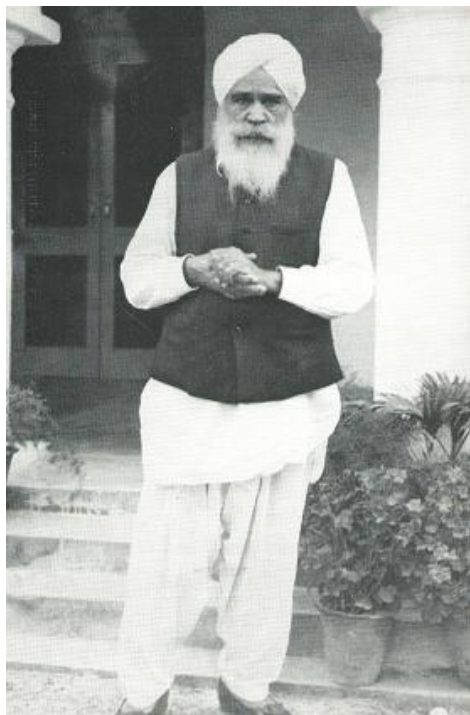


Simran

(Revised & Expanded)



Sant Kirpal Singh Ji
The Beloved Master

If You welcome me, then I am Your accepted one:
If You do not, I am still Your rejected servant!
I should not be worried whether You accept or reject me:
My task, in either state, is to remain preoccupied with You!
(Sharafuddin Maneri)

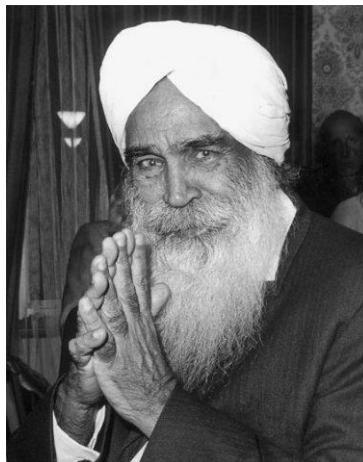


Simran is the first step of the spiritual ladder.
(Sant Kirpal Singh)



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Mantra, Japa, Dhikr & Repetitive Prayer

Mantra is Sanskrit for a word or a phrase given to a seeker by a guru at the time of initiation to the spiritual practice. The word or phrase is considered sacred, and is to be kept secret. The seeker is instructed to meditate on the word or phrase, repeating it regularly and devotedly, which practice ultimately leads to God Realization.

In Sant Mat the word Simran is used for the spiritual practice of repeating the mantra given by the Satguru during initiation. Simran repetition is done during meditation and also outside it.

Japa, also a Sanskrit word, refers to the devotional repetition of any name of God, and specifically to the repetition of a mantra. Japa is practiced in Hinduism and Buddhism. In Hinduism, the great mantra – or mahamantra – is simply “Ram Ram”, invoking the name and presence of Ram.

In Islam, dhikr is Remembrance of God, which may take the form of devotional acts or the repetition of divine names.

Similarly, repetitive prayer is a common practice in Christianity, such as, “Jesus Christ, Son of God, have mercy on me, a sinner” or simply the name “Jesus.” (zoofence.com/define05.html)



Muslims call it “Dhikr”, that is, to remember someone. Simran confers all the benefits of the eight aspects of Yoga. Simran is an essential part of Yoga. There is a reference to it in the Gita:

“It is the highest form of spiritual practice.”

(Sant Kirpal Singh, *Philosophy of the Masters*)

One Effort

There is in our life only one effort, one unique effort through all that we do from morning till night: to rivet our attention on our Master who seeks us and loves us. To be dominated by this one thought of the Master, to let oneself be seized by it, to be literally possessed by it, is the goal of our life.

Little by little, we take on the habit of turning away from ourselves and turning toward the Master. Putting oneself in the presence of His person, which is done continually, every time our attention wanders, eventually becomes constant and truly modified us. The Master rubs off on us.

By constantly thinking of Him, He passes into us. His manner, His reactions, His thoughts become ours by a kind of contagion, by a true osmosis.

There is nothing more transformational than to be under the direct influence of a Divine Being in whom we have placed our love.

When God’s remembrance becomes well established, it is no longer the ego which is the principle motivator of our thoughts, words and deeds, but the God Power which lives within us.

(Adapted from a book on the Jesus prayer)

Simran Remembrance or Repetition

Simran gives pleasure and removes pain.
By doing the Simran of the Lord, one merges in Him.
(Sant Kirpal Singh)



Sant Kirpal Singh Ji

So there are two uses of Simran: one use is to withdraw from the body by Simran of the electrified words given by a competent Master, and the second is to drive out the world and its thoughts from within us by the constant remembrance of the Lord. . . (The Teachings of Kirpal Singh: Simran)

The following quotes by Master Kirpal Singh primarily address the second of these uses – to drive out the world and its thoughts from within us by the constant remembrance of the Lord.

Excerpts from *Gurmat Sidhant, Philosophy of the Masters*

By Sant Kirpal Singh

(dedicated to His Master Hazur Baba Sawan Singh)

No one is free from repetition or remembrance of some kind. It is through this process that the worldly objects enter into every pore of our body, mind and intellect, and man is virtually dyed in the hue of the world. It is because of this that the soul has to be born again and again.

As we think so we become.



If we give up remembrance of the world and instead think of the Lord,
we can easily gain the means of Salvation.

It [Simran] has several meanings: to protect, to make a mental picture of one's deity in the heart, and to contemplate on this form, to remember a certain person or thing to such an extent as to think about it with every breath, to make it a part and parcel of one's life, and ultimately to awaken into and to live in it.



The Simran of the objects of the world should be replaced by the Simran of God, and thoughts of the world by contemplation of the Master, who is God incarnate. Thus is imprinted on our subconscious mind the impression of God in the form of our Satguru.



Simran is the first step of the spiritual ladder.



Saints reveal to us the names of the presiding deities of the regions within. Therefore, the names that a Master imparts are the only ones to be repeated.



These names are also energy-charged and help the transference of spiritual energy to the disciple...



The Names that are revealed to us by a True-Master carry His power, and this comes to the aid of the disciple, enabling him to transcend both death and the Negative Power.



Each Name carries its own influence.



By Simran of Holy Names, we get rid of the thoughts of the world. One feels the presence of God.



Simran bestows happiness, peace and bliss, and leads us to a state of super-consciousness.

Simran should not be done in haste. It should be done slowly and with love and devotion, the Names being repeated clearly and correctly.



The results of repetition will be in direct proportion to the love and faith brought to bear upon it.



His Names have a great power. When done with faith one feels intoxicated with joy, with the result that he forgets his body and himself and is aware of the presence of the Lord.



How potent and blissful is the Name of God, for it creates in the devotee a fast-flowing current of bliss, peace and soul force, and he gets truly blessed.



In the early stages considerable effort has to be made to carry out Simran, but as practice is gained Simran goes on automatically.



If one is to succeed in this practice, he should carry out Simran at all times whether awake or asleep, just as the hands of a clock move ceaselessly.



If Simran were to be done ceaselessly, all cares and anxieties would vanish. Then the mind would not give up Simran even for a second.



Simran is possible only with the Grace of the Lord and through the kindness of a Master. Simran is a precious practice. It is only through great good luck that a person takes to Simran. The secret of Simran one can learn from a True Master alone.



Simran should be done with every breath – sitting, standing, walking, eating – one should so remember Him with one-pointed attention that he becomes inseparable from Him and does not stray away.

The Sikh Scriptures detail many a benefit from Simran. When an overwhelming adversity besets your path, when there is no other help, when foes hotly pursue you, when close relations desert you, when all hopes are dashed and when all avenues are closed, if you still remember God, no harm shall ever touch you.



When a person is depressed for want of food and resources, when even the last penny has left him, when he is without a job, even then if he gives place to the Lord in his heart, he shall forever be freed from want.



When one is torn by cares and anxieties, when his body is diseased, when he is deeply immersed in domestic worries, when he is at the mercy of the buffets of sorrow, when he wanders to and fro and finds no home nor hearth where he can rest – even then, if he carries out the Simran of the Lord, he shall attain inner calm and peace.



When a person is under the sway of lust, anger and attachment, when he is assailed by miserliness and avarice, when he is in the grip of the four vices, namely stealing, drinking, adultery and the persecution of saintly people, when demon-like desires to annihilate others have taken hold of him, when he will not listen to the reading of a holy scripture – even then, if he thinks of the Lord, he shall gain freedom in the twinkling of an eye.



Simran puts an end to sins, pain and doubts. It removes anger and ego. It takes away cares, all ills, and the three attributes. It rids us of ghosts and goblins. It bestows peace and bliss. By Simran a person is emancipated, and becomes a good example and a spiritual benefactor. He becomes a real philanthropist, has few needs, and becomes a leader of men.



Simran banishes fear of death and frees one from the cycle of births and deaths. It removes obstacles and difficulties, and pleasure and pain. It grants miraculous powers, esoteric knowledge, and the merit of recitals and penances.



Duality is shed, the dross and filth of the mind wear off, and the refulgence of God's Name becomes manifest. The devotee is ever at the feet of the Master.



Guru Arjan has eulogized the state of Simran thus:

“Within our hearts we contemplate the Master, on our tongue is His holy Name, in our eyes resides His Form, in our ears resounds the Divine Melody. We remain completely engrossed in His remembrance. We become merged in the state of ceaselessly dwelling upon Him.

Our mind and intellect – their very fabric – are completely colored with the dye of His constant remembrance. It is such persons who gain honor and glory in the Court of the Lord and thus fulfill the great destiny of human life.”

“A person should pine for his Master as does the rain bird for a drop of rain. He should repeat His Name with every breath and should think of His Form day and night. In short, he should not forget Him even for a second. The truly great in the world are those who have in their hearts naught else save the recollection of the Lord.”

Guru Arjan says in Sukhmani: *“By Simran alone you get to the real Shabd or Sound Current which leads you to God.”*



Kabir says: *“During Simran the longing for God in one’s mind should be as intense as that of a lover for the beloved, so that sitting, standing, awake or asleep, the form of the beloved is always in the mind of the lover. He does not forget it even for a second.”*

Again, Kabir says: *“Simran should be like the thoughts of a passionate lover, who does not forget his beloved even for a moment. Simran should have the same attention as that of a woman carrying a pitcher of water on her head. She talks, she walks on the uneven ground, but her attention is focused on the pitcher. Simran should be like a cow which is grazing, but has her attention fixed on her calf. Simran should be like a miser who has a coin in his pocket, and keeps his attention on it all the time.”*

Kabir says: *“Remember the Name of the Lord with the same intensity of love as the fish has for water. It does not stand separation from water, and dies.”*

Kabir says: *“Everybody remembers Him in times of distress and nobody does so during felicity. If one were to remember Him while leading a life of ease, why should pain ever visit him? When Simran is not done during comfort and is remembered only during grief, who can ever answer such a supplication?”*



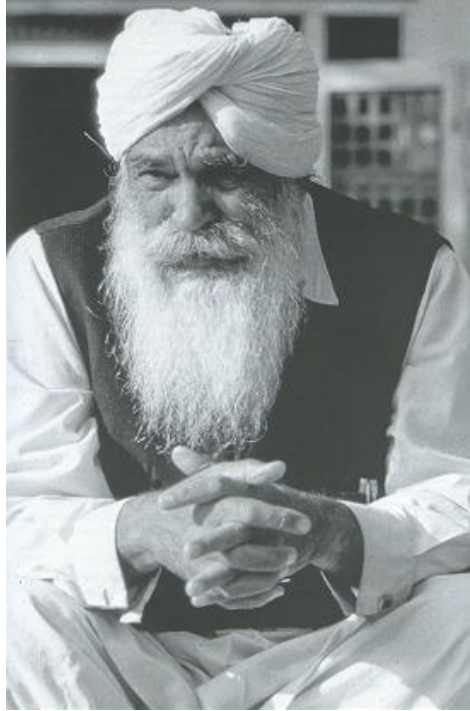
Guru Nanak mentions in Jap Ji: *“Ceaseless Simran is the ladder by which to reach the Mansion of the Lord. Were the tongue to multiply into many tongues, and each were to repeat His Name, it would still be inadequate.”*



The Adi Granth has placed great emphasis on Simran: *“Remember the Lord with every breath. Forget Him not even for a moment.”*

Likewise have Muslim Saints emphasized its great need: *The Lord has thus ordained: “You remember me and I shall remember you.”*

Hazrat Mohammed says: *“Persons who repeat the Holy Names of God have angels around them. The Grace of God protects them. They enjoy peace and bliss. God remembers them.”*



The whole purpose of abandoning sin is to ensure that evil desires are broken, and that the tendencies of human nature are brought to heel, with the result that a person does not turn aside from God! There is one further purpose – that a person’s heart may be governed by the thought of remembering God, and having been freed from the shackling tendencies of human nature, the heart might become purified for the task of remembering God and attaining a true vision of Him. (Sharafuddin Maneri)



May it never happen, O dearest “idol” of mine,
that love of You should depart my heart,
or thought of You, my mind!
(Sharafuddin Maneri)



More Sant Kirpal Singh

When anyone would complain to Hazur about inability to still the mind, He would reply, "Your simran is not constant enough." And for the complaint of not being able to sit for long in meditation, the same reply was given. (*Night is a Jungle*, 190)

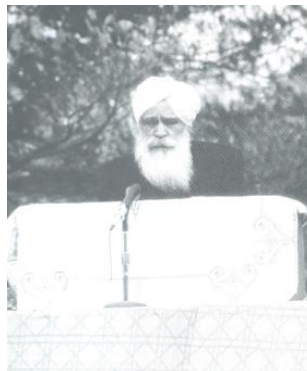
So you can say that the first step is Simran - controlled thought - and it should be constant, without a break. This is the washing process, before the soul is ready to be drenched in the color of God. "One jap (repetition), one thought. Think of One, sigh for One, sing the praise of One. Through mind and body, with love repeat the Lord's Name." With true service of mind and body, in love and devotion, one should increase one's remembrance of the Lord until there is nothing but constant sighing for Him. Then there is indication of awakening. We sigh for worldly things, but it is rare to find someone who sighs in remembrance of the Lord.

(*The Teachings of Kirpal Singh: Simran*)

Simran is the first step. Logically, one will be drenched in the color of the one in whose name the Simran is done. "If you keep someone in your heart, you will reside in theirs." If the disciple remembers the Guru, the Guru will remember the disciple. And if there is remembrance on both sides, that creates receptivity, and the Guru and disciple become one. "Satguru protects the disciple with His life." In such condition, the disciple becomes suffused in the Guru's color. In the clear heart, the true knowledge becomes apparent. Naturally, those who do Simran will be dyed in that color. When Masters feel so inclined, they reveal themselves somewhat and great wisdom comes forth - for our benefit, in whom the color of the Lord is not yet fast. (*The Teachings of Kirpal Singh: Simran*)

Simran is the basis of all spiritual evolution. You will please appreciate that it is the constant thought of worldly pursuits which has been the cause of present human birth, and for attaining liberation from the cycle of birth and death, the very thought pattern is to be revolutionized by replacing it with divine thoughts. (*Letters to N.Y. area initiates part 1*)

Do you repeat the sacred charged Names orally? If so, it is to be replaced, though gradually and slowly, to the mental repetition. It may further be explained thus – suppose you met somebody some days earlier, and had a talk with him and you want to recollect it now. You will neither use the tongue nor speak again, but mentally you will have all the conversation repeated. This is the true form of repetition or Simran. The five holy Words are to be repeated mentally during meditation. (*The Teachings of Kirpal Singh, How to Overcome Inaccuracies in Meditation*)



Selections from Attach Your Heart to God

Keep alive the memory of God, your Creator, all the time. He will, in the end, be your savior and abide with you even when the whole world will leave you. If we are a particle of His Being, it is but natural that the part draws towards the whole and becomes merged in its source.

If you keep His memory alive, He will naturally become yours; even now you are not far from Him. He is the support of your soul and He will manifest Himself to you. We have forgotten God and our self by allying ourselves with the world, and we cannot see the world as being apart from us. Because we constantly think of the world, we have become identified with it. Similarly, the constant simran of God will cut us off from the world. As the thought of God grows more intense, the hold of the world loosens, driving out all worldly thoughts.



Access to God lies in His constant simran. With His thought constantly in our mind, we will become identified with God, just as by dedicating ourselves to the world, we have acquired its shape and hue.

Guru Arjan says that the first step towards God is simran – constant repetition of His Naam. Your innate qualities will revive, and He will then come to live with you.



We must, while going about our work, keep God in our mind, for it is of primary importance.



The constant remembrance of God encompasses the teachings of all the religious books. If you do not forget Him, He will ever be present by your side and will be your savior.



If you remember Him constantly with heart full of love, your mind will not run after other things. His remembrance, day and night, waking and sleeping, will suffuse your mind and body with His thought. You will begin to be drawn into Him. The Jap Ji, a composition by Guru Nanak of great spiritual depth, sings the praises of simran.

*Let one tongue grow into a
hundred thousand, nay
even twenty times more;
And each one endlessly chant
His holy Name.*

(Sat Sandesh, 4/04)

Electrified Words

The five charged Names given by a true Master are electrified words.

(The Teachings of Kirpal Singh: Simran)

Master souls always do, and recommend, Simran of the highest type, to wit, of the Original or Basic Names of God. . . Such Names are charged with and electrified by the thought transference that usually accompanies them when communicated to an aspirant by a Master Soul. As these are magnetized, they have the power to attract and pull the spirit up to the planes to which they relate. The engrafted words charged with the Divine Spirit of the Master very soon bear fruit. (The Teachings of Kirpal Singh: Simran)

Again, these charmed words of the Master – Basic Names of God – have the power to dispel the forces of darkness that may meet and assail a Spirit on its onward journey. Simran of these Names helps the soul both in the physical plane and supra-physical planes, one after another. Hence it is imperative that Simran be done of such Names as the Master Soul enjoins, for they are charged with a tremendous spiritual power which negative powers can hardly put up with and from which they flee as from an enchanter driven. Immortal and everlasting as these words of the Master are, they bestow life everlasting to the soul in which they sink and take root.

(The Teachings of Kirpal Singh: Simran)

The Names that are revealed to us by a true Master carry His power, and this comes to the aid of the disciple, enabling him to transcend both death and the Negative Power. The words of the Master are eternal, and through them we are freed from the cycle of births and deaths. Therefore, whatever Names are bestowed upon us by a Master are conducive to our greatest good. Each Name carries its own influence. (Philosophy of the Masters, v. 1, Remembrance)

You will please appreciate that the sacred charged words are highly efficacious and carry the thought transference of the Master. (The Teachings of Kirpal Singh, v. 3, 113)

The Benefits of Practicing Simran

Simran (or constant remembrance of God) is a tonic for the soul. It makes the will grow stronger from day to day. Troubles and trials however severe cannot cow him down. With a smiling face he pulls through the storms of fate or destiny unscathed. Simran is a panacea for all the ills of the world. It is a potent remedy and works wonders to remove worry where all human efforts fail. A man of Simran never has any worry or anxiety. Simran to be very effective must be constant and ceaseless. (Teachings of Kirpal Singh: Simran)

Simran makes man introspective and concentrative. Extraordinary powers inevitably follow as a result of the concentration of mind in the inner planes. . . (Jap Ji - Introduction)

When you think of the Lord all the time, nothing can bind you to matter; hence you do not have any rebirths, for it is said: “Through Simran of the Lord, you do not pass through the womb.”

