O my soul, lovingly remember Thou, Beloved Lord
single-mindedly and with rapt attention

PART – 5

‘KHOJI’
SIMRAN (WORD CONTEMPLATION)
Part-5

In Simran 'attention' has special importance hence, it is necessary to discuss it in detail.

When we pay attention to something or an object, our mind relates to it or has communion with it and there is some give and take of its good and bad influence. If we are not interested in an object or something, we are unable to pay deep attention to it and it has a superficial influence on us. In other words, there is no communion, Sangat, or sharing, and there is no give and take.

This can be further explained through some examples. In the homes there is Kirtan or Paath going on by radio or through tape recording, but the family members are more often involved in their domestic chores or absorbed in their conversations.

In the same way when we ourselves do Simran or Paath, our consciousness is involved in 'various other thoughts', due to which we do not pay attention to Gurbani.

The general Sangat has the same complaint i.e. the mind doesn't stay still in 'Simran'.

When our consciousness or attention is not in Gurbani or Simran, we are not participating in the Sangat of Gurbani. Due to this, we are unable to be in communion with the innate, spiritual sentiments of Gurbani. In this way, we are not in the Sangat of the high, pure and Divine Gurbani and as a result we are deprived of the philosopher's-stone effect of it.

The mortals read, hear and reflect upon the innumerable Names of the Lord but they cannot see not the Embodiment of intuition and love. How can iron become invaluable gold if it touches not the philosopher's stone.

In other words, without attention or being conscious whatever religious actions or duties, we perform - they are being done in absentia.
That is why, we do not derive full benefits from the Sadh-Sangat or Sat-Sangat and remain deprived of the spiritual benefits of Gurbani’s Paath, Kirtan and ‘Simran’.

This is the reason why compared to the old times despite an increase in religious books, religious temples, religious propagation, holy assemblies, worship-recitations, singing hymns, penance, rituals, etc., there is no change in our mental and spiritual state of mind; on the contrary our mental state of mind is sinking down even more than before.

The pandit reads the religious’ texts but tastes not their relish. Owing to duality his mind wanders in worldly valuables.

Man professes one thing and practices quite another. In his heart there is no love, but with his mouth he talks tall.

What avails reading and listening if divine knowledge is gained therewith.

In thy mind is deception and, in thy mouth, the divine gospel. O false man, why churnest thou water.

Without ‘awareness’ or ‘attention’, our life is lifeless or just like dead matter. Therefore, human beings are unable to have communion, among themselves, on the subtle, mental and spiritual plane, Sangat, sharing, or give and take.

By uniting outwardly, the united one unites not. He meets if he meets inwardly. He who meets in spirit, is said to have really met.
She who meets her Lord with the heart's way, ever abides with Him. That is called the real meeting. However, much she may desire it, she meets him not through mere words.

This ‘consciousness’ is the difference between human beings and animals. In human beings this ‘consciousness’ is very acute, sharp and is of subtle feelings - for this reason they can acquire lofty and pure love feelings and enjoy love-bliss. But in the animals this consciousness is low and not well developed, which is incapable of acquiring subtle spiritual feelings.

Our mind’s ‘attention’ is attracted in accordance with our interest. From life after life our mind has been detached from the Divine world and is deeply absorbed in the Mayaci world and become incapable of acquiring subtle love feelings. In other words, without the Divine consciousness, our consciousness has also become like that of the animals.

They hear not the praises of the Supreme Bliss are worse than beasts, birds, and the species of creeping creatures. 188

He belongs to the human species, but his acts are those of beasts. 267

Without the Holy Company of the righteous, all the men remain like beasts and animals. 427

Thou art beguiled by the relishes of tongue and sensual organs. Thou hast become a beast, and this mark can be erased not. 903

Thou do mingle not with the Holy Company of saints and art engrossed in false pursuits. Thou wanderest around like a dog, a swine, and a crow. Thou shalt arise and depart. 1105

The wayward person is blind and does not like the Guru’s instructions. He has become a beast and cannot get rid of his self conceit. 1190

False are the egocentrics, without the Lord’s Name. They wander around like demons. They are animals, wrapped up in human skin and are black from within. 1284

Gurbani have told the one and only way or method of changing this animal instinct or lower consciousness to make it higher, and better, and subordinate it to the soul within and that is -
‘Sat-Sangat’ or the ‘Sadh-Sangat’.

By associating with the saints, the sins flee away. By association with the saints, the mortal sings the praise of the Ambrosial Name.  

Who-so-ever utters it, he gets emancipated. Some rare person attains it by association with the saint. By ‘His Grace’ the Lords places His Name in the mind and thus even the beasts, goblins and the stony fools swim across.  

Standing or sitting down, meditate thou on God and enshrine affection for the saints’ Holy Company. Nanak, when the Supreme Lords abides in man’s mind, his evil intellect annulled.  

Just as iron dross, touching the philosopher’s stone is transmuted into gold, similarly a sinful person, blessed with the Guru’s instruction in the Holy Company of the saints, becomes blotless and is rendered immaculate.  

Gurmukh tranquility in the Sadh Sangat is the fruit of salvation for animals, evil spirits, sinners.  

Directing a thought to focus on one point is called ‘attention’, or ‘conscious-meditation’. ‘Attention’ is necessary for the material and spiritual progress or success.  

If our ‘attention’ on a task is concentrated, deep, and sharp ‘like, needle’, then the result of that task will be beautiful, substantial and beneficial.  

Without paying attention none of our plans, thoughts, or tasks can be successful.  

Tasks carried out with superficial mind will be -  

- incomplete  
- wrong  
- without benefit  
- harmful  
- troublesome.  

