, many times more, it would not be enough; if one were to utter God's name millions times.":

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ॥
ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖਿਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ॥
ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵਤੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ॥
ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ॥
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੇ ਠੀਸ॥੩੨॥

AGGS, Jap 32, p

*If one tongue becomes one hundred thousand and turns into two millions;
and then with each tongue God's name is repeated hundred of thousands times;
by following this process one can reach God. (perceived old concept).*

And, after listening to such lofty claims even the lowest of the low thought that they can reach God by merely re-

*peating the name of God hundreds of thousand times.
But Nanak says: One can reach God only through the blessings, because the process explained is the false claim – a boast of the liar.(32)*

Prof Devinder Singh Chahal [2] interpreting this stanza in 'JAP': *The Essence of Nanakian Philosophy*, has elaborated that Guru Nanak was against the ancient philosophy that by repeating the name of God or of a deity or some mantra, one can reach God. In the above stanza Guru Nanak has explained the old concepts of *Bhagati* and *Saadhna*, negated it and then elaborated his own philosophy in the last sentence. Only *Simran* can help the person to attain realization and become an exalted *Gurmukh*.

The path leading to realization of Creator and Creation being one and the same has been described variably in different religions like counting beads of a rosary with reverence to 'Allah' in Islam, *Bhagati* and *Sadhna* in Hinduism and meditation in Buddhism and so on. Most of the time only four stages (*Dharam*, *Arth*, *Kaam* and *Mokh*) are stressed. However, Guru Nanak has written five stages on the path to realize the Creation and God as one. Guru Nanak classified these stages as:

1. *Dharam khand* (Domain of Discipline—Stanza34, Jap)
2. *Gyan khand* (Domain of Knowledge—Stanza 35, Jap)
3. *Saram Khand* (Domain of Surrender—Stanza36, Jap)
4. *Karam Khand* (Domain of Grace—Stanza 37, Jap)
5. *Sach Khand* (Domain of Ultimate-Truth—Stanza37, Jap)

1. During the phase of '*Dharam Khand*', the devotee learns the discipline in the Creation, maintained by Universal laws of nature. He/She adapts these laws and applies in life to live righteously, as does the Creation

2. In the phase of '*Gyan Khand*', 'Knowledge' of various concepts of reaching God is comprehended and critically analyzed; so that the devotee follows the true path.

3. The phase of '*Saram Khand*' helps the devotee to surrender body, mind and soul to the God for reconstruction into a modest personality. Here, the spiritual intellect transforms into Super consciousness.

4. To reach the '*Karam Khand*' are only a few Nobles, who have imbibed essence of the God and are totally imbued in the glorious *Naam*. Their minds are at peace and stable and they enjoy the pleasure of Ever-Existing glory of the Creator and the Creation.

5. In the realm of '*Sach Khand*' ('The Ultimate-Truth'), dwells the Formless One. There is not any formal place known as '*Sach-Khand*,' but for an exalted person to live righteously and making *Simran* as part of every heart beat, creating an environment of love where not only the *Gurmukh* lives enshrining the inaccessible and unfathomable One God in the mind; but, inspires others to realize

the same. Having reached this stage one admires the Creation of universe upon universe like the Creator. One can realize the pleasure of Creations being created by the Creator and enjoy a happy and healthy life.

CONCLUSIONS

The truth about the spiritual journey, because of limited human ability, can never be put into any form of communication for others to understand. Since the rewards of the spiritual journey are so wonderful, it can be started with simple process of *Simran*. For any journey, one must take the first step and the first step in spiritual journey is to do *Simran*. Guru Arjan has written an excellent verse recommending *Simran* and its myriads of benefits:

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥ ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਰਿ
ਮਿਟਾਵਉ ॥

ਸਿਮਰਉ ਜਾਸੁ ਬਿਸੁੰਭਰ ਏਕੈ ॥ ਨਾਮੁ ਜਪਤ ਅਗਨਤ ਅਨੇਕੈ ॥
ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਸੁਧਾਖੁਰ ॥ ਕੀਨੇ ਰਾਮ ਨਾਮ ਇਕ ਆਖੁਰ ॥
ਕਿਨਕਾ ਏਕ ਜਿਸੁ ਜੀਅ ਬਸਾਵੈ ॥ ਤਾ ਕੀ ਮਹਿਮਾ ਗਨੀ ਨ ਆਵੈ ॥
ਕਾਂਖੀ ਏਕੈ ਦਰਸ ਤੁਹਾਰੋ ॥ ਨਾਨਕ ਉਨ ਸੰਗਿ ਮੋਹਿ ਉਧਾਰੋ ॥੧॥

*Do Simran, and by doing Simran enjoy comforts of life,
Worry and anguish shall be dispelled from your body.
Remember in praise the One who pervades the whole
Universe.*

*God's Name is chanted by countless people, in so many
ways.*

*The Vedas, the Puraanas and the Simritees, the purest of
utterances,*

*were created from the One Word of the Name of the
Lord.*

*That one, in whose soul the One Lord dwells,
the praises of his glory cannot be recounted.*

*Those who yearn only for the blessing of Your Darshan
- Nanak: save me along with them! ||1||*

AGGS, M 5, p 262.

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(Continued from page 41)

CONCLUSIONS

Study and understand Gurbani, and try to follow its principles.

Naam is Bani, *Gurmantar* is Bani, and *NaamJapna* means always having God in your mind/heart.

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