(Jap Ji - Introduction)

By Simran of Holy Names we get rid of the thoughts of the world. One feels the presence of God. Ultimately, Simran leads us to the unstruck music which is the means of taking the soul to upper realms. (Philosophy of the Masters)

Repetition of God's Name is an unailing remedy for all ills. This is a spiritual food for the soul. (Philosophy of the Masters)

Simran done with faith produces a unique feeling in the heart. By doing Simran a feeling of bliss and divine influence fills the heart. This state is produced sooner or later, according to the individual devotee's sanskaras (predominating nature, the result of past karmic impressions). (Philosophy of the Masters)

The repetition of the charged Names is given to the disciple as a weapon against all dangers. It acts also as a password to all spiritual planes, gives strength and sustenance to the body and mind during trouble and affliction, and brings the soul near the Master. It is instrumental in achieving concentration and imparts many other diverse powers. (Teachings of Kirpal Singh: Simran)

If you wish to be filled with the Grace of God, then you should banish all else from your mind. Leave everything else aside and cherish the Name of the Lord alone in your heart. As soon as you empty your mind of all thoughts by means of Simran, you will find the way to the Lord's mansion. (Teachings of Kirpal Singh: Simran)

Soul is of the essence of the Lord. You acquire the form you think about and have to return to it. As ye think, so ye become. If the essence thinks of its own source, which is all Consciousness, it will merge in the source and attain the eternal and everlasting state. (Teachings of Kirpal Singh: Simran)

The results of Repetition will be in direct proportion to the love and faith brought to bear upon it. Carry out the Simran of the Lord with love and faith. His Names have a great power. When done with faith one feels intoxicated with joy, with the result that he forgets his body and himself and is aware of the presence of the Lord. How potent and blissful is the Name of God, for it creates in the devotee a fast-flowing current of bliss, peace and soul force, and he gets truly blessed. (Teachings of Kirpal Singh: Simran)

If a person were to remember God constantly, he would awaken into super-consciousness. But this is a state which can be achieved only with the Grace and blessing of the Lord. One who gains this state even for a moment, gets life everlasting. (Teachings of Kirpal Singh: Simran)

This is the only method by which the soul meets its Lord and becomes one with Him. But this state is realized only with the Grace of the Lord. Our own efforts are utterly futile. But by constant Simran one awakens super-consciousness and attains the state of everlasting tranquility and peace. (Teachings of Kirpal Singh: Simran)

Simran is a potent remedy and works wonders to remove worry where all human efforts fail. A disciple who does Simran constantly has no worry or anxiety. Simran to be effective must be constant and ceaseless. Constant remembrance of God is life-giving to the devotee. (Sat Sandesh, March 1975, 26)

There is nothing lost in nature, but the charged Words can give quicker results - as a fruit-growing tree takes six to seven years to give fruit, but if it is given scientific food, it gives fruit in two or three years. (<http://www.ruhanisatsangusa.org/5names.htm>)

The images manifesting within are the result of some past thoughts which can be excluded by Simran of the charged Names. These words carry the life impulse of the Master and serve as sure sheet anchor against the onslaughts of negative powers. Anytime you are overtaken with some horrifying phenomena, just give out charged Names, you will be blessed with instantaneous help and protection. (Letters to N.Y. initiates, part 8)

Your experiences while repeating the charged Names even at work shows His gracious protection being extended to you at all times. You are fortunate enough to be privileged to enjoy these serene experiences of spiritual beatitude with His grace. (Letters to N.Y. initiates, part 9)

How to Repeat Simran

Simran should not be done in haste. It should be done slowly and with love and devotion, the Names being repeated clearly and correctly. To do it in haste or to regard it as an unwanted task, or to go through it merely as a routine leads nowhere. (Teachings of Kirpal Singh: Simran)

Simran must be done slowly and the Words are to be repeated or thought out with clarity. The whole process is to be carried out with love, devotion and single-minded attention to ensure quick results. When properly done for some time, a state of divine intoxication comes upon the spirit and blessed calmness is experienced. (The Ambrosial Hour, 159)

If you accept the Simran of charged Names as the basic Names of God in the Master, then you will be able to repeat them with affection, love and devotion. (The Teachings of Kirpal Singh, v. 3, 116)

Simran Should Be Continuous

Simran to be very effective must be constant and ceaseless. (The Teachings of Kirpal Singh, v.3 111)

The constant remembrance of the Lord is but another form of love. Whom you love dearly – you think of always. This constant thought of the Lord is what the Master exhorts all to do, for as you think so you become. (Jap Ji – Introduction)

Masters have said, “I do not ask you to renounce the world; I only ask you to remember the Lord in all you do.” By quoting this, I am not saying that you should leave life in the world and take the road to the lonely forests. I mean that no matter where you are or what you are doing, you should not forget God. (Teachings of Kirpal Singh: Simran)

Only a person who has given his heart to another can know what it means to give the heart. It is a practical matter, for in true love there is incessant remembrance of the loved one – perpetual. Gurumukh’s remembrance is only one – continuous. It continues without pause or end, unlike us; we remember many times with breaks in between. (Teachings of Kirpal Singh: Simran)

While doing any manual or mechanical work or in idle moments, you can continue repeating the five Holy Names or recite some prayer lovingly all the time and you will feel new strength is entering within you and that Someone is working with you, sharing much of your labor.

(Teachings of Kirpal Singh: Simran)

You are requested to avoid all thoughts whatsoever all along your daily chores, and try to keep your mind enchained whether with the Simran of charged Names, or loving remembrance of the Master, or listening to the holy Sound Current as coming from the right side. This is the sublime solution for all the troubles caused by the mind.

(Teachings of Kirpal Singh: Simran)

A devotee, no matter in what circumstances he may be – poor or rich, ill or well, awake or asleep, standing or sitting – should remember Him and become so absorbed in Simran that he becomes utterly oblivious of his body. By doing so the soul ascends to higher spiritual regions.

(Philosophy of the Masters)

Ordinarily mind should be fully devoted in the work one does, as work is worship. But when mind is vacant, it should not remain vacant as a vacant mind is the home of the devil. It should be kept busy either in repeating the five Holy Names or in sweet remembrance of the Master or listening to the Sound Current if it has developed so much as to be audible and reverberating all the time. (Teachings of Kirpal Singh: Simran)

It is very good that you commence and end the day with the repetition of the sacred Names. These sacred Names are charged with the life impulse of the Master and their Simran (repetition) invokes His mercy. To the best of your efforts you should resort to the repetition of charged Names all along your vacant moments and keep yourself immersed in the loving remembrance of the Master. (*Spiritual Elixir*, 169)

One need not forget Simran even in the midst of the hustle and bustle of life and worldly obligations. (Teachings of Kirpal Singh: Simran)

So from this moment onward, have the sweet remembrance of God; don't forget. Have it for three days—two days. Ramakrishna says if a man has the sweet remembrance of God continuously for three days, he will see God. That will become the ruling passion. Continuously for three days, he said; continuously. (*Come Back, My Children*)

Simran Becomes Automatic

The practice of Simran begins with the repetition of the Master's objective Names slowly with a mental poise. At first the practice is objective, but in time it becomes subjective. Then the constant thought of the Lord continues without cessation. Once this starts, the remembrance becomes automatic, continuous and constant and one never forgets the Lord.

(Teachings of Kirpal Singh: Simran)

The Mahatmas are never without Simran even for a single moment. As it is altogether a mental process (for it is to be done by the tongue of thought), no amount of physical and manual labor can interfere with it. In course of time, like the tick of a clock, it becomes automatic and ceaseless for all the twenty-four hours. While the hands are engaged in work, the mind rests in the Lord. (Teachings of Kirpal Singh: Simran)

So the Gurumukh's life is lived in constant remembrance. The new life starts from initiation, and then he lives on remembrance, remembrance, remembrance which increases that new life – it begins to surge within. As a person thinks, so does he become. It starts as a remembrance, but eventually the remembrance occurs by itself – that means he has become that very remembrance. (Teachings of Kirpal Singh: Simran)



Disciple: Are the five keys to the Kingdom of Heaven the five Holy Shabds?

Master Kirpal Singh: They will give you charging – give you a boost, that's all. Give you a boost, as well as serve as a sheet anchor against any negative effect – both.



Disciple: Have all Sikh Gurus given out the same words, back to Guru Nanak?

Master: Yes. There are thousands of names. These are the names chosen by Saints because they are related – directly concerned with the planes, something representing those planes, quite near to them. All other names are qualitative. These are not qualitative, but (they) give some clue of those planes. These names are given in the books, also, but they are not charged. When charged, anything that will come will also be charged. (His Grace Lives On, 44, 45)



Disciple: Master, if we do Simran, is this thinking of God?

Sant Kirpal Singh: Simran, what is Simran? It is the repetition of the different Names given to that Power working in all planes. The same God-power working in different planes is called by different names. In the highest plane it is called Truth. In the second plane it is called "I am you-you are me." In the third plane you find, "I'm above all three attributes." The same Power is called by different names in different planes, but it is the same Power. That is One. And when you see that Power working, that is Light and Sound.

We are always doing some remembrance of the world, something. Every man, whether he is in the office or in the field or anywhere, starts remembering what he has to do tomorrow; here, there, everywhere, this and that, making programs, setting this and that. Nobody can remain without remembrance of one thing or the other.

So remembrance of God is far better than remembrance of the world. Whatever becomes the ruling passion in your life - you go there after death. If it is for the world, then you come down to the world. If it is for God, then you return there.

Remembrance of God is pointing your attention to something higher working in the universe; but unless you see that Power... These are helping factors. Are they not? Just go deep down into that thing.

Constant remembrance does not mean automatic repetition of names. All the same, it (automatic repetition) is remembering that Power. Unless you become conscious of that Power, you are just like a blind man. Still, it is comparatively better than thinking of the world. To think of God is much better, but that is also not sufficient unless you see that Power...

(The Light of Kirpal, 306)



Disciple: Kindly explain about the visualization of Master's form during Simran.

Master: There is hardly any need to imagine or visualize the Master's Form while engaged in Simran. Any such attempt is likely to scatter the attention. Then there is another danger in doing so. What form you conjure up will be a make-belief, a projection of your mind and not the reality. When one is initiated the Master resides in the initiate for all time. What is already inside will automatically come in to view when you get in there fully and completely, though it may take quite some time to adjust yourself to the new surroundings, unknown before. God manifests of Himself more fully in some human form in which He is working without any visualization. *(Spiritual Elixir, 83)*



Disciple: In repeating the five Names, does there come a time when just repeating Sat Naam is sufficient or is it necessary to repeat them in order every time?

Master: Look here, there are five planes, five planes. The Power is the same, working in different planes, called by different names. You start from the physical, astral, causal, slowly and then go up, step by step. The Power is the same. Just as a power house in one building which lights up all the rooms in the building, the same power house power in each one goes to the second plane, then the third, then the fourth. The Power is the same, Naam or Word, only one. God has hundreds and thousands of names. But appropriately speaking, there are five planes and the names given are according to these planes, one by one. So it [Simran] is for remembrance and is how a man can go to Him... *(The Light of Kirpal, 148)*



Disciple: Master, would you kindly explain the principle and the importance of Simran?

Master: Well, it is very clear. Whom do you remember? The one whom you love, don't you remember him? What is remembrance? It is a symbol of having love for somebody. If you have love for somebody, all the time you are remembering him, perhaps not with your mouth, but with your heart. And whomever you want to love, remember him constantly, and that will develop love, that's all. *(ruhanisatsangusa.org/nonew.htm)*



Hazur Baba Sawan Singh

The Power of Simran

(Excerpts)

Perfect Saints are engaged in Simran every moment. They tell us to do our work with our hands and feet, and do Simran with the tongue of thought. By constant practice, the Simran will become automatic, all the time, day and night.

Anybody, be he rich or poor, who concentrates on Naam is most fortunate. But there is a secret in Simran. Many do Simran with worldly desires in their heart for one thing or the other. The luckiest of all are those who do Simran without any desire or motive whatsoever.

It is only when we are in affliction that we think of God. If we remember God and do Simran all the time, then no trouble will befall us. Our troubles and miseries come only when we commit sins and are far from God. Without Simran there can be no peace for the soul, and our willpower can not become strong. By engaging in Simran one attains super powers. The best way to ward off cares and sorrows is to do Simran of the Lord.

To do Simran with concentrated attention is the most natural and effective method to gain spiritual advancement, and is also the easiest way of all.

Simran should be done with as much love and affection for God as the fish has for water. The moment it is separated from water it dies. In the same way, we should feel as if we are dying if we are separated from Simran.

When the mind does Simran all the time the inner veil is lifted and the mind becomes still and quiet. (Sat Sandesh, 1/81)



Go on steadily on the Path, and once your Simran becomes perfect you will find yourself endowed with the power to stop a speeding train. There is so much power in Simran.

(Sat Sandesh July 1981, 31)

Always remain one-pointed and never allow your mind to engage in foolish fancies. This is possible only by keeping your mind engaged in the Holy Names. At all times, whether walking, eating, drinking, or doing any other work which does not require much attention, try to concentrate your attention on the Holy Names and never allow your senses to wander away. Be always on your guard; this is the only way to get mastery over our mind. (The Ambrosial Hour, 30)

Repetition of the holy Names during one's daily routine work is very useful. One is thinking about a thing within oneself; therefore, when one sits for devotional practices, the mind is naturally turned in this direction. (Spiritual Gems, letter 173)

By Simran alone the soul leaves the body and goes up. (Spiritual Gems, letter 15)

Without love Simran seems to be a burden. (The Ambrosial Hour, 129)

The sign of complete Simran is that the soul will start gradually leaving the body. After crossing stars, moon and sun, it will reach the luminous form of the Satguru. To reach this point is the job of Simran. Before that, consider that the course of Simran is not yet accomplished. (The Ambrosial Hour, 130)

During the day, if you have an occasion to go out for a walk or when you are studying or when you are not doing anything at all, keep your mind busy with Simran. Go to sleep while doing Simran, and when you wake up you will feel as if you are getting up from your Simran. By forming such habits, you will be able to control your mind during meditation. (Sat Sandesh, July 1981)

From Baba Sawan Singh, in a letter to an American Initiate dated April 1927:
Below is the answer to your question: “How does repeating the Names help me on the journey?” The Names do reveal to us something that lies within us and above the eyes. The deities do respond when their names are spoken but your receiving apparatus is not yet attuned to receive their message.”



Hazur Baba Sawan Singh

Sant Rajinder Singh

The Moment We Remember

The Master is the embodiment of God's limitless Ocean of Love and Light. Whenever we turn our attention to him, his holy waters will flow into us.

People think that we have to be in the physical presence of the Master to experience this divine radiation and nectar of love. It is true that when in his company we experience bliss and intoxication directly. That is because when we see him, our attention naturally goes to him. We do not have to try to think of him or remember him because he is right there in front of us.

But we can also experience the bliss and nectar of his love by remembering him from a distance. The Master is connected with each soul under his care. He is always within each of us and is ready to pour forth his grace and love to every disciple. He is only waiting for each one to turn his or her attention to him.

Even if we are ten thousand miles away, the moment we remember him with love in our hearts, we will feel the waters of his loving attention fill our very being... This is called a state of receptivity.

The Master's heart is very sensitive, and he knows who is remembering him, who is thinking of him with love. If we are open to receive his divine waters, they will pour into us, not only in small trickles, but with abandon and drench us in its intoxication. The floodgates will open and we will feel like we are not only filled with the nectar, but floating in it. Once that floodgate is open, the soul will find itself swimming in the Master's love, immersed in his love, and any physical distance between them will vanish. (Sat Sandesh, 9/02)



Simran during the day is an activity that helps us in our meditation because it focuses us on God all day long. We can do that part of the Simran practice in which we repeat the Names mentally while involved in other activities of the world.

If we do Simran when we are not engaged in a mental activity but while performing some physical activity, then our attention will be focused on God more easily when we sit for meditation, for either the Light or the Sound practices. (*Spiritual Thirst*, 88, 89)



Question: How is it possible to keep Simran going on throughout the day when we are not sitting in meditation and still continue doing other activities? How can we do both at the same time?

Sant Rajinder Singh: The Saints have always said that whenever we are doing an activity that is not requiring intellectual thought, such as driving the car or doing something with the hands, we should be doing Simran.

For those whose attention on God is strong, they can do Simran while doing many different activities. We have heard about Saints who meditated with their eyes open. It seems like it is not possible to meditate when your eyes are open because there are many distractions attracting our sense of sight. But once our attention is focused, nothing distracts us and we are able to do Simran with many activities going on.

When we are beginning to learn the Simran practice, we should start with one thing at a time. We should do Simran with one other activity, such as doing something with our hands. When we master that we can try doing Simran with another activity, such as walking or exercising. It takes practice and concentration. Through practice, we can become proficient. (*Spiritual Thirst*, 83)

Pathways of Remembrance (excerpt)

Sant Rajinder Singh explains a verse by Sant Darshan Singh:

*On whatever paths my
thoughts of the Beloved
have traversed,
I pay obeisance to those
paths.*

The imagery of this verse is incredibly beautiful. We are now looking into the inner workings of the soul of the poet. The lover is thinking of the Beloved. A true lover thinks about the Beloved continually.

Everything in life reminds the lover of the Beloved. Whether near or far, the lover is lost in thought of the Beloved. The poet is describing these thoughts as taking pathways. Each thought is traveling on a road or a highway. No matter what road the thought takes, the remembrance of the Beloved is on that road. If the lover's thoughts take a right-hand turn, the Beloved is there. If the lover's thoughts take a left-hand turn, the Beloved is there. If the lover's thoughts go straight ahead, the Beloved is there. Wherever his thoughts take him, they are imbued with remembrance of the Beloved. (*Sat Sandesh*, 4,5/07)



Whether it is the morning or the night, we should only think about the Master. Only his name should come on our lips, because as we think so will we become. (*Sat Sandesh*, 12/06)



Merry-Go-Round of Simran

There is the story of a mother who had a naughty son. Whenever she took him shopping with her or to a park, he would try to run away. She tried everything to keep him by her side, but he would find a chance to break away and run. She felt that she could not put attention on anything that she set out to do. If she went shopping she could not focus on what she needed to buy. When she went to the park, she had to spend the whole time watching to make sure that he did not run away.

One day, she went to an amusement park with her son. She was exhausted from keeping her eye on the boy every second. As she passed by one of the tents, an attendant said, “Would you like to buy a ticket for this ride inside?”

The mother said, “No matter what kind of ride I put my son on, I have to go with him, or else he will run away. Do you have a ride that can give me a break from watching him?”

The attendant said, “I think this ride will do the trick for you.” She decided to give it a try. She went into the large tent with her son and found a merry-go-round. The attendant told her that she would not have to worry about her son on this ride. The boy could go on the ride by himself, and she could relax.

The boy took a seat on one of the life-size horses. He was strapped in. The merry-go-round started to move. It went round and round and round. The boy felt he was moving forward and did not realize he was going in circles. He was happy that he was moving forward, and the mother was thrilled that he did not need to run away. She would take a break on one of the benches while her son was absorbed in the merry-go-round.

This is what simran does for us. It puts the mind on a merry-go-round of repetition, while the soul can relax in enjoying the inner Light and Sound without distractions. The mind feels it is doing something and moving forward as it says each Name of God, while the soul is lost in the blissful Light and Sound within. (Sat Sandesh, 10/09)



Sant Darshan Singh

Sweet Remembrance

Unless our repetition of the five charged Words is coupled with sweet remembrance of the Master, it will not be so effective. Our meditations can be effective only when we have concentration, and that will come about when we have the Master's sweet remembrance. Sweet remembrance of the Master always helps us in concentrating. We should not sit as a duty, in a mechanical way.

Someone asked me the other day if our simran should be directed toward the Master or toward God? How can it be effective when directed toward God? Nobody has seen God in His Absolute form. I have not seen Him, and you have not seen Him. How can we have love for anybody whom we have not seen? We can have attachment, we can have love, we can have affection, only for a living Master – a God-realized being whom we have seen. Once we have seen the Master, we develop love for him, we develop regard for him, we begin to change our bad habits and live up to his teachings. *(Secret of Secrets)*



Disciple: So you are saying that when we repeat the mantra, each Word should contain the sweet memory of the Beloved Master. But is it possible that each of the five charged Words can be felt as actually being the Master himself?

Sant Darshan Singh: A stage does come when the Master is before you inside, and when we repeat the Names, each one will come to symbolize him. They are in fact the names of the Lords of the five stages inside. From the lowest to the highest stage, these Lords have been appointed as the rulers of their respective planes. But they all represent the same God Power: they are part of, and manifestations of, that Power at different levels. *(Secret of Secrets)*



Our regularity in meditation and the amount of our leisure time we spend in sweet remembrance of the Master is directly proportional to the extent of our passion, zeal, love, and eagerness to reach our goal in the least possible time.



Sant Ajaib Singh

A Broom to Clean Our Soul

Make the mind quiet as only a quiet mind can meditate. Don't understand the meditation as a burden, do it lovingly. During the meditation, don't pay any attention to the outer sounds or disturbances. Don't allow your mind to wander outside, concentrate it at the Eye Center.

Satsangis should make the habit of keeping their attention concentrated at the Eye Center, even when they are not meditating, even when they are walking and doing other things of the world, because when we allow our attention to drop down from the Eye Center, it means that we are wasting a lot of our spiritual energy.

There is a great importance in these Five Sacred Names which we go on repeating again and again. Behind these Five Names the charging of the Master works. Saints go within and They have contact with the owners of the five planes which our soul has to cross in order to get to the Real Home. These Five Names are the names of the owners of those five great planes. We can concentrate our attention and rise above the body consciousness only with the help of doing the Simran, and our soul can cross these planes only by climbing on the Shabd.

The satsangis who want to make their thoughts pure and holy need to do Simran as much as possible, because our thoughts will only be purified by doing the Simran. Simran works like a broom to clean our soul, and the mirror of our soul also gets purified only by doing the Simran. When our soul becomes clean then the Shabd pulls her up.

No matter how close you bring the rusted iron in contact with a magnet, still it will not attract the iron towards it. Unless you clean that iron, unless you remove the rust from that iron, that magnet will not pull it towards itself. In the same way, if our soul is not purified, if our soul has the dirt of the organs of the worldly pleasures and the worldly things, then that Shabd will not pull our soul up. What happens now? The Shabd is sounding in our within and it is very close to our soul. We are hearing it, we are even enjoying it, but because our soul is not purified, that Shabd is not pulling our soul up. So that is why we need to do a lot of Simran, because when our soul will be purified it will take no time for the Shabd to pull her up.

(The Ambrosial Hour, 175)



Disciple: At first I was puzzled by the phrase which Sant Ji used: “completing the course of Simran.” Based on what he said this morning, am I to assume that the course of Simran is completed when we reach the Radiant Form?

Sant Ajaib Singh: Yes. When we reach the Radiant Form of the Master, and when the habit is developed, after that the Simran will not stop, it will go on indefinitely. When the Radiant Form of the Master is manifested within us, it will talk with us just as we are talking now. And when the course of Simran is completed, after that when you sit for meditation one second is longer than it will take to reach the Radiant Form of the Master. *(Sant Bani Magazine, 9/83, 13)*



Question: If we work hard while we're here, could we perfect our Simran? While we're here at the ashram?

Sant Ajaib Singh: Yes. Yes, but it is different for different people. You know that some students are so bright that they learn the lesson in just one day, and some students are not so bright, and it takes a long time for them to learn the same lesson. So it is different for different people; but you should understand why we have to do Simran. We do Simran only to change the thoughts of our mind. The thoughts or fantasies which we have in our mind, nobody has told us to have them; all those thoughts are coming from our mind, from within us, by themselves. We are not making any effort to bring them, but still they are coming. But we are very fortunate ones, because Master has given us Simran. This is the Simran on which They have meditated, and if we want, and if we work hard, we can perfect our Simran, we can change our thoughts, in just one day.

We people don't pay much attention to Simran. That's why we spend our whole life in doing it and still remain far away from perfection. We people do Simran for ten minutes and then give up for many minutes, and again we do, and again we give up. Sometimes we forget Simran for many hours, and sometimes we don't remember Simran even for many days. It is only because of this that we are not able to perfect our Simran. But if we paid attention to Simran, and if we did Simran constantly, then we could perfect it in no time.

Satsangis have no idea of the value which Simran has and the power which Simran has. And that is why they don't pay attention to Simran, and become careless.

If we are strong in doing our Simran, we can have many powers, just by doing it. Many supernatural powers come within us just by doing Simran, and if the one who has perfected his Simran wants, he can stop a moving train. Such power can be achieved by doing Simran.

There are many forces of mind. And when you do Simran and have control over your mind, then you will realize its value and you will not give it up. You will always want to do it.

(The Ambrosial Hour, 306, 307)



Disciple: How does the Simran work in improving our lives, and how can we develop more love for Simran?

Sant Ajaib Singh: Love for the Simran is awakened only by doing it. You know that you can know about the quality of a tree only when you have eaten the fruit of it. In the same way, when you eat the fruit of the Simran - when you know how effective the Simran is - only then do you appreciate and start doing more Simran. When we do the Simran, we love the Simran, then we come to know how delicious and fruitful it is.

When we start getting the fruit of doing Simran, we start to withdraw from all outer attachments and we withdraw from the sense organs. We rise above the level of mind and senses and get attached to the Shabd. Once we become attached to the Shabd by doing Simran, after that we get so much love for the Simran that even if we want to break it we cannot.

As Guru Nanak Sahib says, "My Lord has tightened my string so tightly that it cannot be broken by anyone." When you develop love for Simran and enjoy the taste of the fruit of Simran, then your condition becomes such that even if you want to break the habit of doing Simran, you cannot do it. But in the beginning, love for Simran is awakened only when you do

it. *(Sant Bani Magazine, May 1988, 29)*

Disciple: There is so much emphasis on Simran, but (it seems to me), at times I am just saying five foreign words that I can't relate to except that the Master has told me that this will bring me to different levels. How do we get to understand or have more of a feeling for the Simran?

Sant Ajaib Singh: Instead of thinking about understanding them, you should go on repeating them, which will bring the understanding to you by itself. When you go within then you will understand them. When you go within, everything will be like an open book. When you go within then you don't need to ask anything from anyone; there will be no doubts, no confusion. As long as we are outside, we don't know the importance of doing Simran, but when we have faith in the Simran and do a lot of Simran and go within, then we know the importance of Simran, and desire to do it more and more. (The Ambrosial Hour, 310)



Disciple: I'm finding when I have a penetrating gaze as my primary attention, I see more light but if my first objective is to hold the Simran steady, then I don't see as much. What I see is steadier but there is not as much to see. Is it better to put the primary attention on the Simran and to see less but have it more still, or to have a more penetrating gaze and then have the Simran come along from time to time as an added boost?

Sant Ajaib Singh: The best thing is first to make your Simran perfect. It would be better for you to do more Simran first because, if you will be perfect in your Simran, then for your further progress, you will not have any difficulty. If you will not be perfect in your Simran, you can't go ahead. Where you are, you will stay there. You can overcome the lacking of Simran by doing Simran while you are doing any other work, and then while you are sitting, you will not have to put much attention on your Simran. It will come by its own self. (Sant Bani Magazine, 2/77)



Disciple: While doing Simran is it best to remember the Master, also is it appropriate to hold a motive for doing Simran?

Sant Ajaib Singh: The only motive you should hold on to or you should have is that you have to go within, manifest the Master, and talk to the Master.

If you will not remember the Master, if you are not sitting to manifest the Master, dear ones, whose devotion are you doing?

This is why we should always go on remembering the Master. Guru Arjan Dev says, "Master, Master, always go on repeating the Master, because I am nothing without Him."

If we will not remember Him then how are we doing His devotion? We should always remember Him, whether we are traveling in the bus, or sitting in the toilets, or bathing, or doing anything – we should always remember Him.

The Simran which we are doing has been given to us by the Master. We should always remember His form in front of us. (Sant Bani Magazine, 10/94, p. 27)



Disciple: Could one visualize the Master's Form while doing Simran?

Sant Ajaib Singh: If we will do the Simran lovingly and affectionately then without visualizing the Form of the Master, the Form of the Master Himself comes there and starts dwelling within us.

It is a natural practice; you know that if you remember anything you will start seeing or feeling that thing in your within, in your mind. In the same way when we will do the Simran given by the Perfect Master, lovingly and affectionately, then by Himself His Form will start appearing within us.

If we are making any efforts from our side, if we are trying to visualize the Form of the Master then we will not be able to get any success in that because we won't be able to visualize the complete Form of the Master. Sometimes we may be able to visualize only the eyes of the Master, sometimes the beard or turban, and in that way our meditation will be disturbed, we won't get any success at that.

So it is better just to do the Simran lovingly because if we remember the Master lovingly He will start to appear within us by Himself. (Sant Bani Magazine, 7/91)



Disciple: In doing Simran, I find that the hardest part of it is mentally pronouncing the first name. I have talked with several other satsangis who have the same problem. Is there an internal reason for that, or is it just my poor pronunciation?

Sant Ajaib Singh: We should have love and faith in the Master within ourselves, and if we have both those things the pronunciation becomes all right by itself. (Sant Bani Magazine, 11/12-98)



Disciple: I've read that we should do Simran in intervals. What does that mean?

Sant Ajaib Singh: If the worldly thoughts bother us a lot during the meditation, we should increase the speed of the Simran. But if our mind is quiet, and there are not many thoughts bothering us, then we should not stop our Simran. If it is happening with the tongue of our thought, if it is happening mentally, let it happen like that.



Disciple: When you say, "if it's happening mentally," does that mean when you're in a state of remembrance that you're not saying the words?

Sant Ajaib Singh: When the Simran starts happening within us with the tongue of our thought, then we do not need to make any effort of doing the Simran. It is like this: now we do not make any efforts to think the thoughts of the world. In the same way, when such a state comes in respect to the Simran, then we do not need to make any effort of doing the Simran.

(Sant Bani Magazine, 1/95)

Disciple: I was wondering: when we got the Initiation instructions we were told that we're not supposed to do the Simran while we're doing Bhajan. But is it supposed to go on anyway, sort of real subtle?

Sant Ajaib Singh: At the time of the Initiation, when the instructions are read to you, it is said that you should not repeat the Simran when you are doing your Bhajan practice, because you cannot do two things at one time. You can do only one thing at a time. That is why it is said that you should not repeat the Simran when sitting for Bhajan.

But this is only for the beginners. In the beginning, because you don't know Simran and you have not developed the habit of doing constant Simran, that is why you are told not to make any effort to do Simran when sitting in the Bhajan practice.

But gradually you should develop the habit of doing Simran as the thoughts are coming in your within. You see, the thoughts are coming in your within without your making any effort, and you are not even conscious of the speed of the thoughts, whether they are coming quickly or slowly. They come without any effort.

In the same way, you should develop the habit of doing the Simran and you should replace those thoughts with Simran. Just as breathing is going on in your within and you are not even aware of it – you don't make any effort, it just goes on by itself – in the same way, you should do so much Simran that the Simran should go on within you by itself, and you should not be aware whether it is going slowly or quickly.

If you will develop the habit of doing this type of Simran, then you will see what power Simran has, and then you will realize how much you are getting from doing that type of Simran. And when you have perfected your Simran in that way, then you will not have to make any effort to do the Simran either when sitting in the Bhajan practice or in the Simran practice; it will go on by itself.

When you will perfect your Simran in this way, then as soon as you will sit for meditation your thoughts and your attention will be collected at the Eye Center and you will start hearing the Sound Current without plugging your ears. Now, no doubt you hear the Sound Current when you sit for the Bhajan practice, but that Sound does not pull you up. This is only because of the lack of Simran. If you will complete the [needed amount] of Simran while doing your other work, if you do the Simran while walking, talking and doing other things, then your course of Simran will be completed – and then when you will sit for meditation, your attention will go straight to the Eye Center and the Sound will pull you up.

Now no doubt, you people do hear the Sound Current, but you do not enjoy it because that Sound is not pulling you up. This is only because of the lack of Simran. Sometimes it happens that you are enjoying the Sound and suddenly your soul comes back in the body and you feel a jerk in your body. Many people even get frightened and they feel as if they are going to die. This is only because of the lack of Simran. If you have done a lot of Simran, then you will never have this type of feeling of jerking in your body – because once your attention goes to the Eye Center, you will enjoy the Sound Current and it will not come back into your body since you will have completed the course of Simran. (Sant Bani Magazine, 3/03, 26-28)



Disciple: In meditation, I find this symphony of thoughts coming back again, back again, back again, like music – very sweet. Then I find I am thinking I should do the Simran lovingly, yet I find I'm shouting the words to get rid of the thoughts. Of course, the hour is over sometimes. But what's the solution in the long run?

Sant Ajaib Singh: Saints have given us this Simran only to remove the weakness of our mind which we are having. Because you know that we have been in the habit of doing the simran or the repetition of thinking of the [worldly] things in every lifetime. We have had this habit from ages and ages, from birth after birth. And this habit is even bothering us in this lifetime, in this birth also.

That is why Saints have given us the Simran which They have meditated upon, which They have earned Themselves. They have given us the Simran on which They have perfected Their life, on which They have molded Their life.

And if we do the Simran of the Master lovingly, without understanding it as a burden, if we do it sweetly, if we keep trying to do the Simran, then definitely we can get rid of the thoughts. And in our within, only the Simran of the Master will go on happening, and no thought will bother us. We people don't have the habit of doing the Simran continuously and constantly. That is why we lack in doing the Simran.

You know when you are traveling in the bus or when you are flying in the airplane, or when you are doing any other thing, you have all sorts of worldly thoughts coming in your mind without making any effort. If, instead of all those worldly thoughts, which are of no use at that time, if you can do Simran, if you can have the Simran go on happening in your mind, then you can perfect the Simran in no time. And if you do it lovingly, then you will not have such problems in the meditation. (Sant Bani Magazine, 11/94)



The speed of Simran depends upon the thoughts which our mind is having when we sit for meditation. If our mind is bringing many thoughts and bothering us, then we should do Simran quickly. If we don't have many thoughts in our mind, then it should not go very fast; it should go on slowly. The speed of the Simran depends on the thoughts which your mind has, because we are doing the Simran to control our thoughts. (Sant Bani Magazine, 3/03, 26)



They give us the Simran which They have earned Themselves; and behind that Simran given by the Masters, Their renunciation, Their hard work, Their Charging, is working – and They know that only by doing the Simran of the Master can we cut the simran or remembrance of the world. That is why They tell us to do Simran. And as you know, when we do something without making any effort to have the image or the form of that thing in front of us, that form or that image comes in front of us – if we do the Simran given by the Master, without our making any effort of having the Form of the Master in front of us, we can have it.

(The Ambrosial Hour, 254)



So on the tongue of the dear ones, the Simran should go on happening all the time. Whether one is sitting, sleeping, whether one is talking to other people, traveling in a train, or whatever one is doing, he should always be doing the Simran. When he develops such a habit of doing the Simran, then he feels as if the Master is always with him. He is sleeping with him, He is sitting with him, He is doing everything with him. When we develop such a habit of doing the Simran we always feel the presence of the Master with us. (*The Ambrosial Hour*, 187)



Simran, more Simran, and still more Simran – that’s the message that Sant Ji emphasized, just as He had done on His western tour. Whatever your problem, He said, just do more Simran and it will be solved. One Westerner said after a meditation session that he found he had been listening to Simran instead of doing it. Sant Ji said yes, once it becomes automatic, the process was more like listening. It takes effort in the beginning, He said, but eventually it becomes effortless. In any case, it is really the Master’s Simran that helps us across-not our own. (Sant Bani Magazine, 2/78, 20)



Saints lovingly explain to us the importance of doing the Simran which they have given to us. You should know that the Simran which the Masters give us is not hearsay: they have not picked it up from any book or scripture. The Simran which the Master gives us is the Simran which He has earned Himself, which He has meditated upon. He has practiced that Simran according to the instructions of His Master and in that way He has perfected it. That is why behind such a Simran given to us by the perfect Master, the charging of that Master works. And only by doing such a Simran, which has been given to us by the perfect Master, which carries the charging of that Master, can we cut the simran or remembrance or desires of worldly things. In the beginning, when we get the Simran from the Master, it may be difficult for us to repeat it. But if we go on repeating it wholeheartedly and honestly, gradually it comes onto our tongue and then it goes on happening within us automatically. (Sant Bani Magazine, 3/87)



To think about weakness in old age is also a trick of the mind: By making us worry about all the weaknesses which some do experience in old age, our mind is keeping us from Simran. Instead of thinking about old age and its weakness, we should do Simran, which could be of some help to us. But worrying will not help. (Sant Bani Magazine, 3/85)



Only by repeating the Five Holy Words, the Simran given to us by the perfect Master, can we make our life good and peaceful.



You must complete the course in Simran before you can rise above the body in Bhajan. You must learn to do Simran all the time, continuously. Simran is the tool.



Do simran as if one were collecting or counting precious jewels.
Each repetition of a word or words should be done with the mind attentive,
much like a jeweler who inspects each diamond with meticulous care.
(Jagat Singh)



If I forget You O God, even for a fraction of a minute,
this amounts to me more than fifty years.
(Guru Nanak)



If I remember Thee I live.
When I forget Thee that means death to me.
(Guru Nanak)



Simran washes away the dirt of sins from off the mind.
(Gauri M.5)



Through Simran one hears the sweet music of the unending
Song of the Universe (the Word) and has experiences ineffable.
(Gauri M.5)



Through the favor of a God-man it (Simran) gets ingrained in the mind,
only then one reaps the fruit thereof.
(Gauri M.3)



Ceaseless Simran is the ladder by which to reach the Mansion of the Lord.
(Guru Nanak)



The breath that does not repeat the Name of God is a wasted breath.
(Kabir)



Mantras: Words of Power

Swami Sivananda Radha

The mantras were transmitted from generation to generation, from guru to disciple, and in this process the power of the mantras was greatly increased. The repetition billions of times by countless devotees over the centuries has brought about a vast reservoir of power that augments the inherent spiritual potency of the mantras.

Each mantra has a *bija* or seed. This is the essence of the mantra and it gives the mantra its special power – its self-generating power. Just as within a seed is hidden a tree, so the energy in the mantra is the seed from which will grow a beautiful spiritual being.

The kilaka, or pillar, is at first the driving force, the persistence and willpower that the disciple needs to pursue the mantra. But when the power of the mantra begins to take on a self-generating “flywheel motion,” the kilaka becomes a very fine thread joining the disciple to the mantra, to the power of the mantra, to the guru and to the deity, until all become one.

There is only one energy in all created things. In the mantra that energy is present in pure form. The potency of the mantra is released through repetition until the individual finally comes to his or her Devata and a spiritual experience may take place.

By constant recollection or thinking of the mantra, one is protected from the impact of maya, the illusory world. Through repetition of these words of power, the goal of Mantra Yoga is achieved – that is, as with all yogas, unity of individual consciousness with its Source.

Through constant repetition of the mantra one becomes like a magnet attracting the spiritual power of the mantra to oneself and becoming aware of the Self. This repetition gradually awakens the higher faculties in a person and raises the consciousness toward the level of the mantric resonance. According to Vedic teaching, “a mantra has the power of releasing the cosmic and supra-cosmic consciousness,” and it bestows freedom, ultimate illumination and immortality.

By reciting the mantra you carry its force and power, and this will be a blessing for all those you meet. At times the mantric power may take over so that it will not even be necessary to speak. As a person, as a mind, you do not need to get involved. This is a much more valuable communication that can take place on the soul level.

Mantra is an accumulation of power that is activated by the one who practices it, thereby drawing this power to oneself and merging in it through surrender. Through the use of mantra, one becomes conscious of the self, beginning with a small “s.” Expanding awareness will eventually lead one to become aware of the Self with a capital “S.” This results eventually in achieving unity of the lower self and the Higher Self. Mantra leads the Spirit, lost in trivialities and worldly pursuits, back to pure Essence.



Benefits of Using a Mantra

Swami Sivananda Radha

The repetition of a mantra is a means of improving the powers of concentration. The use of the mantra purifies the subconscious and even if it is repeated mechanically some purification will take place. However, each mantra is devotional by nature and has the Divine as its form and essence.

When you repeat a mantra your whole being changes for the better. Build up the habit of repeating the mantra at all times. The work you do will become easier and more joyful because the mantra is continually in the back of your mind.

As the mantra is put into the subconscious, the mind is purified to an extent of which we would be incapable without this aid. Slowly the ego is overpowered by the Higher Self. Because it purifies the mind, the mantra is also a great protection from fear.

When emotions are purified they develop into love, which is an important step in the awakening of further levels of consciousness, and the influence of the mantra becomes very subtle. Feelings that have been purified bring us into the presence of the Divine and from the Divine we feel a sense of protection. The mantra is like a shield against all that is negative and disturbing.

As the mantra is repeated, moods will in time be brought under control and awareness in the here and now will grow. Attention, and therefore energy, will be withdrawn from the old thought patterns like records on a record player that play over and over. These mental background noises keep us tied to the past and future, to fearful imaginings and senseless fantasies, that cause our self-created sufferings. The energy will now be channeled to the Most High, to a positive affirmation of one's innermost Self.



Japa Yoga

Swami Sivananda

The repetition of the Mantra removes the dirt of the mind such as lust, anger, greed, etc. Just as the mirror acquires the power of reflection when the dirt covering it is removed, even so, the mind from which the impurities have been removed acquires the capacity to reflect the higher spiritual Truth. Just as soap cleanses the cloth of its impurities, so also, the Mantra is a spiritual soap cleansing the mind. Just as fire cleanses gold of its impurities, so also, Mantra cleanses the mind of its impurities. Even a little recitation of a Mantra with one-pointed mind destroys all impurities of the mind.



You should utter the Name of God or any Mantra regularly every day. The recital of a Mantra destroys your sins and brings everlasting peace, infinite bliss, prosperity and immortality. There is not the least doubt about this.



Repeated repetition of the Name of the Lord builds up gradually the form of the special manifestation of the Deity whom you seek to worship, and this acts as a focus to concentrate the benign influence of the Divine Being, which radiating from the center, penetrates the worshipper.



Just as fire has the natural property of burning flammable things, so also the Name of God has the power of burning sins, samskaras, and bestowing eternal bliss and everlasting peace on those who repeat it. Just as burning quality is natural to and inherent in fire, so also the power of destroying sins with their very root and branch, and bringing the aspirant into blissful union with the Lord is natural to and inherent in the Name of God.



O Man! Take refuge in the Name. Sing the Lord's Name incessantly. Remember the Name of the Lord with every incoming and outgoing breath. In this iron age Japa is the easiest, quickest, safest and surest way to reach God and attain immortality and perennial joy.



Repetition of God's Name enables the devotee to feel the Divine Presence, the Divine glory, the Divine consciousness within himself and also everywhere.



Japa checks the forces of the thought-current moving towards objects. It forces the mind to move towards God, towards the attainment of eternal bliss.



Constant and prolonged repetition for some months cuts new grooves in the mind and the brain. During Japa all the divine qualities steadily flow into your mind from the Lord...



Japa changes the mental substance from passion to purity. It calms and strengthens the mind. It makes the mind introspective. It checks the outgoing tendencies of the mind. It eradicates all kinds of evil thoughts and inclinations. It induces determination and austerity. Eventually it leads to the direct Darsana of God.



When the mind thinks of the image of the Lord during Japa and worship, the mental substance actually assumes the form of the image. The impression of the object is left in the mind. This is called Samskara. When the act is repeated very often the Samskaras gain strength by repetition and a tendency or habit is formed in the mind. He who entertains thoughts of Divinity becomes transformed actually into the Divinity itself by constant thinking and meditation. His disposition is purified and divinized. The meditator and the meditated, the worshipper and the worshipped, the thinker and the thought become one and the same. This is Samadhi. This is the fruit of doing Japa.



Silent repetition of God's Name is a tremendous tonic and potent specific for all diseases. It should never be stopped even for a day under any circumstances. It is like food. It is a spiritual food for the hungry soul.



Even simple mechanical repetition of a Mantra has got very great effect. It purifies the mind. It serves as a gate-keeper. It gives intimations to you whenever some worldly thoughts enter the mind. At once you can drive those thoughts and do repetition of the Mantra. Even during mechanical repetition, a portion of the mind is there at work with it.



Repetition or thinking of His Name produces a tremendous influence on the mind. It transforms the mental substance, "Chitta", overhauls the vicious old Samskaras in the mind, transmutes the diabolical nature and brings the devotee face to face with God.



Sri Aurobindo

...the Mantra which is chosen for Japa has the necessary power within it and by constant repetition under proper conditions the power can be evoked into operation to effectuate the purpose. The vibrations set up each time the mantra is repeated go to create, in the subtler atmosphere, the conditions that induce the fulfillment of the object in view. The Divine Name, for instance, has the potency to stamp and mould the consciousness which repeats it into the nature of the Divinity for which the Name stands and prepare it for the reception of the gathering revelation of the Godhead.

The Mother

I repeat my mantra constantly – when I am awake and even when I sleep. I say it even when I am getting dressed, when I eat, when I work, when I speak with others; it is there, just behind in the background, all the time, all the time.

In fact, you can immediately see the difference between those who have a mantra and those who don't. With those who have no mantra, even if they have a strong habit of meditation or concentration, something around them remains hazy and vague. Whereas the Japa imparts to those who practice it a kind of precision, a kind of solidity: an armature. They become galvanized, as it were.

Sri Ramakrishna

Japa means silently repeating God's name. When you chant His name with single minded devotion you can see God's form and realize Him. Suppose there is a piece of timber sunk in the water of the Ganges and fastened with a chain to the bank. You proceed link by link, holding to the chain, and you dive into the water and follow the chain. Finally, you are able to reach the timber. In the same way, by repeating God's name you become absorbed in Him and finally realize Him.

One should have such burning faith in God that one can say: "What? I have repeated the name of God, and can sin still cling to me? How can I be a sinner any more? How can I be in bondage any more?"

Mahatma Gandhi

One must be completely absorbed in whatever mantra one selects. One should not mind if other thoughts disturb one during the japa. I am confident that one who still goes on with the japa in faith will conquer in the end. The mantra becomes one's staff of life and carries one through every ordeal. One should not seek worldly profit from such sacred mantras. The characteristic power of these mantras lies in their standing guard over personal purity, and every diligent seeker will realize this at once. Each repetition... has a new meaning, each repetition carries you nearer and nearer to God. This is a concrete fact, and I may tell you that you are here talking to no theorist, but to one who has experienced what he says every minute of his life, so much so that it is easier for the life to stop than for this incessant process to stop. It is a definite need of the soul.

Becoming Established in the Mantram

Ekknath Easwaran

From the very first day you begin to use the mantram, it begins to grow in your consciousness. It germinates like the tiny seed that will eventually grow into a magnificent tree, and as you repeat it often and enthusiastically, it sends its roots deeper and deeper. Over a period of many years, if you have been practicing all the other spiritual disciplines (meditation) which strengthen your will and deepen your concentration, the tap root of the mantram will extend fathoms deep, where it works to unify your consciousness – resolving old conflicts, solving problems you may not even be aware of, and transforming negative emotions into spiritual energy.

When this mantram root reaches the bedrock of consciousness, you become established in the mantram. It has become an integral part of your being, permeating your consciousness from the surface level down to the very depths. Then it is no longer necessary to repeat the mantram; it goes on repeating itself, echoing continuously at the very deepest levels of the mind.

Becoming established in the mantram is one of the many marvelous developments which take place towards the very end of the spiritual journey, as we draw near to realizing the supreme goal of life. At this point, as the Sufi mystics put it beautifully, there is only one thin veil remaining between us and the Lord. We can already make out the outlines of our real nature – abiding joy, unshakable security, and infinite love. But we do not reach this state overnight. We must have been repeating the mantram as often and as sincerely as we can for many years; and for the vast majority of us, we must have been practicing meditation sincerely and systematically also. Even then, the mystics of all religions tell us, we cannot become completely established in the mantram except through what I can only call divine grace. We must put in the effort; otherwise the Lord will not take us seriously. But in the end it is only he – or she, as Sri Ramakrishna would say of the Divine Mother – who will open the doors of the Holy Name and take us in.

When this happens, there is a marvelous sense of security that comes, for you know that the mantram can never let you down. It has taken root deep in your consciousness, and as soon as a negative emotion begins to arise, the mantram automatically transforms it into tremendous positive power. For my mechanically minded friends, I sometimes say this is like having a transformer inside with a thermostat attached. When a negative emotion like fear or anger begins to rise, the thermostat sends the message, “Things are getting a little hot down here,” and the mantram transformer switches on. Most of us become aware of these negative emotions only after they have risen to the surface level of consciousness, when they have gathered tremendous momentum. But the mantram transformer intercepts fear and anger and greed while they are still in the formative stages, deep in the unconscious, and converts them immediately into immense constructive power.

When you have managed to become established in the mantram like this, there are really no negative emotions left; every little cranny of consciousness has been flooded with light. Sri Ramakrishna tells us that being established in the mantram is like receiving a pension after many years of faithful service.

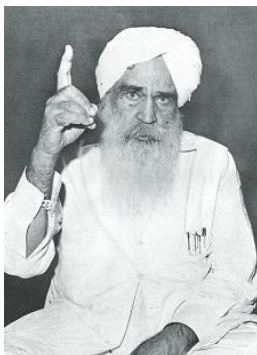
Of course, these marvelous developments do not take place overnight, the mantram begins its work of purifying our consciousness long before we reach the unitive state. At first, most of the work goes into trying to open the door of our mind a little so that the mantram can slip in. Once it gets in under the surface level, it can go on with its work of purification even when we are not consciously repeating it. But at first, it is all we can do to open the door of the mind even a little crack. All the time that we are repeating the mantram at the post office, while walking, while washing dishes, while falling asleep, we are working away at opening that door to our consciousness. When we can use the mantram to overcome likes and dislikes or to change old habits, we are beginning to open the door just a little, and when we learn to repeat the mantram to transform fear and anger and greed, we are not only opening the door but turning on the porch light and putting out the welcome mat, too.

Even in the early days, there are several sure signs that the mantram has begun its work of purification. One sure sign is that you will hear the mantram occasionally in your sleep, either in a dream or in the state of dreamless sleep. In a dream, the mantram can save you from all sorts of unpleasant situations...

Sometimes, too, you may hear the mantram echoing deep in your consciousness, not necessarily in connection with any dream. It will have an unearthly beauty and clarity which will haunt you when you wake up. During the following day you will not be able to recapture just how it sounded in all its beauty, but the mere memory of it will fill you with joy and security. This will give you added incentive to try harder in all your spiritual disciplines, because you know that sustained effort is what really enables you to drive the mantram deep into your consciousness...

When you hear the mantram in your sleep, you are not consciously repeating it; this is the mantram at work on a deeper level of consciousness. To become established in the mantram, you must be able to repeat it consciously far below the surface level of thought and action. For this to take place, I cannot stress too much how important it is to make use of every opportunity during the day and night to repeat the mantram. Even then, it is not just the number of times you have said the mantram which takes you to a deeper level but the sincerity and enthusiasm with which you say it, as well, combined with the other spiritual disciplines like meditation. I have no hesitation in saying that you cannot become established in the mantram unless you have also reduced your self-will to a very considerable extent. These two go together. Self-will is devotion to "I", which the mantram transforms into devotion to the Lord.

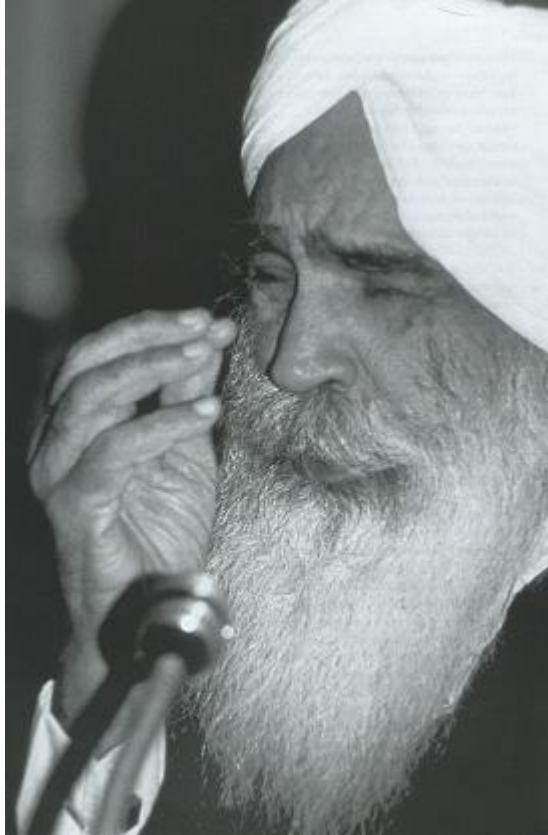
The Holy Name reverberating in the depths of consciousness transfigures our entire vision of life. Just as the mantram transforms negative forces in consciousness into constructive power, so it now transforms all our perceptions of the everyday world into unbroken awareness of the unity of life... When we are established in the mantram, established in awareness of the Lord, everything for us is full of joy.



Misery is due to the great multitude of discordant thoughts that prevail in the mind.
If all thoughts be replaced by one single thought, there will be no misery.
(Ramana Maharshi)



Those who really want to be yogis must give up, once and for all, this nibbling at things. Take up one idea; make that one idea your life. Think of it, dream of it, live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave other ideas alone.
(Swami Vivekananda)



The mantram becomes one's staff of life, and carries one through every ordeal. It is no empty repetition. For each repetition has a new meaning, carrying you nearer and nearer to God.
(Mahatma Gandhi)



There is nothing so lovely and enduring in the regions which surround us, above and below, as the lasting peace of a mind centered in God.
(Yoga Vasishtha)



Dhikr

From an internet article

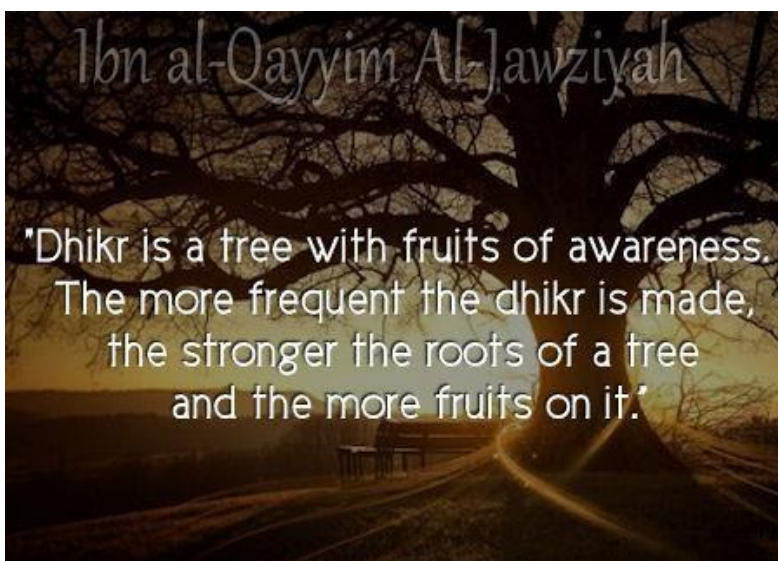
The Prophet said: "If your hearts were always in the state that they are in during *dhikr*, the angels would come to see you to the point that they would greet you in the middle of the road."

Remembrance of Allah is the foundation of good deeds. Whoever succeeds in it is blessed with the close friendship of Allah. That is why the Prophet, peace be upon him, used to make remembrance of Allah at all times. When a man complained, "The laws of Islam are too heavy for me, so tell me something that I can easily follow," the Prophet told him, "Let your tongue be always busy with the remembrance of Allah."

The Prophet, peace be upon him, would often tell his companions, "Shall I tell you about the best of deeds, the most pure in the sight of your Lord, about the one that is of the highest order and is far better for you than spending gold and silver, even better for you than meeting your enemies in the battlefield where you strike at their necks and they at yours?" The companions replied, "Yes, O Messenger of Allah!" The Prophet, peace be upon him, said, "Remembrance of Allah."

The author of *Fiqh al-Sunna* mentioned that Mujahid explained: "A person cannot be one of 'those men and women who remember Allah much' as mentioned in the above verse of the Qur'an, unless he or she remembers Allah at all times, standing, sitting, or lying in bed," and that when asked how much dhikr one should do to be considered as one of "those who remember Allah much," Ibn as-Salah said that "much" is "when one is constant in supplicating, in the morning and evening and in other parts of the day and the night as reported from the Prophet, peace be upon him."

There is no such thing as too much dhikr. The Prophet is related to say: "He who loves something mentions it much." We love Allah and His Prophet, and therefore we mention Allah and His Prophet. (<http://www.sunnah.org/ibadaat/dhikr.htm>)



Inner Transformation

Llewellyn Vaughan-Lee

The way that the name of God permeates the pilgrim is not metaphoric, but a literal happening. From the initial process of mental repetition the name goes deep within, into our psyche. Working in the depths of our being it alters our mental, psychological, and even physical bodies – everything becomes infused with the energy of the name. On the mental level this change is easily apparent. Normally, in our everyday life, the mind follows its automatic thinking process, over which we often have very little control. The mind thinks us, rather than the other way around. Just catch your mind for a moment and observe its thoughts. Every thought creates a new thought, every answer a new question. And because energy follows thought, our mental and psychological energy is scattered in many directions. Spiritual life means learning to become one-pointed, to focus all our energy in one direction, towards the One. Through repeating the name we alter the grooves of our mental conditioning, the grooves which like those on a record play the same tune over and over again, repeating the same patterns that bind us in our mental habits. The name gradually replaces these many old grooves with the single groove of the divine name.

How the repetition works psychologically is more mysterious. There is a saying of the Prophet Muhammad: “There is a polish for everything that takes away rust; and the polish for the heart is the invocation of Allah.” The name of God is a powerful agent of inner transformation. It is like a catalyst of the inner alchemical process that turns our lead into gold. Its constant repetition goes deep into the unconscious where it both purifies and transforms. This process works partly to align our psyche with our divine nature, which is the real agent of any transformation. Psychologically, it is the Self that transforms us. This center of divine consciousness within us works in the unconscious, disentangling and freeing us from complexes and patterns of conditioning. One example is the marked effect the prayer can have on fear or anxiety, feelings that often beset the spiritual traveler. Repeating His name can help to dissolve these feelings and the hold they have on us.

The name of God can also be used in a more conscious, directed manner. In my own practice I have found that I can focus the dhikr on a problem or psychological block, allowing the feelings, the pain, anger or difficulty, to be contained by the energy of the divine name. This can help bring these feelings to the surface without their being overwhelming. Gradually the energy of the dhikr transforms this inner darkness, freeing me from a constriction, giving me access to more energy, allowing more inner space for the Divine. I found that doing this practice while walking was most helpful and grounding, when the rhythm of my footsteps and the rhythm of the dhikr allowed me to turn inward and focus on the slow and gradual work of polishing the heart.

Invoking the name of God can give one access to the power of the Divine. The constant repetition of the divine name aligns us with the source of divine energy and power that is within us. Without this energy there can be no real inner transformation.

We always need to remember that this work on the soul is something we do together with God. Repeating the name of the One we love reminds us of this primal companionship, this intimate friendship. One might imagine it would be boring to repeat one name over and over again for the rest of one’s life. But how can you become bored with the name of the One you love, the name of the One to whom you belong? Every repetition is an offering of love, a recognition of this link of love that is within everything.

In Arabic, repetition and remembrance are the same word. It is said that remembrance of God (dhikr) begins with the repetition of God's Names by the tongue. Then, the repetition of the tongue descends and becomes the remembrance of the heart. Finally, the remembrance of the heart deepens and becomes the remembrance of the soul. At first, you chant the Divine Names, then they chant themselves, then God chants through you.

Implicit in the term remembrance is the notion that we are coming back to what we once knew, what we have already learned. The Sufis believe that our souls were in the world of souls for thousands of years, there, bathed in God's presence, our souls experienced the Divine more fully and deeply than we can imagine. In practicing remembrance, we are seeking to recapture a small part of that blessed state.

Health food enthusiasts insist that you are what you eat. It is also true that you are what you think. By the practice of remembrance of God, eventually the process of remembrance takes hold until you are in a constant state of remembrance. Then, self falls away and God remains.
(James Fadiman, Robert Frager; *Essential Sufism: Remembrance of God*)



All the hundred and twenty-four-thousand prophets were sent to preach one word. They bade the people say "Allah!" and devote themselves to Him. Those who heard this word with the ear alone, let it go out by the other ear; but those who heard it with their souls, imprinted it on their souls and repeated it until it penetrated their hearts and souls, and their whole being become this word. They were made independent of the pronunciation of the word, they were released from the sound and the letters. Having understood the spiritual meaning of this word, they became so absorbed in it that they were no more conscious of their own non-existence.

(Abu-'L-Fadl Muhammad Ibn Hasan)



Truth has been planted in the center of the heart as Allah's trust, entrusted to you for safekeeping. It becomes manifest with true repentance and with true efforts. Its beauty shines on the surface when one remembers God and does the dhikr. At the first stage one recites the name of God with one's tongue; then when the heart becomes alive one recites inwardly with the heart.

(Abdu'l – Qadir Al-Gilani)



One cannot taste the intimacy of remembrance without having suffered the desolation of forgetfulness.

(Abu Uthman Al-Hiri)



Of all spiritual practices...the dhikr is the practice most apt to free spiritual energy...
The advantage of the dhikr is that it is not restricted to any ritual hour;
its only limitation is the personal capacity of the student.

(Henry Corbin)

Separation from God is like a well; Remembrance of Him is the rope.
(Rumi)



Persons who repeat the Holy Names of God have angels around them.
The Grace of God protects them. They enjoy peace and bliss.
(Hazrat Mohammed)



The similitude of one who remembers his Lord and one who does not remember Him,
is like that of the living and the dead!
(Abu Musa Al-Ash'ari)



God most high said, "I give more to the one who is so occupied with My remembrance
that he does not ask things of Me, than I give to the supplicants."
(Hadith)



There is a punishment for all things. The punishment for the mystic
is to be cut off from His remembrance.
(Sufyan Ath-Thawri)



Never be without the remembrance of God,
for His remembrance provides the bird of the spirit with strength, feathers, and wings.
(Rumi)



Remembrance of God instills in us a desire for the journey, and makes us into travelers.
(Rumi)



Your breath is a sacred clock, my dear - why not use it to keep time with God's Name?
And if your feet are ever mobile upon this ancient drum, the earth, Oh do not let your precious
movements come to naught. Let your steps dance silently to the rhythm
of the Beloved's Name!
(Hafiz)

The true saint goes in and out among the people and eats and sleep with them
and buys and sells in the market and marries and takes part in social intercourse,
and never forgets God for a single moment.

(Aabu Sa'id Ibn)



When the mind is consumed with remembrance of Him something divine happens to the heart
that shapes the hand and tongue and eye into the word love.

(Hafiz)



Water gets poured through a cloth to become free of impurities. The Beloved's Name is a
mystical weave and pattern - a hidden sieve of effulgence we need to pass through thousands
of times. From my constant remembrance of the Friend, all I now say is safe to drink.

(Hafiz)



No one can keep us from carrying God wherever we go. No one can rob His Name from our
hearts as we try to relinquish our fears and at last stand victorious. We do not have to leave
Him in the mosque or church alone at night; we do not have to be jealous of tales of saints,
those intoxicated souls who can make outrageous love with the Friend. Our yearning eyes,
our warm-needing bodies, can all be drenched in contentment and Light. No one anywhere can
keep us from carrying the Beloved wherever we go. No one can rob His precious Name
from the rhythm of my heart, steps and breath.

(Hafiz)



Forgetfulness of God, the Beloved, is the support of this world; spiritual intelligence its ruin.
For Intelligence belongs to that other world, and when it prevails,
this material world is overthrown.

(Rumi)



The repentance of the masses is from sin, whereas repentance of the elect is from distraction.
(9th century Egyptian Sufi)



Remembrance of God is the main thing before us to find the way to Him.
(Sant Kirpal Singh)



Buddhism

In Buddhist psychology, the instructions for thought transformation are very explicit. The Buddha instructs his followers:

“Like a skilled carpenter who removes a coarse peg by knocking it out with a fine one, so a person removes a pain-producing thought by substituting a beautiful one.”

The carpenter’s peg is a practical description of how we can remove unhealthy thoughts by substitution. What is required is the selection of a helpful substitute and repeated practice.

Repetition is key. Repetition, compassion, and the belief that the painful cycles of thought can be transformed all have a part in developing new patterns of thought.

(Jack Kornfield, *The Wise Heart*, p. 301)



Mantras are sacred words of great power and blessings. In most Asian countries, including Tibet, mantras are still typically chanted in the original Sanskrit language, which is considered the language of the gods. The word mantra is literally translated as “something to lean the mind upon.” And that’s what a mantra can do.

Mantra practice can be relied upon as a quick, effective, and powerful way of focusing, stabilizing, and freeing the mind; reinforcing mind-training, it enhances our basic intelligence, wakefulness, concentration, and present awareness.

Mantra practice, a highly effective centering skill, can legitimately be regarded as a tool of transcendence or a kind of technology of the sacred. (Lama Surya Das)



Crazy Little Drunk Monkeys & ANTs

Brian Johnson

In Buddhism, they like to say that our minds are like monkeys swinging from thought to thought to thought. Only, the monkey in our mind is drunk, swinging from thought to thought to thought. Then, our little drunk monkey is stung by a scorpion!

That's not all, though. Take that drunk little poisoned monkey and make him crazy! That is how our minds tend to be.

Psychologists actually have a way to describe this as well. Apparently somebody figured out how to count all those monkey-swings and came up with the stat that we have, on average, about 60,000 thoughts per day.

Get this: 95% of those are the same thoughts from day to day to day. And, 80% of those thoughts are negative!

Daniel Amen calls them “automatic negative thoughts.” ANTs for short. Whether we see our minds as filled with crazy little drunk monkeys or equally crazy little drunk ANTs, let's tame and sober 'em up!



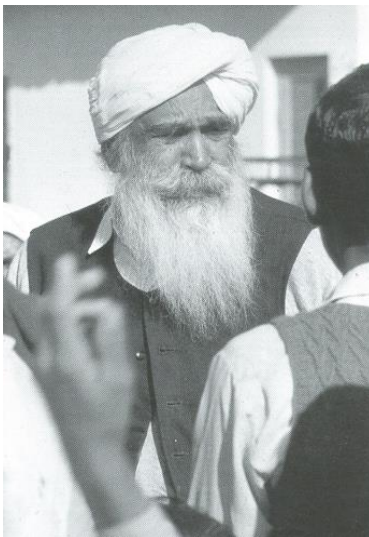
Did you know the Sanskrit word mantra literally means “a tool of thought?”

For thousands of years, people have reshaped their minds via the power of mantras. ...Mantras are a great way to tame the monkeys and relocate the ANTs.

Our minds have a tendency to automatically generate negative thoughts – to the shocking range of 45,000 such negative thoughts a day.

Mantras help us rewire our brains so, rather than automatic negative thoughts, we can get some automatic positive thoughts.

The basic idea is simple. Reshape your mind through the repetition of certain phrases you find inspiring and empowering.



Simran at the Time of Death

(<http://www.psychics.co.uk/spirituality/spiritworld/final-words-before-death.html>)

The afterlife is not a place like the world you know around you now. What survives is the inner you. If you are spiritually advanced, you may immediately become aware of the Divine Light of God. Many Eastern religions believe that the last thoughts and words of the dying person will determine the level of spiritual attainment in the next life.

The spiritual person will think of God at their passing moments. As the assassin's bullets tore through Mahatma Gandhi's body, his final cry was "He Rama" (Oh, God). Clearly Gandhi was a man of exceptional spirituality and, according to Hinduism, these final words would have enabled him to merge with the godhead. Remembrance of God at the time of death leads to the attainment of this state of being.

The Tibetan Buddhist will read to the dying from *The Tibetan Book of the Dead* to help them attain a fortuitous future state. By keeping the mind on God at the end of life, we draw closer to the absolute.

I'm sure that spiritual thoughts at the end of life will help the journey. However, saying the name of God on your last breath will not wipe the karmic slate clean, nor will a last-minute confession of your sins. The sum total of your life is what matters. The last thoughts and words do, however, reveal what your primary drive has been in life. You will carry these with you to the threshold, and as you pass into the afterlife states.

Someone who has habitually developed spirituality and often thinks about God is more likely to be drawn instantly to God consciousness than someone whose life has been spent on lesser things. The Eastern teachings say that a person who has followed a true sacred path in life will have greater freedom of action at the time of death. However, nothing can be done for the evil man at his dying moment, for he has no independence and is drawn forward by the weight of his past deeds.



Each man has to die in the manner destined by past karma, either by disease or accident. Death cannot befall us before it is due. Then why worry? We may not know as to how we will meet death, whether by disease or by accident, but one thing is sure, that if the sweet remembrance of the Lord exists at the time, we will have a peaceful death as the Master's presence will be overhead. The only thing required to be done is the sweet remembrance of the Lord all the time. (Sant Kirpal Singh, Sant Bani Magazine, January 1984, 16)



So why do the Saints always emphasize doing Simran? Why do They make us do Simran? They make us do the practice of Simran so that at the time of our death either we should be doing Simran or we may have the Form of the Master within us. If we are doing Simran, or if we are remembering the Form of the Master, we will go directly to Him. (Sant Ajaib Singh, The Ambrosial Hour, 253, 254)



If you die in that sweet remembrance of the Master you are not to return to the world. (Sant Kirpal Singh, <http://www.ruhanisatsangusa.org/lok/dont-forget.htm>)



If you have been accustomed to one thought, a ruling passion in your life, then naturally that will be the last thought with you. Anything which has been ruling your mind will come up. (Sant Kirpal Singh, ruhanisatsangusa.org/lok/protection.htm)



Wherever our desire is, we shall go there. That is why a person's thought should be on God at the time of death. (Sant Kirpal Singh, ruhanisantangusa.org/serpent.htm)



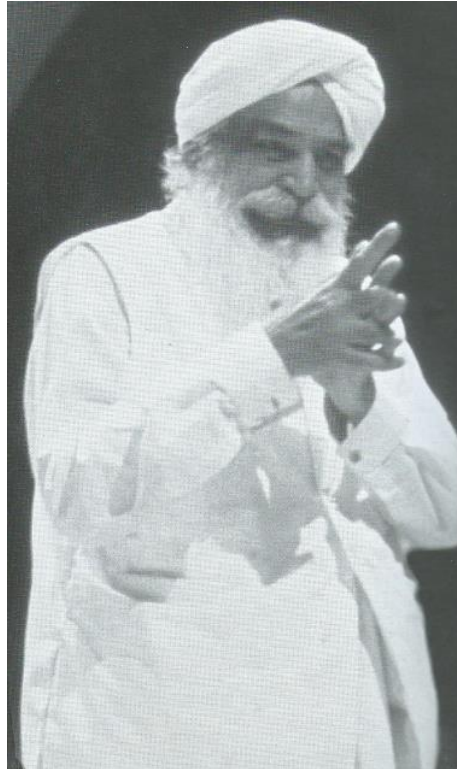
To create the most positive possible imprint on the mind-stream before death is essential. The most effective practice of all to achieve this is a simple practice of Guru Yoga, where the dying person merges his or her mind with the wisdom mind of the Master, or Buddha, or any enlightened being. Even if you cannot visualize your Master at this moment, try at least to remember Him, think of Him in your heart, and die in a state of devotion. When your consciousness awakens again after death, this imprint of the Master's presence will awaken with you, and you will be liberated. If you die remembering the Master, then the possibilities of His or Her grace are limitless. (Sogyal Rinpoche)



Moreover, whatever state of being he remembers when he gives up the body at the end, he goes respectively to that state of being, Arjuna, transformed into that state of being. (The Bhagavad Gita)



Your mind state at the time you draw your last breath is crucial, for upon this hinges the subsequent direction and embodiment of the life force. (Roshi Philip Kapleau)



I do not ask Thee, Master, riches, good fortune, or salvation; I seek no happiness, no knowledge. This is my only prayer to Thee: that as the breath of my life forsakes me, I may chant Thy Holy Name. (Shankara)



Selections from
The Way of the Pilgrim
(written by an anonymous 19th-century Russian mendicant)



*Rejoice always, pray without ceasing, give thanks in all circumstances;
for this is the will of God in Christ Jesus for you.*
(Saint Paul)

On the twenty-fourth Sunday after Pentecost I went to church to say my prayers there during the liturgy. The first Epistle of St. Paul to the Thessalonians was being read, and among other words I heard these—"Pray without ceasing." It was this text, more than any other, which forced itself upon my mind, and I began to think how it was possible to pray without ceasing...

A burning desire and thirst for knowledge awoke in me. Day and night the matter was never out of my mind. So I began to go to churches and to listen to sermons. But however many I heard, from not one of them did I get any teaching about how to pray without ceasing. They always talked about getting ready for prayer, or about its fruits and the like, without teaching one how to pray without ceasing, or what such prayer means...

We went into his [monks] cell and he began to speak as follows. "The continuous interior prayer of Jesus is a constant uninterrupted calling upon the divine name of Jesus with the lips, in the spirit, in the heart, while forming a mental picture of His constant presence, and imploring His grace, during every occupation, at all times, in all places, even during sleep.

The appeal is couched in these terms, 'Lord Jesus Christ, have mercy on me.' One who accustoms himself to this appeal experiences as a result so deep a consolation and so great a need to offer the prayer always that he can no longer live without it, and it will continue to voice itself within him of its own accord.

Now do you understand what prayer without ceasing is?" "Yes indeed, Father, and in God's name teach me how to gain the habit of it," I cried, filled with joy.

For a week, alone in my garden, I steadily set myself to learn to pray without ceasing exactly as the starets had explained. At first things seemed to go very well. But then it tired me very much. I felt lazy and bored and overwhelmingly sleepy, and a cloud of all sorts of other thoughts closed round me. I went in distress to my starets and told him the state I was in.

He greeted me in a friendly way and said, "My dear brother, it is the attack of the world of darkness upon you. To that world, nothing is worse than heartfelt prayer on our part. And it is trying by every means to hinder you and to turn you aside from learning the prayer. But all the same the enemy does only what God sees fit to allow, and no more than is necessary for us. It would appear that you need a further testing of your humility, and that it is too soon, therefore, for your unmeasured zeal to approach the loftiest entrance to the heart. You might fall into spiritual covetousness. I will read you a little instruction from The Philokalia upon such cases."

He turned to the teaching of Nicephorus and read, "If after a few attempts you do not succeed in reaching the realm of your heart in the way you have been taught, do what I am about to say, and by God's help you will find what you seek. The faculty of pronouncing words lies in the throat. Reject all other thoughts (you can do this if you will) and allow that faculty to repeat only the following words constantly, "Lord Jesus Christ, have mercy on me." Compel yourself to do it always. If you succeed for a time, then without a doubt your heart also will open to prayer. We know it from experience.'

"There you have the teaching of the holy Fathers on such cases," said my starets, "and therefore you ought from today onward to carry out my directions with confidence, and repeat the prayer of Jesus as often as possible.

Here is a rosary. Take it, and to start with say the prayer three thousand times a day. Whether you are standing or sitting, walking or lying down, continually repeat 'Lord Jesus Christ, have mercy on me.' Say it quietly and without hurry, but without fail exactly three thousand times a day without deliberately increasing or diminishing the number. God will help you and by this means you will reach also the unceasing activity of the heart."

I gladly accepted this guidance and went home and began to carry out faithfully and exactly what my starets had bidden. For two days I found it rather difficult, but after that it became so easy and likeable, that as soon as I stopped, I felt a sort of need to go on saying the prayer of Jesus, and I did it freely and willingly, not forcing myself to it as before. I reported to my starets, and he bade me say the prayer six thousand times a day, saying, "Be calm, just try as faithfully as possible to carry out the set number of prayers. God will vouchsafe you His grace."

In my lonely hut I said the prayer of Jesus six thousand times a day for a whole week. I felt no anxiety. Taking no notice of any other thoughts however much they assailed me, I had but one object, to carry out my starets's bidding exactly. And what happened? I grew so used to my prayer that when I stopped for a single moment I felt, so to speak, as though something were

missing, as though I had lost something. The very moment I started the prayer again, it went on easily and joyously. If I met anyone I had no wish to talk to him. All I wanted was to be alone and to say my prayer, so used to it had I become in a week.

My starets had not seen me for ten days. On the eleventh day he came to see me himself, and I told him how things were going. He listened and said, "Now you have got used to the prayer. See that you preserve the habit and strengthen it. Waste no time, therefore, but make up your mind by God's help from today to say the prayer of Jesus twelve thousand times a day. Remain in your solitude, get up early, go to bed late, and come and ask advice of me every fortnight."

I did as he bade me. The first day I scarcely succeeded in finishing my task of saying twelve thousand prayers by late evening. The second day I did it easily and contentedly.

To begin with, this ceaseless saying of the prayer brought a certain amount of weariness, my tongue felt numbed, I had a stiff sort of feeling in my jaws, I had a feeling at first pleasant but afterward slightly painful in the roof of my mouth. The thumb of my left hand, with which I counted my beads, hurt a little. I felt a slight inflammation in the whole of that wrist, and even up to the elbow, which was not unpleasant. Moreover, all this aroused me, as it were, and urged me on to frequent saying of the prayer. For five days I did my set number of twelve thousand prayers, and as I formed the habit I found at the same time pleasure and satisfaction in it.

Early one morning the prayer woke me up as it were. I started to say my usual morning prayers, but my tongue refused to say them easily or exactly. My whole desire was fixed upon one thing only—to say the prayer of Jesus, and as soon as I went on with it I was filled with joy and relief. It was as though my lips and my tongue pronounced the words entirely of themselves without any urging from me.

I spent the whole day in a state of the greatest contentment. I felt as though I was cut off from everything else. I lived as though in another world, and I easily finished my twelve thousand prayers by the early evening. I felt very much like still going on with them, but I did not dare to go beyond the number my starets had set me. Every day following I went on in the same way with my calling on the name of Jesus Christ, and that with great readiness and liking. Then I went to see my starets and told him everything frankly and in detail.

He heard me out and then said, "...Now I give you my permission to say your prayer as often as you wish and as often as you can. Try to devote every moment you are awake to the prayer, call on the name of Jesus Christ without counting the number of times, and submit yourself humbly to the will of God, looking to Him for help. I am sure He will not forsake you and that He will lead you into the right path."

Under this guidance I spent the whole summer in ceaseless oral prayer to Jesus Christ, and I felt absolute peace in my soul. During sleep I often dreamed that I was saying the prayer. And during the day if I happened to meet anyone, all men without exception were as dear to me as if they had been my nearest relations. But I did not concern myself with them much.

I thought of nothing whatever but my prayer. My mind tended to listen to it, and my heart began of itself to feel at times a certain warmth and pleasure.

If I happened to go to church, the lengthy service of the monastery seemed short to me and no longer wearied me as it had in time past. My lonely hut seemed like a splendid palace, and I knew not how to thank God for having sent to me, a lost sinner, so wholesome a guide and master....

And that is how I go about now, and ceaselessly repeat the prayer of Jesus, which is more precious and sweet to me than anything in the world.

At times I do as much as forty-three or four miles a day and do not feel that I am walking at all. I am aware only of the fact that I am saying my prayer. When the bitter cold pierces me, I begin to say my prayer more earnestly, and I quickly get warm all over. When hunger begins to overcome me, I call more often on the name of Jesus, and I forget my wish for food. When I fall ill and get rheumatism in my back and legs, I fix my thoughts on the prayer and do not notice the pain. If anyone harms me I have only to think, "How sweet is the prayer of Jesus!" and the injury and the anger alike pass away and I forget it all.

I have become a sort of half-conscious person. I have no cares and no interests. The fussy business of the world I would not give a glance to. The one thing I wish for is to be alone, and all by myself to pray, to pray without ceasing; and doing this, I am filled with joy. God knows what is happening to me!

Of course, all this is sensuous, or as my departed starets said, an artificial state that follows naturally upon routine. But because of my unworthiness and stupidity I dare not venture yet to go on further and learn and make my own spiritual prayer within the depths of my heart. I await God's time. And in the meanwhile I rest my hope on the prayers of my departed starets. Thus, although I have not yet reached that ceaseless spiritual prayer which is self-acting in the heart, yet I thank God I do now understand the meaning of those words I heard in the Epistle—"Pray without ceasing."



I noted that continuous interior prayer bears fruit in three ways: in the Spirit, in the feelings, and in revelations.

In the first, for instance, is the sweetness of the love of God, inward peace, gladness of mind, purity of thought, and the sweet remembrance of God.

In the second, the pleasant warmth of the heart, fullness of delight in all one's limbs, the joyous "bubbling" in the heart, lightness and courage, the joy of living, power not to feel sickness and sorrow.

And in the last, light given to the mind, understanding of Holy Scripture, knowledge of the speech of created things, freedom from fuss and vanity, knowledge of the joy of the inner life, and certainty of the nearness of God and of His love for us.



All who call upon the Name of the Lord shall be delivered.
(Joel 2:32)

Sweet Remembrance

Sant Kirpal Singh

A person in whose heart love for the Master has been bestowed by God is really fortunate, because love for the Master is the method by which we come to love God.

(santmat-thetruth.de/index.php?option=com_book&book=3886&page=111)

So all these outward practices, reading of scriptures, are meant only for what? That the desire to see God, love for God should develop. What is the criteria of love of God? Whom you love, He is always in your heart. You never forget him. If you want to love God, then what should you do? You should remember Him every second of your life, never forget Him. When you love somebody, naturally constant remembrance of that person remains in your heart. You wish to have love for that person and naturally, if you have constant remembrance of him and keep him in your heart, that will result in love. (*Morning Talks*, ch. 6)

As you keep His sweet remembrance, the world will gradually seep out and you will become saturated with the love of God. (*Sat Sandesh*, 12/81)

You are requested to avoid all thoughts whatsoever all along your daily chores, and try to keep your mind enchained whether with the Simran of charged Names, or loving remembrance of the Master, or listening to the holy Sound Current as coming from the right side. This is the sublime solution for all the troubles caused by the mind.

(Teachings of Kirpal Singh: Simran)

When you are at work, be completely absorbed in it, and when there is no work, do not permit your mind to wander aimlessly or to remain idle, for “an idle mind is the devil’s workshop” as the saying goes. You should resort either to the repetition of the five holy Names during all vacant hours of the day and night as well as keeping your mind in sweet remembrance of the Master wherever you may be, or in listening to the sweet symphonies of the melodious Word, if it becomes audible. This will leave no room for idle thoughts and they will not disturb you in meditation. (*Spiritual Elixir*, 250, 251)

So Master is the very life of the initiate. Don’t forget Him. Do nothing more, you’ll become what He is. But we are always thinking of the worldly things. If your attention is always diverted to the Master - higher consciousness - you’ll be charged with Him. Whatever is in Him, will be transferred to you without request. You’ll become the mouthpiece of the Master.

(ruhanisatsangusa.org/lok/dont-forget.htm)

Sweet remembrance of the Master is the sum total of all practices. We do them only to show that He may not be forgotten in weal or woe. As you think, so you become.

(ruhanisatsangusa.org/lok/dont-forget.htm)

The more you direct your attention and absorb yourself in the sweet remembrance of the Master, you will develop receptivity and feel that Master is within you and you are in the Master. (*The Teachings of Kirpal Singh*, v. 3, 113)

When the mind needs no other thing except the Master, He who is always within draws the veil aside and appears. So it is a question of developing an intense desire for Him. This desire is aroused by meditation and by sweetly remembering Him in one’s heart to the exclusion of all other things. (*Spiritual Elixir*, 174)

Devotion requires purity of heart. Purity of heart requires that no other thought should strike in your heart other than of the One whom you love. (ruhanisatsangusa.org/mt/devotion-diaries.htm)

Have sweet remembrance of Him, of the Master or the God-in-Him all the time. You can be doing so many works and all the same be remembering somebody with whom you have love, can you not? (ruhanisatsangusa.org/lok/occupied.htm)

So to be in constant sweet remembrance sprouts forth into love. Again, where there is love there is constant remembrance. You have to develop love in this way. (ruhanisatsangusa.org/lok/occupied.htm)

So the main thing is to have love of God. The criterion of love for God is sweet remembrance of God. You never forget Him, even while eating, sleeping, coming or going. If that is developed, then naturally you will go to God. So delve deep down in your hearts and see how you stand. (*Morning Talks*, ch. 6)

A devotee remembers his Guru at all times, with every breath of his life. He will never forget his Guru - who is the manifestation of God - and always remembers with his mind and with his body the sweet recollections of his Guru's actions. (*Philosophy of the Masters*, book 2, ch. 1)

Of course, physical presence cannot be underrated. You get the radiation. When you enjoy that, then naturally you always carry the sweet remembrance when you think of Him. No more lectures are required. That's all, it's a very simple thing. There are no very strenuous penances that you have to undergo. Simply, sweet remembrance. What does it cost? (ruhanisatsangusa.org/lok/occupied.htm)

To keep sweet remembrance, you have to develop love - have the sweet remembrance of Him all the time. When that develops then naturally you'll have Sweet Remembrance. This is one way. And when you have seen Him, His physical body at your own level, talking to you, have enjoyed His presence, then that effect carries sweet remembrance all the time. Naturally you see, there's no difficulty. (ruhanisatsangusa.org/lok/occupied.htm)

To have sweet remembrance of God while you are in the world - when doing other duties, while your hands are working let your mind be in sweet remembrance of God. We have to develop that, you see, by sweet remembrance. Where there is love, there is constant remembrance. (ruhanisatsangusa.org/nothome.htm)

Guru Arjan put a question: "If a disciple remembers his Master all the time, what does the Master do?"...What does He do? He remembers the disciples: those disciples who remember Him react in Him. And in this way, they develop receptivity. (ruhanisatsangusa.org/stjohn.htm)

How is real love developed? If you love somebody, you will naturally have sweet remembrance of him always in your heart. If you want to develop love, then just have sweet remembrance of God all the day and night. (ruhanisatsangusa.org/mt/truelove1.htm)

Mind that, love is a gift from God to man. Love seeks union with the Beloved. First there is yearning, there is pining. You want to see Him, to be near Him. What is love? What is the result of love? When love is there, whatever, for whomever, you are always, constantly in sweet remembrance of Him. (<http://www.ruhanisatsangusa.org/love-way.htm>)

The man-body is the Temple of God, in which God resides and we also reside. So constant remembrance, sweet remembrance, is bliss giving, specially in cases where man has a contact with Him. If you have seen Him and enjoyed His love, that love becomes embedded in your heart. (<http://www.ruhanisatsangusa.org/mt/whom2love2.htm>)

If you sleep in remembrance of God, the very thought will be circulating in your blood stream; and when you awaken, you will arise in His sweet remembrance. They say that if one's early morning hours are wasted in sleep, one dies before living. (<http://www.ruhanisatsangusa.org/whohigh.htm>)

As you think, so you become. If your mind constantly dwells on a chaste person, you will unconsciously attract and imbibe chastity. (<http://www.ruhanisatsangusa.org/chaste.htm>)

So Masters say, we should only love the one who never leaves us till the end of the world - who always looks after us. Of course we have to pay off certain debts. But one thing, if an operation is to be performed on the child, the mother takes him on her lap while the operation is performed. In that case the child knows that "I am in the lap of my mother." He feels less pain. If you are in constant sweet remembrance of the Master within you (He is the God-in-man) outer things won't pinch you. (<http://www.ruhanisatsangusa.org/conscious.htm>)

A disciple then said, "I just want to pray to you that I develop more love and faith in you." Master told him, "That love will sprout forth when you come in contact with Light and Sound Principle or sweet remembrance of the Master." (<http://www.ruhanisatsangusa.org/ldarshan.htm>)

As the needle of a compass, even though you shake it, always points to the north, so in worldly affairs, everything, you should always have the sweet remembrance of God. (<http://www.ruhanisatsangusa.org/mt/how2lovegod.htm>)

If you want to have love for somebody - remember Him sweetly. That will result in attachment of mind and outgoing faculties. ([ruhanisatsangusa.org/lok/love.htm](http://www.ruhanisatsangusa.org/lok/love.htm))

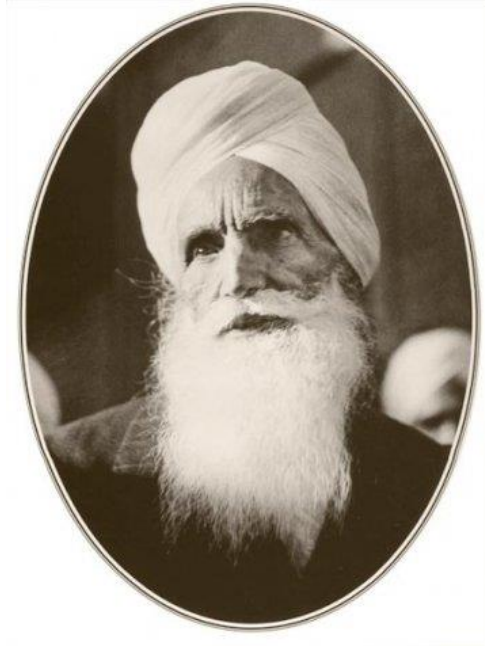


Each repetition is a step towards the Beloved.



Baba Sawan Singh

If you really love a saint or mahatma, then - asleep or awake - you always think of Him. Where would you go after death? You go to the place of the person on whom your thoughts have been dwelling all along.



Remember the Satguru so much so that at every breath a pang of separation from Him troubles the heart. This condition will only come when you drive away all other thoughts.



The sleeping mind comes to its own by constant thought of the Master.
(Guru Ram Das)



It is necessary that we must first of all mold our life according to the instructions of the Master, and feel a genuine delight in thinking of Him.

(Sant Kirpal Singh, ruhanisatsangusa.org/pray/pray_06.htm)



Remembrance lowers the cup into His luminous sky-well.
The mind often becomes plagued and can deny the all-pervading beauty of God when the Great Remembrance is forgotten...Remembrance of our dear Friend lowers the soul's chalice into God.

(Hafiz)

Those years are the best of my life which are spent in remembrance of Thee.
O Satguru, when I forget Thee those moments are like death.
(Bhai Nandlal)



Repeating the name of Ranjha I have become Ranjha myself. Ranja is in me, I am in Ranjha.
No other thought exists in my mind. I am not, He alone is.
(Bulleh Shah)



When the one thought of God saturates your mind,
naturally all other desires will disappear from it.
(Swami Ramdas)



People do not know what the Name of God can do. Those who repeat it constantly
alone know its power. It can purify our mind completely. The Name can take us
to the summit of spiritual experience.
(Swami Ramdas)



I found completeness when each breath began to silently say the Name of my Lord.
(Saint Teresa of Avila)



Have only one fear, the fear of forgetting your Beloved,
all other fears have no meaning and soon fall victim to death.
(Kabir)



God doesn't mind your imperfections:
He minds your indifference.
(Yogananda)



Kabir on Simran

Remembering the Name of the Lord

All happiness rests in oft-repeated Simran; all sorrow and suffering is removed by Simran; practice this Simran and be one with the Lord, declares Kabir with utmost force and clarity.

Whether a prince or a pauper, only he is great who ever remembers the holy Name of the Lord; but greatest among the great is that devoted one who does his Simran free of all desires.

I tell you outright, all will go to hell who are attached to the body and the world. And only he will go to the Lord, declares Kabir, who does his Simran free of all desires.

Every disciple does his Simran when in trouble; few do it in the days of their prosperity. But if they were to do it in their days of happiness, they never then would days of sorrow see, for the devotee by pleasure or pain is unaffected.

How will the Lord respond to the call of a devotee who has forgotten Him in times of happiness and has remembered Him in days of grief alone?

Watch carefully the village maidens carrying water vessels. They fill their vessels by the riverside, then place them on their heads one on the other, and walk back laughing and chatting to their homes. But the vessels always stay in perfect balance, because the maidens keep their attention ever on them. So let thy mind be ever fixed in Simran while carrying on the duties of thy day.



Watch too the cow that grazes in the meadow. She wanders to and fro across the pastures, but ever is her mind fixed on her calf in the stable. Kabir says, in the same way do thy worldly work, but let thy mind be ever fixed in Simran while carrying on the duties of the day.

Watch too the pauper, how his mind is fixed on money. Kabir says, he forgets it not for even a single moment. In the same manner let thy mind be fixed in Simran while carrying on the duties of thy day.

Watch too the moth, how, fascinated by the light, it hurls itself against the lamp to meet with death. In the same manner fix thy mind in Simran, heedless of any kind of bodily suffering.

Watch too the fish, how when removed from water it pants for breath and then gives up its life. Likewise, be restless if deprived of Simran, and rather prefer thy death to forgetting Simran.

Keep ever thy mind engrossed in the Name of the Lord, as the lover's mind is ever engrossed in his beloved, he never forgets her, not for a single moment, but day and night he ever remembers her. In the same manner keep thy mind engrossed in the Name.



In futile discussion is much poison; in much talk is great mischief.
Keep your mouth shut; suffer all in silence; and remember the Name Unfathomable.
(Kabir)



Think of God more frequently than you breathe.
(Epictetus)

The Value of Every Breath

I declare to the loud beat of the drum,
That with every breath that passes
Without remembering the Name of the Lord,
You are losing the chance to conquer the three worlds,
The chance to reach those spiritual heights.

If you lose a single one of these invaluable breaths,
Your loss is greater than the loss of fourteen spiritual worlds.
Why do you throw away such precious breaths?

What guarantee have you of life?
Your body may be destroyed in a single moment.
Therefore, with every breath remember the Name of the Lord,
And discard every other thought.

Even a short life is most valuable,
If spent in remembering the True Name of the Lord.
But useless is the life of a hundred thousand years,
In which the Lord's True Name is quite forgotten.

Remember, only that breath is truly valuable,
Which is spent in remembering the True Name of the Lord;
All other breaths you breathe
Spent in some other schemes and plans are useless.

Kabir, as long as there is life,
Continue fearlessly repeating the One Lord's True Name.
When the oil of life is exhausted,
And the wick of the lamp extinguished,
There then will be quite time enough to sleep both day and night.



A Good Disciple

A disciple's mind is always in his Master,
As a cobra's is always in his diamond;
He forgets not his Master for a single moment.
That is the sign of a good disciple, says Kabir.

A good disciple thinks of his Master
As a rich man thinks of his riches.
He sees no other thing and thinks of nothing else;
So must a good disciple think at all times of his Master, says Kabir.



Kabir on Zikr

Kabir! The one purpose of us being in this world is to constantly remember our Beloved;
I searched high and low and found no other purpose, all else is merely a source of worry.

Even if you are carrying a load of sins the size of a mountain, contemplating on the Beloved
is enough to destroy it like a spark of fire igniting a heap of dry grass.

The name of the Lord is the best medicine my Master ever gave me;
once ingested it cured me of all ailments.

The very essence of all religions is Zikr.
He who has mastered it safely swims across this ocean of Maya.

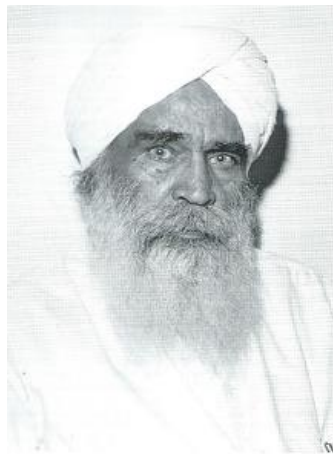
When your star is in the ascendant, pleasure drunk you forget your Beloved, when down in the
dumps you remember; oh Kabir! He who worships his Beloved with such selfish motives,
the Beloved pays no heed to such prayers.

That's why I Kabir declare, sorrow is sweet, it makes us remember our Beloved;
without His constant remembrance what use is all this world, wealth and well-being?

The name of the Lord is like a precious jewel - preserve and protect it with your very life.
His name alone is the safeguard against all difficulties.

Whether awake or asleep, whether sitting or moving about, throughout all actions
let His name be your constant companion.

Countless are the stars in the heavens; if that many are your foes, still by His Grace none can
harm even a single hair of your person, so just keep remembering Him.



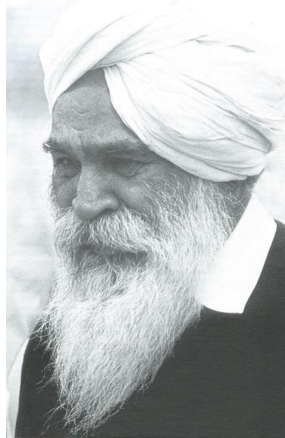
I write Your name on the palm of my hand;
Fixing my eyes on that Name, I shed tears of blood.
Yet I want nothing but to rivet my attention on You!
No matter where my gaze alights, it is of You that I think!
(Sharafuddin Maneri)

Weaving Your Name

Kabir

I weave Your Name on the loom of my mind,
To make my garment when You come to me.
My loom has ten thousand threads
To make my garment when You come to me.
The sun and moon watch while I weave Your Name.
These are the wages I get by day and night
To deposit in the lotus bank of my heart.

I weave Your Name on the loom of my mind
To clean and soften ten thousand threads
And to comb the twists and knots of my thoughts.
No more shall I weave a garment of pain.
For You have come to me, drawn by my weaving –
My ceaselessly weaving Your Name
On the loom of my mind.



Very narrow the lane through which one enters the path of divine love,
and even more difficult for the Lord to make His abode in your heart;
and yet, Kabir says all great ones achieved both
only through constant remembrance of the Beloved.
(Kabir)

How Great Is His Name!

Swami Ramdas

If you would have peace, seek it in His Name. If you want to see God, chant His holy Name.
If you wish for freedom and joy, find it in His Name. If you aspire for life eternal, on your
tongue have His Name. Name is your path, Name is your goal; Name is the means,
Name is the end. Name is the Truth, Name is God.



Singing Your Name Mirabai

Singing Your Name day and night, It echoes in my mind all the time.
O Lord, I am the dust of Your feet; how can I lift my voice in Your praise?

Singing Your Name heals all wounds, and guards the mind against selfish thoughts.

I am armed with the arrow of Your Name fixed on the bow-string of my heart;
I wear the armor of Your glory as I sing Your Name continuously.

My body is a musical instrument on which my mind plays songs of love.

To awaken my soul from sleep, I sing the Lord's Name waiting for the door to open.



Your Last Breath Mirabai

Even with your last breath repeat the Name of the Lord,
whose abode stands high like a date palm, loaded with luscious fruits.

Do not depend on your own skill and strength to reach the top.

Let the Holy Name be your ladder and your rope.
Thus supported you can neither fall nor fail to reach the top.

Make this house of flesh and blood a temple of the Lord.

This is Mira's secret to share with you.



The Power of the Holy Name Mirabai

If you want to know the power of the holy Name,
spend your time with lovers of God.

To repeat the Name constantly may be hard and bitter at first,
but don't stop until it becomes sweet like the luscious mango to the taste.

When the time comes for the body to be shed,
the Name will take you safely through death's door.

So keep singing the Holy Name in your mind,
and the Lord of Love will take you safely
from this shore of death to immortality.

Chant the Sweet Name of God Ramakrishna

With beaming face chant the sweet Name of God till in your heart the nectar overflows. Drink of it ceaselessly and share it with all! If ever your heart runs dry, parched by the flames of worldly desire, chant the sweet Name of God, and heavenly love will moisten your arid soul.

Be sure, O mind, you never forget to chant His Holy Name: when danger stares in your face, call on Him, your Father Compassionate; with His Name's thunder, snap the fetters of sin! Come, let us fulfill our hearts' desires by drinking deep of Everlasting Joy, made one with Him in Love's pure ecstasy.



Stories

Divert Your Attention

Bulleh Shah was a Saint of India. When he came to his Master, who was working in a garden at that time, putting some plants here, some there, Bulleh Shah asked Him how God could be met. "Oh it is very easy," replied Bulleh Shah's Master, "it is just like taking one plant from here and putting it over there."

So you are to divert your attention from the world to God, that's all. God is already within you, He is not living in the Heavens. He is the very Power that is controlling you in the body.

(Sant Kirpal Singh: ruhanisatsangusa.org/mt/truelove1.htm)

Bahlul's Love for God

Bahlul had a reputation for being madly in love with God. We think that we all love God. But Bahlul's kind of love was different indeed Far different. He conversed with his beloved day and night. It is as if he was in love with the most astonishingly beautiful woman in the universe, and she has stolen his heart and soul totally. He carries her with himself everywhere, talking to her all his waking and even sleeping moments.

One day Bahlul's love for God got so out of hand that he left his home, quit his job, and started wandering – only God knows with what purpose. Since that time, he has become so totally lost in love that he has abandoned all thought of anything but God, ignoring his own appearance and well-being. The man has no time for himself, and that's why his clothes are so ragged and his hair and beard have grown so long. "Any moment that is not spent paying attention to the Beloved," Bahlul has said, "is a moment wasted." (Attar)

Oh Ram

Once the disciple has recognized his Guru, he can understand only his Guru's teachings and none other. Hanuman (Lord Rama's greatest devotee) was once asked what day it was, and he replied, "Oh Ram." On being asked what month it was, he said, "Oh Ram." He was so immersed in the sweet remembrance of his Beloved that he could think of nothing else. Wherever he looked, he saw Ram, and every person he spoke to was Ram. It is really worth having a Guru if you are receptive like this. (Sant Kirpal Singh, ruhanisatsangusa.org/tghp.htm)

Engrossed in Remembering Him

Sahl said to one of his disciples: "Try to say continuously for one day: 'Allāh! Allāh! Allāh!' and do the same the next day and the day after, until it becomes a habit." Then he told him to repeat it at night also, until it became so familiar that the disciple repeated it even during his sleep. Then Sahl said, "Do not consciously repeat the Name any more, but let your whole faculties be engrossed in remembering Him!" The disciple did this until he became absorbed in the thought of God. One day, a piece of wood fell on his head. The drops of blood that dripped to the ground bore the legend, "Allāh! Allāh! Allāh!"

Bheek is My God

There is one event in the life of one Saint whose name was Bheek. Bheek was the name of the Master. His initiate used to remember him; he forgot God, he simply remembered, "Oh Bheek, Oh Bheek, Oh Bheek." That was his constant remembrance, repetition of the Master's name.

During the Mohammedan reign, it was a heinous crime to say that Bheek is God. They considered somebody else as God. (Social rules were strict.) Somebody asked him, "Well, who is your God?" "Bheek, Bheek is my God." "Who is your prophet?" "Bheek is my prophet."

That was a heinous crime at that time, so he was sentenced to death. The orders were passed and sent out to the King for further sentence. The King sent for him and saw that his eyes appeared to be intoxicated. "Well," the King asked, "Who is your God?" "My God is Bheek." "Who is your prophet?" "My prophet is Bheek."

"Release him." "Why, he will run away." "Don't fear, he has some intoxication in him." Then the King requested, "Well, look here, Bheek, your Master, is very good. As there has been no rain in the country for so long, will you kindly pray to your Bheek to give us rain?" "All right, I'll ask him." "When will you return?" "Sometime during the day after tomorrow."

So he went away. The next day it rained torrents, cats and dogs; and on the third day, he came up. "Well, very many thanks to your Bheek who has sent us rain." Then, what did the King do? He just ordered the revenue of 21 villages to be taken to his Master so that he may have it for use of those coming to him.

"Oh, I won't take these amenities to my Master. He never invited it. He doesn't care for any worldly things."

Then he went back and his Master said to him, "When you were just in unison with me and I was in unison with God, what you wanted was given to you." "Why do you do it?" "For the sake of the world over," his Master replied.

Sweet remembrance of the Master is the sum total of all practices. We do them only to show that He may not be forgotten in weal or woe. As you think, so you become.

(Sant Kirpal Singh, ruhanisatsangusa.org/lok/dont-forget.htm)



Hari Bol

It is spoken of Chaitanya Mahaprabhu, a great Saint who lived in the Bengal, that He used to just utter the name of God. (Every Master has his own Name for God. There are so many Names of God; and we are concerned with this. But they utter the Names; and because they are one with the Nameless, any words they utter are charged with intoxication.)

He went to a place where many washermen together were washing clothes. He used to repeat the Name of God in the words, "Hari bole" - "Say God's Name." A man speaks out of the abundance of his heart. As his heart, I mean his soul, was intoxicated, those very words were charged with that intoxication.

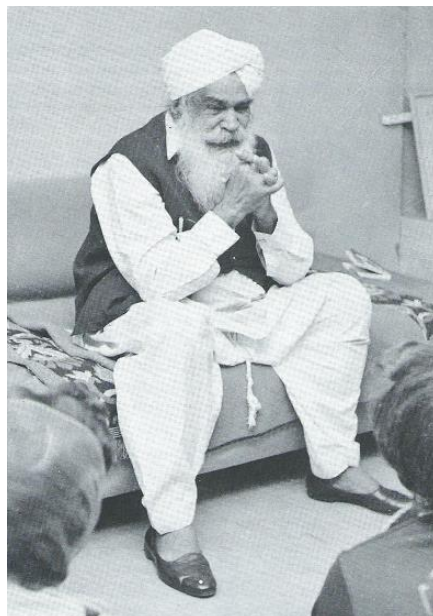
And he stood by one of the washermen and said to him, "Hari bole!"—"Say God's Name!" The washerman thought that perhaps he was a mendicant and wanted money. So he kept quiet; he would not utter the words. He said, "I won't utter the name you say." And Chaitanya Mahaprabhu told him, "You will have to, you must."

And the washerman thought, "Now he won't leave me alone; let me utter the name and finish it off, so that he will go away."

As soon as he uttered the words (the very words were charged), he got intoxicated and stopped working and began to utter loudly, "Hari bole, Hari bole, Hari bole!"

When he began to do that, the other washermen asked, "What has become of our fellow brother? What is he doing?" They came to him and asked, "What is the matter?" He said, "Hari bole!" And whoever uttered those words also became intoxicated. So it happened that all the washermen in the entire place began to leave their work and dance in ecstasy.

This is what we do not get from books, mind that. This is what you can have from the presence of a Master who is God-intoxicated. Of course, he will not give you an overdose. He will give you only as much as your receptacle can receive. First he will make the vessel fit for it, and then put it in. (Sant Kirpal Singh, ruhanisatsangusa.org/dyed.in.htm)



I Was the Magnet

A devotee was praying when Satan appeared to him and said: “How long will you cry ‘O Allah?’ Be quiet for you will get no answer.”

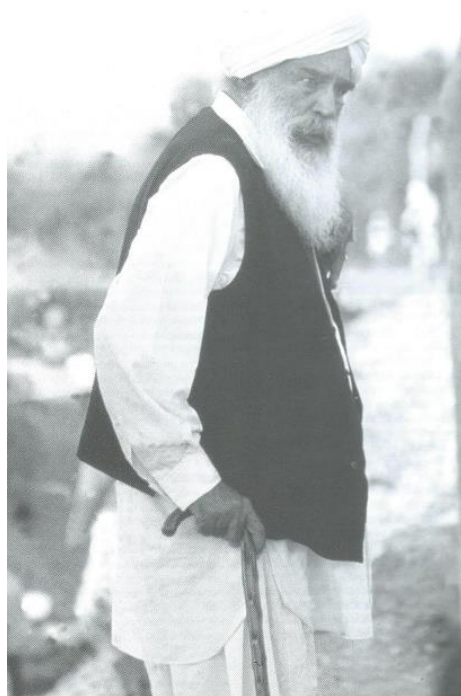
The devotee hung his head in silence.

After a while he had a vision of the prophet Khidr, who said to him, “Ah, why did you cease to call on God?”

“Because the answer, ‘Here I Am,’ came not,” he replied.

Khidr said, “God has ordered me to go to you and say this:

‘Was it not I that summoned you to my service? Did I not make you busy with my name? Your calling “Allah!” was my “Here I am,” your yearning pain my messenger to you. Of all those tears and cries and supplications I was the magnet, and I gave them wings.’” (Rumi)

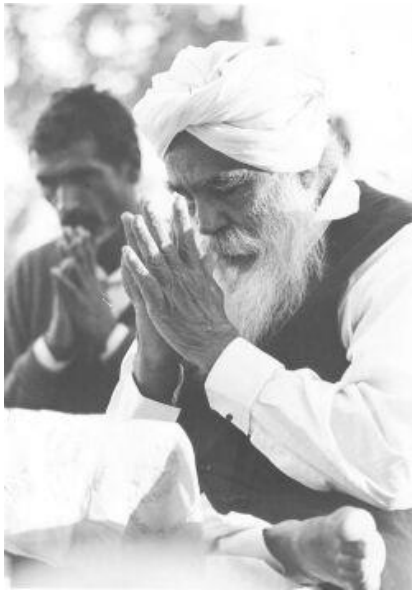


Master's Challenge

One Saint says, “If you can pass three days and nights in sweet, constant remembrance of God, you go to His feet.” Three days--can we? It's not much. Let no other thought other than God strike your mind. Why not start with one day? Start from today. All right, from now on till tomorrow evening, no thought--constant remembrance, even when you eat, don't forget Him. Try one day. That will give you good training. We don't care for the trifling things, but that is where the substantial thing comes from. One day is not much. You have been here how many days? So many days. And if you had passed even one day and night in constant remembrance, you would have changed very much. (Sant Kirpal Singh, ruhanisatsangusa.org/lok/complaint.htm)



Mental Prayer Sant Kirpal Singh



A prayer may be repeated by the tongue of thought alone. This can be done only when one can prepare a suitable ground for it within himself. One must see the presence of God and be able to concentrate his thoughts before offering a thanksgiving to Him, making free and frank confessions of all his shortcomings and seeking His aid in all his endeavors.

It is an art and like any other art requires a great deal of patience and steadfastness, as is necessary in learning music or painting.

To start with, the mind has to be trained and stilled by constant thought of the Master, which works like a goad (the steel rod used by Mahouts or elephant drivers for keeping the animal under control).

After offering such a prayer one must for some time wait for His grace or blessedness, which "descends like a gentle dove," says Christ. With it also comes peace that thrills one throughout from head to foot.

Once a person tastes of this he feels a perfect satiation within himself. The infatuation of the world with its wondrous charms fall off like a discarded and a long-forgotten thing in the limbo of the past. In the world, he is now no longer of the world.

What a wondrous change indeed! Some people consider this as the be-all and end-all of spirituality. But this is not the case. This change in outlook is but a precursor or a harbinger of the advent of the luminous form of the Master and much more thereafter.

(From *Prayer: Its Nature and Technique*, http://www.ruhanisatsangusa.org/pray/pray_09.htm)



The Remembrance of God
From: The *Sukhmani* of Guru Arjan

1.

Ashtapadi 1

ॐ bow to the *Adi Guru* (Anami Purush, Swami)
ॐ bow to *Jugad Guru* (Sat Purush)
ॐ bow to *Satguru* (Shabda Guru)
ॐ bow to *Gurudev* (the living Master)
Do *Simran*; achieve happiness by doing *Simran*;
Remove the afflictions of mind and body.
Remember Him Who sustains the world;
By meditating on His *Naam* many got
liberation.
The good pious words of the *Vedas*, *Puranas*
and *Smritis* declare that the Name of
God is the only true Word.
One in whose heart His Name is caused
to dwell even a little bit—
His glory cannot be described.
Nanak says, "Liberate me with those who
yearn to have Your *darshan*."
The *Ambrosial Naam* of the Lord is the
jewel of happiness which resides in the
devotees of the Lord.

3.

supernatural powers and the nine
treasures.
By doing the *Simran* of God one gets
knowledge, meditation and under-
standing.
The *Simran* of God is worship, repe-
tition, austerities;
By doing the *Simran* of God, duality
vanishes.
One who does the *simran* of God is the real
pilgrim;
One who does *Simran* is honored in the
court of the Lord.
One who does the *Simran* of God gets all
things done in a good way.
One who does the *Simran* of God reaps
the fruit.
Only those who are made to do His *Sim-*
ran, do it;
Nanak says, "I touch their feet."

2.

By doing the *Simran* of the Lord, one
does not return to the womb;
By doing the *Simran* of the Lord, the
fear of *Yama* runs away.
By doing the *Simran* of the Lord, *Kal* can-
not approach;
By doing the *Simran* of the Lord, the five
Enemies go away.
By doing the *Simran* of the Lord, no ob-
stacles come;
By doing the *Simran* of the Lord, one re-
mains awake day and night.
By doing the *Simran* of the Lord, fear is
not felt;
By doing *Simran*, pain does not affect us.
The *Simran* of God resides with the
true devotees;
Nanak says, "The devotion of the Lord
is the treasure house of all riches."
By doing the *Simran* of God one gets

4.

The *Simran* of the Lord is the highest;
By doing the *Simran* of the Lord, many
have swum across.
By doing the *Simran* of God the desires
are extinguished;
By doing the *Simran* of God everything
is seen clearly.
By doing the *Simran* of God the fear
of *Yama* goes away.
By doing the *Simran* of God all desires
are fulfilled.
By doing the *Simran* of God the dirt of
mind is removed,
And the *Nectar* of *Naam* dwells with-
in us.
God resides on the tongue of the Saint;
Nanak says, "I am the servant of the
servants of God."
Those who remember God are truly wealthy;
Those who remember God are truly honored.
Those who remember God are welcomed;

5.

Those who remember God are the highest men.
Those who remember God are independent;
Those who remember God are the rulers of all.
Those who remember God dwell in the real happiness;
Those who remember God become indestructible.
Only those upon whom He showers grace get attached to Simran -
Nanak prays for the dust of their feet.
Those who remember God are the true philanthropists;
I sacrifice myself on those who remember God.
The faces of those who remember God are bright;
Those who remember God live happily.
Those who do the Simran of God have conquered themselves;

7.

By doing the Simran of God, one hears the limitless melody;
There are no limits to the happiness of doing Simran.
Those on whom God showers grace do the Simran of God;
Nanak says, I am in their shelter.
The devotees are remembered because of the Simran of God;
Because of the Simran of God, the Vedas were composed.
By doing the Simran of God, a man becomes a Sidh (seer), a jati (celibate) and a giver;
By doing the Simran of God, even a low-caste person can become famous in all four directions.
The Simran of God supports the whole earth.
Remember God, Who is the cause of all creation.

6.

Those who do the Simran of God are pure and true .
Those who remember God, their happiness is dense;
Those who remember God live near Him.
By the grace of the Saint one remains awake day and night;
Nanak says, One gets Simran only if he has good fortune.
By doing the Simran of God, all works are accomplished;
Those who remember God never repent and never have pain and grief.
By doing the Simran of God, one's speech is devoted to praising God;
By doing the Simran of God, one absorbs himself into the state of Sehaj.
By doing the Simran of God, one gets the immovable seat;
By doing the Simran of God, the Lotus blossoms.

8.

The Simran of God has created this whole playground;
In the Simran of God resides the Formless God Himself.
He whom God makes graciously understand -
Nanak says, He gets the Simran from the Gurumukhs.

The Remembrance of God

From *The Jewel of Happiness: The Sukhmani* of Guru Arjan
Commentary by Ajaib Singh

I bow to the Adi Guru [Anami Purush, Swami]

I bow to Jugad Guru [Sat Purush]

I bow to Satguru [Shabda Guru]

I bow to Gurudev [the living Master]

In this hymn, Sri Guru Arjan Dev Ji Maharaj first of all bows down to the Almighty One. He says, “I bow down before the Anami [Absolute] Master, I bow down before the infinite Shabd Master, and I bow down before the perfect living Master.”

**Do Simran; achieve happiness by doing Simran;
Remove the afflictions of mind and body.**

The Guru lays great emphasis on doing Simran or the Remembrance of God. In the old days, the perfect Masters first required their disciples to perfect their Simran. Only after they had done that were they given the Sound Current. In the present time, the Saints have showered much grace on the soul: now They give Simran and initiation into the Sound Current at the same time – because in the days when They were giving the Sound Current only after the disciple had perfected Simran, what would often happen? Either the Master would leave the body before the disciple had perfected his Simran, or the disciple would finish his journey through the world before he could perfect his Simran and get the Sound Current. In either case, the work of the disciple remained incomplete. So in this age the Masters have showered much grace and are giving both the Sound Current and Simran at the same time, at the time of Initiation.

Simran is the only means to reach the *Dhunaत्मक Naam* which we are supposed to catch. But we do not know the value of Simran, and therefore we do not put enough emphasis and effort into doing it. Because we do not know its value, we are not able to appreciate it. Simran has a lot of power in it, and only if our Simran is perfected can we catch the *Dhunaत्मक Naam* – the Sound Current that will pull us up. No matter how much or how loud the Sound we are hearing, that Sound will not be able to pull our soul up if our Simran is not perfected.

So Guru Arjan says, “Do Simran, and do Simran.” By doing Simran you will be able to get rid of the evils of your body – lust, anger, greed, attachment and egotism. By doing Simran you can easily overcome these evils.

**Remember Him Who sustains the world;
By meditating on His Naam many got liberation.**

Now everybody is doing the simran of his work or activity. The shopkeeper is doing the simran of his shop; women are doing their simran, they are remembering their duties; the clerk is remembering what he has to do in the office. In this way, everybody is remembering the activities of the world in which he is involved. Because we are all involved in doing the simran of the world, we are always having worldly thoughts and we are always involved in worldly pursuits. That’s why the simran of the world – the remembrance of the world – brings us back into the world. It does not allow us to become liberated from this world.

But Guru Arjan says that you should do the Simran of such a Power which can liberate you from this world. By doing that Simran you will not have to come back into this world.

**The good pious words of the Vedas, Puranas and Smritis
declare that the Name of God is the only true Word.**

The twenty-seven Shastras, eighteen Puranas, and four Vedas are the Holy Scriptures of the Hindu religion. Guru Arjan says, "I have read all these holy books and I have found only one thing: emphasis on doing Simran." One cannot get emancipation except through the Simran of the Lord.

**One in whose heart His Name is caused to dwell even a little bit-
His glory cannot be described.**

The glory of Simran cannot be described. Even if one has done only a little bit of Simran, still the glory of that Simran cannot be described in words. Guru Gobind Singh Ji Maharaj says, "If one remembers Him with all his attention even for a moment, he also can become free from the clutches of Kal."

There was an initiate of Master Sawan Singh who was a school teacher. He used to do Simran in the morning while going for his morning walk. Once he was so much absorbed in doing Simran that he did not realize he had walked for thirteen miles. Realizing that he had come so far, he asked how far he was from Ludhiana, the place where he was living, and was told it was thirteen miles. The people there wanted to arrange for his transportation back to Ludhiana, but he said, "No, I will go back with the same Power Who has brought me here. I still have the Simran which has brought me here."

So when we are doing Simran, we should never remember our body; we should not have even a little bit of awareness of our body or our mind.

Nanak says, "Liberate me with those who yearn to have Your darshan."

Now Guru Arjan says to the Lord, "Oh Lord, bless me with the company of those who have the desire of getting Your company and those who have become one with You – so that I may also get liberation by being in the company of those who have become one with You. Just as iron floats on the water if it is accompanied by wood, if You will bless me with the company of those who are one with You, I will also get liberation."

**The Ambrosial Naam of the Lord is the jewel of happiness
which resides in the devotees of the Lord.**

This bani or writing, which is called *Sukhmani* or "The Jewel of Happiness," does give happiness to the mind, but only because it sings of that which is the real Jewel of Happiness, the Naam of the Lord, Who resides in the devotees of the Lord.

**By doing the Simran of the Lord, one does not return to the womb;
By doing the Simran of the Lord, the fear of Yama runs away.**

This is the importance of Simran: by doing Simran, we do not have to come back into the womb of the mother again, we do not have to take birth in this world again. Further, the Angel of Death cannot come near us; we become free from the fear of him. If we do Simran, we can become free from the problems and pains of this world also.

**By doing the Simran of the Lord, Kal cannot approach;
By doing the Simran of the Lord, the five Enemies go away.**

If we are doing Simran, Kal does not come near us, because, behind the Simran given by the perfect Master, the charging and the Power of the perfect Master is working. The perfect Masters do not give us the Simran which they have heard from others; they give us the Simran which they have meditated upon and perfected. Behind the Simran given by the Masters the strength of the Master Power is working. By doing such Simran even our enemies leave us. Our greatest enemy is the mind which is residing within us; if we are doing Simran, the mind comes under our control and we can easily dominate it.

Guru Nanak says that by doing the repetition of the Name of the Lord our mind – which is wandering here and there, very swiftly, like a deer – comes under our control – if we are remembering the Name of the Lord.

**By doing the Simran of the Lord, no obstacles come;
By doing the Simran of the Lord, one remains awake day and night.**

If we are doing constant Simran, we will not have to face any obstacles and our body will not have any pain. If we are doing constant Simran we wake up in Simran and sleep in respect to the world. Everyone knows how sleep bothers the dear ones. Sleep is dominating us very much; that's why it is a problem. But if we wake ourselves up in the Naam, then there is no problem. Those who wake up in the Naam, even if they do not sleep for three or four nights, will not have any problem, because Naam has such strength, such power in it.

**By doing the Simran of the Lord, fear is not felt;
By doing Simran, pain does not affect us.**

By doing Simran our will power gets increased and whatever fear of the world we have goes away. We have fear of the world only as long as we are doing bad deeds, as long as we are involved in sin. But once we manifest the Truth within us, and once we realize what the Truth is, and once our will power is increased, we need not be afraid of the world. Once we attain that condition, we always see the world as Lord and God. Because we have recognized the power of God, we need not be afraid of the world.

**The Simran of God resides with the true devotees;
Nanak says, “The devotion of the Lord is the treasure house of all riches.”**

Can we get the Simran by ourselves? Can we achieve Simran by our own efforts? Guru Arjan says, “No, you cannot achieve Simran by yourself.” If you will go in the company of a perfect Master, a perfect Sadhu, and if that perfect Master or Sadhu is gracious on you, and if graciously He gives you the Simran on which He has meditated and which He has perfected, only then will you be able to have it. This Simran is the abode of all happiness, and by doing it one gets the happiness of all the world.

Kabir Sahib says, “O Kabir, in the company of the Sadhu, God is remembered. Only the moments which we have spent in the company of the Masters are counted. All other moments are wasted.”

**By doing the Simran of God one gets supernatural powers and the nine treasures.
By doing the Simran of God one gets knowledge, meditation and understanding.**

If we are doing Simran, the supernatural powers come under our control. But the Satsangis are told not to use them: those who are doing the meditation on Naam, the supernatural powers are their slaves. By doing Simran, knowledge comes within us. What knowledge? The knowledge of God: that God is all-pervading and is working within us.

**The Simran of God is worship, repetition, austerities;
By doing the Simran of God, duality vanishes.**

If we are doing constant Simran, we are getting the benefits of repetition (japa), performing austerities (tapa), and all the rites and rituals. If we are doing constant Simran, the sense of duality leaves from within us, and we see God working at every place. When we see God working at every place we do not call anything bad or good. Guru Nanak says, “O Lord, when You have made all this creation, whom can we call the bad ones?” We see God working in everybody; for us, God is everywhere; for us, God is good.

**One who does the Simran of God is the real pilgrim;
One who does Simran is honored in the court of the Lord.**

In India, people go to holy places and bathe in holy water to remove the dirt of the sins which they are carrying. There are many temples and holy places, and at each one of them there is a pond of water, and of each one it is believed that whoever bathes in that particular holy place will become free of sin. But Guru Nanak says about those places that the so-called “holy waters” also want some Saint to come and put his feet in the water. That water is carrying the sins of all those who come and bathe there, and it is longing for the dust of the feet of the Master, so that it can become free of the sins of those people.

The truth is, as Guru Arjan says, that those who are doing the Simran of God get the benefit of bathing in all the holy places and of all the pilgrimages while they are sitting at home. If one is doing the Simran of the Lord, he is given respect in the court of the Lord.

**One who does the Simran of God gets all things done in a good way.
One who does the Simran of God reaps the fruit.**

It is always good for us to do the Simran of the Lord. When we do the Simran of the Lord, He always gives us the benefits.

**Only those who are made to do His Simran, do it;
Nanak says, “I touch their feet.”**

This is a matter that requires great understanding: when we know how important it is to do Simran, when we know its value and what we get from doing it, when we know it is so beneficial, why can't we do it? By listening to talks on the importance of Simran, everybody will feel like doing it, but Guru Arjan asks, “Is it possible for everyone to do Simran?” and replies, “No, it is not possible. It is not in our control to do Simran unless God showers grace on us. Only he can do the Simran of God on whom God showers grace.”

Guru Arjan, in another place, says, “O Lord, if it had been in our hands, then why would we have gone away from you? Now when we are weeping in Your separation, if it were in our hands why would we be separated?”

Hazur Maharaj Kirpal Singh Ji used to say, “It is not in the hands of the blind man to go and touch the man who has eyes; unless the man who can see calls the blind one to come and take his hand, he cannot do it. In the same way, unless God showers grace on us, and links us in the company of those who have done Simran, and unless he gives us Simran through a perfect Master, we cannot do it.” If we are fortunate and if God wants to shower grace on us, then He brings us in the company of such a Mahatma. And when that Mahatma or Master gives us the Simran in all His grace and glory, and when He makes us do that Simran, only then can we do it. Otherwise it is not in our hands.

**The Simran of the Lord is the highest;
By doing the Simran of the Lord, many have swum across.**

Those who are doing the Simran of the Lord go to the highest place: Sach Khand. And by doing the Simran of the Lord, they bring many other souls to that place.

Kabir Sahib says, “Even a leper, from whom a bad smell is coming, who is doing the meditation of Naam is better than one who has a body of gold who is not doing the Simran.”

**By doing the Simran of God the desires are extinguished;
By doing the Simran of God everything is seen clearly.**

The desires which have made us a mad dog, and are leading us like a mad dog – taking us here and there – if one is doing the Simran of the Lord, even if he is ridden with desires, he gets contentment and all his desires and madness go away. Those who achieve this come to know everything – that is, they come to have the knowledge of the Lord. They know that except God there is nothing.

**By doing the Simran of God the fear of Yama goes away.
By doing the Simran of God all desires are fulfilled.**

If we are doing the Simran of God, the Angels of Death cannot stop our course, cannot frighten us, and cannot give us any trouble. If we are doing the Simran of the Lord, whatever desires or needs we have in this world, He fulfills; and we become free of all desires.

**By doing the Simran of God the dirt of mind is removed,
And the nectar of Naam dwells within us.**

By doing the Simran of the Lord, our mind, which is laden down with dirt from ages and ages, becomes free from it; the dirt is washed away. By doing the Simran of the Lord, the nectar of Naam starts flowing within us, by drinking which our soul becomes immortal.

**God resides on the tongue of the Saint;
Nanak says, "I am the servant of the servants of God."**

Guru Arjan Dev is asking: Where does God reside? Does he reside in America or Africa, or any other country? Does He reside in any city or village or town? Does He reside in a temple or church, or any other holy place? Tell me, where does God reside? If He were residing in the churches, the Christian priests would have found Him; If He were residing in the temples, the Hindu priests also would have found Him; If He were residing in the Gurdwaras, the bhais or the Sikh priests also would have found Him. Then there would have been peace all over the world: the problems which we now have regarding religions – the conflicts which one religion has with another – we would not have seen. People would not hate each other, or care about the difference of black and white. But this is not the way of the world: everywhere people are fighting in the name of religion; everywhere injustice prevails.

Guru Arjan replies to His own question. He says that God resides on the tongue – that is, in the words – of the Sadhu. That is why Guru Arjan Dev Ji Maharaj says, "I am the servant of such Masters in whose words God is residing." Kabir Sahib also says, "I am the servant of those Sadhus who have controlled their minds."

Kabir Sahib says in another place, "My mind became a bird and went into the heavens. To my surprise I saw that the heavens were empty and God was residing within the Saints."

Guru Nanak says, "God always resides in the human form of a Saint. Whenever He wants to come into this world, He takes on the form of a Saint. He comes as a human being and resides in the world."

**Those who remember God are truly wealthy;
Those who remember God are truly honored.**

Who is wealthy? Who is honored in this world? Only those who meditate on the Naam of the Lord and who do the Simran of the Lord are wealthy, and only they are truly honored. Neither the riches of this world nor the honors of this world will go with us. Only the meditation of Naam and the Simran of the Lord will go with us. That's why Guru Arjan calls those who are doing the Simran of the Lord the wealthy ones and the honored ones.

**Those who remember God are welcomed;
Those who remember God are the highest men.**

Those who remember the Lord constantly, who are doing the Simran of the Lord constantly – only they are well-respected, only they are welcomed in the Court of the Lord, and only they are given the highest places in the Court of the Lord.

**Those who remember God are independent;
Those who remember God are the rulers of all.**

Those who remember God become independent; they do not remain dependent on others. They are the only true kings in the world, because they rule over the hearts of the people.

**Those who remember God dwell in the real happiness;
Those who remember God become indestructible.**

Those who remember the Lord constantly become the abode of happiness, and they become indestructible. They never come to an end.

Guru Nanak says, “My Satguru always remains in life. He never comes, He never goes. He is the indestructible Person, and He is all-pervading.”

**Only those upon whom He showers grace get attached to Simran –
Nanak prays for the dust of their feet.**

Guru Arjan says that He longs for the dust of the feet of those who have applied themselves to Simran, and those who are doing Simran day and night.

**Those who remember God are the true philanthropists;
I sacrifice myself on those who remember God.**

One who does the Simran of the Lord, or one who repeats the Name of the Lord, becomes the true benefactor, or philanthropist; he works for the benefit of other people in this world. Now this is very important to understand properly: Who truly helps others? Who can really be called a great benefactor? Master Kirpal Singh used to explain this by giving the example of a prison. Suppose there is a prison in which there are many prisoners who are in poor condition. One good man comes there and he sees that the condition of the prisoners is not good; they are not getting good food, and their health is not being taken care of. So he donates a lot of money to the prison, and arranges for good food and medical care for them. He has done a very good thing for the prisoners; but still they remain prisoners.

Another benefactor comes and sees that in summer it is very difficult for the prisoners because there are no fans and the ventilation is poor. So he spends money and puts in fans and a ventilation system. He improves the condition of the prisoners; but still they remain prisoners, still they are in jail.

One more benefactor comes there, and he has the key to the prison. He says, “Come on, dear ones! I have the key to this prison and I am opening this door for you. Those who want freedom, just go out.” If we compare the actions of all four benefactors, we will come to the conclusion that the one who had the key to the prison was the most effective – because he set

the prisoners free. The other ones no doubt did good things for the prisoners, but they were only able to improve the condition of the prisoners as prisoners; they could not completely change their condition and set them free.

In the same way, in this world we may find many philanthropists or benefactors who work for the benefit of the people. But only the Master Who has Naam with Him can be called the Great Benefactor, because only He has the key to our freedom. If He showers grace on us, we can become free from the miseries of the world. Only the Master who has the key of Naam, the key to the Court of the Lord – only He can set us free from this prison of the world. Because this world is a big prison, maintained by the Negative Power, in which we are all suffering. Only the Satguru has the key, and only He can set us free.

Kabir Sahib says, “The river flows for the benefit of others, not itself; the trees bear fruit for the benefit of others, and the rain showers water for the benefit of others. The Saints also take up the body and come into this world only for the benefit of others; they don’t have any other purpose.”

Ever since our soul was separated from God it has taken up the bodies of animals, trees, and many other forms of life; but He comes into this world taking up the human body only for the benefit of our soul.

So Guru Arjan says here that those, the Masters or the Saints, who do the Simran of the Lord, within them comes the power of working for the benefit of others. And, He says, I sacrifice myself on them, and I sing praises of those who have become the form of the Lord by doing the Simran of the Lord.

**The faces of those who remember God are bright;
Those who remember God live happily.**

In the court of the Lord, the only faces which are glorified and respected are those of the souls who are doing the Simran of the Lord.

**Those who do the Simran of God have conquered themselves;
Those who do the Simran of God are pure and true.**

Now Guru Arjan tells us what the power of Simran is, and up to what point Simran can carry us. Only through Simran can we withdraw our attention from the body, and concentrate it at the eye-center. When we do Simran we start cutting ourselves off from the world; and when we withdraw all our attention from the body and bring it to the eye-center – when all our consciousness is gathered there – we will cross the stars, moon, sun, and then we will come to the Radiant Form of the Master. Master is always waiting for us. As soon as we cross the stars, moon, and sun, we will meet Him. That form of the Master will tell us to catch the Shabd Dhun and He will take us above. But Simran is the only thing which can take us up to the Radiant Form of the Master.

The Guru says that by doing the Simran of the Lord one conquers the world, because when the mind is conquered, the world is conquered. If we conquer our mind by doing the Simran of the Lord, we can bring even the creator of this world into our control.

**Those who remember God, their happiness is dense;
Those who remember God live near Him.**

If there is any real pleasure or happiness in this world, only the people who are doing the Simran of the Lord have it. God is very near to those who do His Simran.

Once there was a king who had several queens, and they were all bathing him. One of the queens was weeping because she had received a letter from her brother saying to come and see him if she wanted, because after a week he was going to become a Sadhu. She was very sorry to learn that, and while she was wiping the water from the body of the king tears fell from her eyes and the king asked the reason. She told him, but the king said, "You should not worry about him; he is not going to turn into a Sadhu. Those who become Sadhus do not invite their relatives, nor do they announce it ahead of time. Those who become Sadhus do that without letting anyone know. So you do not need to worry about him."

(Baba Sawan Singh Ji used to say, "Those who are shot by the bullet of love become useless for the world. For them no accounts of the world have any meaning.")

Then the king said, "Those who have the yearning for God do not tell people that they are going to leave this world. As soon as the yearning comes within them, they just leave. When we have the desire to get Naam, the yearning comes to us. And the real yearning comes only when Naam is manifested within us." The queens wanted to know what this yearning was, and the king told them, "All right, I will show you." From then on he stopped looking at the queens with thoughts of lust; he completely withdrew from the pleasures of the world. The queens complained to him and asked him why. He replied, "A girl plays with dolls as long as she is not married. When she gets married to her husband, she stops playing with dolls because she has a husband and she plays with him. In the same way, a soul plays with toys or worldly things as long as he has not realized the real thing. When a soul gets attached to the Shabd Naam, that soul finds no pleasure in worldly things and even if one offers him gold and all the riches of the world, still he will never be ready to enjoy worldly pleasure – because he has realized the real pleasure of Shabd Naam."

Now the king was pretending that he had realized the Shabd Naam and had become a Saint; so the queens told him, "You are pretending that you have attained the Supreme Bliss and therefore you don't want to enjoy worldly pleasures. But we are afraid that you are going to repent – like the crane who wanted to leave eating fish and act like swans do!"

They were referring to a story of a crane who came to a place where swans were living, and he saw that they were not eating fish – because swans do not eat fish, and cranes do, although they look alike. When that crane saw that the swans were not eating fish and were drinking coconut milk, he tried to break through the coconut and drink that milk; but he couldn't do it. The crane's companion told him that he should not try to drink coconut milk, because the beak of a crane is not as strong as that of a swan; if he tried too hard he might break his beak and then he wouldn't be able to even eat fish! But the crane thought that there was no difference between him and the swan, and he kept on trying. In the beginning he drank some of the milk which had been spilled, and he told his companion, "We have been uselessly wasting our energy in eating those fish. This is the only thing which we should drink." But his companion said, "You should not think about it, because you can never drink that milk. Even though you look like a swan, you cannot drink the milk, because you do not have that beak. And if you don't eat the fish, you will neither be a swan nor a crane. So forget about it."

But he didn't take the advice of his companion. Daily he came to the place where the swans were drinking milk out of coconuts. One day all the swans left and in their absence the crane tried to break open a coconut and drink the milk. But he couldn't do it, because his beak was not as strong as theirs; his beak broke, and he was not even able to catch fish. He couldn't eat or drink anything, and he eventually drowned himself in the ocean.

Our condition is also like the crane's. We come to the Satsang, and we see that Master is just like us – he is also a human being – and when he talks about Shabd Naam and all these things, we think, what is the difficulty in experiencing such things? When we come in the company of the Saint, we also try to pretend that we are Saints and not less than Him. But then we are easily overcome by lust and other things and we let ourselves go in their direction. Sometimes we come into the Satsang and pretend we are good people; but because we are not completely saintly, we can neither enjoy worldly pleasures nor can we realize the real taste of Shabd Naam.

Guru Nanak says, "We, the worldly people, are hanging between these two things: We are neither saintly nor worldly." When we come into the company of the Saints, we want to become Saints. We say, "What is the difference between me and the Master?" But there is a great difference, because the Master has done the Simran of the Lord, and within Him, God has kept that power of recognizing the Shabd. Whereas God has not kept that within us; we have to earn it. That is the difference between us and the Saint.

Mahatma Charan Das Ji says, "The crane looks very beautiful, and he pretends he is doing the devotion of God by standing on one foot. But in his mind he has the desire to catch fish. When he has such a desire, how can he expect to meet God?"

**By the grace of the Saint one remains awake day and night;
Nanak says, one gets Simran only if he has good fortune.**

If we have good fortune and we come in the company of the Saint, why do we have to remain awake? Guru Arjan says, "We have to remain awake in remembrance of the Lord." He says, "Remain awake in the name of the Lord."

Guru Nanak says that when our good past karmas come to fruition we meet a God-realized soul. And when we meet such a soul, we wake up from the sleep which we have been in for ages and ages.

**By doing the Simran of God, all works are accomplished;
Those who remember God never repent and never have pain and grief.**

If we are doing the Simran of the Lord, then all the works which we are supposed to do in this world are taken care of; they are all done. And up to now, those who have done the devotion of the Simran of the Lord have never repented.

There is an incident in the life of Bhagat Namdev, who was a perfect Saint. He was in the business of selling cloth: along with his brothers, he made cloth and went to the market to sell it. But because he was in remembrance of the Lord, instead of going to the market and selling the cloth, he would remain in deep meditation: he was not able to do business as his brothers did. Whenever he came back, his mother and the other members of his family would get angry at him.

They would even inspire his wife to fight with him, because he was not doing well in his business.

Once it so happened that he came back from the market without selling any cloth and his wife got angry and said, “If you couldn’t find any customers who would give you cash for the cloth, you should have given it to somebody on credit. Sooner or later he would have given us the money. But you should have done some business, either cash or credit.” He said, “All right; if you want me to give this cloth to someone on credit, I will go find a customer right now.” It was night time, and there was no one outside his house to buy his cloth, so he took the cloth and draped it all on some stones and said, “All right, I am giving you this on credit and after some time I will come to collect the money.” For security he took one stone from that place. When he came back, everyone was surprised and asked him, “How come you came back so soon?” He said, “When I went out of the house, I found many customers waiting for me; they all wanted the cloth on credit. I have given it to them, and I have brought this as security.”

Then he sat in meditation, and for one week he was continually connected with the Lord. When he got up from meditation, everyone told him he should go and get the money for the cloth which he had sold on credit. He said, “Don’t worry. I will get the money.” He took out the stone which he had brought as security, and he found that that stone had turned into a piece of gold. So he said to his relatives, “Subtract the cost of the cloth from this piece of gold, and leave the rest with me.”

Because he was doing the devotion of God – the Simran of the Lord – God took care of his business, and he turned the piece of stone into a piece of gold. This happened only because he was doing the Simran of the Lord. One who does the Simran of the Lord, completely, all his works are done by God Himself.

**By doing the Simran of God, one’s speech is devoted to praising God;
By doing the Simran of God, one absorbs himself into the state of Sehaj.**

If we are doing the Simran of the Lord, and the devotion of God, our speech becomes very sweet. It becomes such that we can liberate many souls; it becomes pleasing to everyone, and we achieve the state of Sehaj.

**By doing the Simran of God, one gets the immovable seat;
By doing the Simran of God, the lotus blossoms.**

By doing the Simran of the Lord, we achieve a place that never falls in the dissolution or the Grand Dissolution; that is, Sach Khand. We become the resident of Sach Khand if we are doing the Simran of the Lord and our inner lotus blossoms; peace comes within us if we are doing the Simran of the Lord.

**By doing the Simran of God, one hears the limitless melody;
There are no limits to the happiness of doing Simran.**

Simran is the means of withdrawing from the nine openings of the body. We get liberation – we go up – only by catching the Sound Current; but unless we do Simran, we cannot vacate our body and contact the Sound Current. Nobody can know the limits of the happiness of Simran. Only those who are doing Simran and have realized the perfection of Simran can know how important it is to do Simran.

**Those on whom God showers grace do the Simran of God;
Nanak says, I am in their shelter.**

Who can do the Simran of the Lord? Only those on whom God is gracious, only those with whom God is pleased; they can do the Simran of the Lord. He says, "I long for the dust of the feet of those who are doing the Simran of the Lord. I have taken shelter with them."

**The devotees are remembered because of the Simran of God;
Because of the Simran of God, the Vedas were composed.**

What is the power of Simran? What has Simran done in this world? The devotees of the Lord who have come into this world and have liberated souls, were able to do so only because they had done Simran.

When Kabir was on this earth, there was a king who was very popular and very powerful. His name was Sikandar Lodi. Not many people remember Sikandar Lodi now, but with how much love and respect we are remembering Kabir Sahib! At that time Sikandar Lodi tried to kill Kabir Sahib, who was despised by many because he was considered of low caste. But even so, now we remember Him with so much love and devotion, and no one remembers Sikandar Lodi, even though he was popular and mighty in his time.

In the same way, Ravidas was born into a family of cobblers – a low caste – but still people remember his name with love and respect today.

In the same way, Guru Arjan Dev Ji Maharaj, who has written this *Sukhmani* which we are reading, was tortured to death by the Emperor Jahangir who made him sit on hot coals and threw hot sand on his head. Nobody remembers Jahangir now, but how lovingly every morning the Sikh people remember Guru Arjan Dev and read this bani.

Why did such devotees become known in this world and why are they well remembered to this day? Only because they did the devotion of God and the Simran of the Lord.

**By doing the Simran of God, a man becomes a Sidh [seer], a jati [celibate] and a giver;
By doing the Simran of God, even a low-caste person can become famous
in all four directions.**

Up until now, those who have become well-known in this world because of their celibacy or their charity achieved that because they had done Simran. Even those from the lower castes who were not considered good men also became kings of spirituality and received the worship of other people, only because they had done the Simran of the Lord.

**The Simran of God supports the whole earth.
Remember God, Who is the cause of all creation.**

**The Simran of God has created this whole playground;
In the Simran of God resides the Formless God Himself.**

**He whom God makes graciously understand –
Nanak says, he gets the Simran from the Gurumukhs.**

So, the Gurumukh's life is lived in constant remembrance. The new life starts from initiation, and then he lives on remembrance, remembrance, remembrance, which increases that new life—it begins to surge within.

As a person thinks, so does he become.
(Sant Kirpal Singh, ruhanisatsangusa.org/joyfully.htm)



So your attention should be just like a compass.
The needle of your attention should always be directed to the North, to the Master.
(Sant Kirpal Singh, ruhanisatsangusa.org/farewell2.htm)



What guarantee have you of life? Your body may be destroyed in a single moment. Therefore, with every breath remember the Name of the Lord and discard every other thought. As long as there is life, continue fearlessly repeating the One Lord's True Name. When the oil of life is exhausted and the wick of the lamp extinguished, there then will be quite time enough to sleep both day and night.
(Kabir)



He who is in constant remembrance of God,
only he is alive, O Nanak; all others are dead.
(Guru Nanak)



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