In the same way religious recitals, worship and rituals without attention also
end up remaining -
  hollow
  joyless
  without feeling
  without benefit
  dead matters.

Guru Nanak, by not joining the Qazis in their attention-less prayer in Sultanpur, is an illustration of this point i.e. our religious actions and rituals without paying attention are fruitless.

They who have not God’s love in their heart, hatch many false plots. 171

The worshippers of mammon, who for the sake of their desires and another’s love cultivate evil passions, they are all worthless and ignorant. He who has faith, fruitful is his singing of the Lord’s praise. He alone obtains honor in the Lord’s court. They, who without faith fraudulently, hypocritically and falsely close their eye’s; their pride shall ultimately wear off. 734

To communicate by telephone, it must be connected to a specific number. If that number is unobtainable or if the receiver is not lifted, then between the two side there will be no -
  conversation taking place
  sharing to happen
  give and take
  buy/sell interaction

Exactly in the same way, while reading-worshipping and meditating if our mind or attention is not vigilant or focused, then, we will be deprived of the innate deep and subtle and underlying meaning of Gurbani and the philosopher’s stone-skill of Simran will not happen to us.

For this reason, we are again and again urged and specifically instructed to:
With single-mind meditate on the One Lord, the mind’s misgiving is dispelled.

Sing the praise of the Lord, O friendly saints, with alertness and single mindedly.

O my soul, lovingly remember Thou the Beloved Lord single mindedly and with rapt attention.

With single mindedness and one heart, meditate on God with love and attention.

Nanak, he who in the heart of his heart repeats God; near him the death courier draws not.

Those who meditate on God single mindedly thru the Guru’s teachings shed their ego and attain peace.

I am a sacrifice to those Gur Sikhs, who with full attention-concentration meditate on the Guru.

In Gurbani warning is given as follows regarding the condition of the mind without ‘attention’ or concentration -

- Man professes one thing and practices quite another. In his heart there is no love, but with his mouth he talks tall.
- They who have one thing in their heart and another in their mouth, are accounted false.
- I have one thing in my mind and another on my lips. I am an unfortunate liar.

Our ‘Mayaci life’ is a special and ‘practical example’ of such a condition. The human being in his ego of doubt and delusion forgetting his Source, God through many lives is stuck in the quagmire of Maya-love or is absorbed in the love of duality.

They forget Lord, God, the Friend and are attached with the deceitful wealth. The so, the wife and the riches go not with the mortal, but that imperishable God does. Being entangled and enmeshed in the love of false occupations, the whole world has perished.

The Actor has set up attachment of mammon as a play for the mortals. The blind apostates remain clinging to it.
My Lord, I know nothing. My soul is sold out the mammon’s hand. These five vices have corrupted my mind. Every moment they move me away from God.

For many lives we have been so much absorbed in this false Maya that our life has become a ‘form of Maya itself’. Therefore our –

thoughts
imagination
thinking
wishes
hopes
love
desires
faith
trust
company
give and take
religious actions
labor

or our entire life is deeply colored with Maya-attachment, due to which reason our –

awareness
attention
consciousness
tendency
contemplation –

in this false Maya unconsciously, spontaneously and unintentionally has penetrated such that it has become impossible for our attention to go in another direction.
Within us this false Maya’s – 
awareness
thought
attention
manifestation
faith
tendency
contemplation
etc., from many previous lives, doing Maya’s –

Sangat
thoughts
remembering
Simran
practicing

of, has become so ingrained that materialistic consciousness itself has become our life style and in this Mayaci life we are –

born
living
wandering
carrying out deeds

facing consequences
dying
falling in the control of messengers of death
being born again.

*How can thy mind be contented by forgetting God? It cannot be pleased either. 
He, who, forsaking the Lord, attaches to another, abides in hell. 708* 

*Thou shalt be repeatedly born and die and born again. Thou shalt suffer much punishment on thy way to the distant land.*
The blind mortal knows not Him who made him, wherefore he shall suffer pain.

One greatly wanders in the love of riches. He does deeds as is the writs of his past action.

As many religious actions or reading religious scriptures, worshipping we perform to purify our mind – according to our own inclinations we end up even polluted many times than before.

In this way reading of scriptures and worshipping every day, our mental ‘debt balance’ is going in a loss.

Hence, when our attention goes to some lowly thought or object, we should immediately direct our mind’s attention to a higher and positive direction. But our mind passing through the polluted whirlpool of Maya has become extremely powerless, due to which it is extremely difficult to re-direct the mind’s tendency from low to the higher side.

This reverse procedure or spiritual change is a very long and very difficult ‘play’ which can be easily and quickly achieved in the ‘sustained Sangat’ or Sadh Sangat and desire for Service of Blessed/Beloved-Gurmukhs and Spiritually Enlightened Souls.

At a moment, O Nanak, God out of mercy, attaches man to His love, by association with the saints.

He, on whom the Exalted Lord showers mercy, obtains the Holy Company of saints. The more he frequents the saint’s congregation, the more the love for the Lord.

When we are unsuccessful in completing a task despite all our efforts, we then take the support or assistance of another power. In the same way when our mind is beyond our control, we need to have the protection or support of a powerful Divine aura, i.e., the Sadh Sangat.

In the Holy Company of saints, the mind goes not anywhere. In the Holy Company of saints, the mind attains stability.

Nanak seek the shelter of the saints, who have over-powered their mind.
The mind roams and rambles in many, many directions. It is only by meeting with the saints, that it is overpowered.  

The Gurmukhs by their loving devotion have refined the incorrigible mind. The mind is controlled by meeting the Sadh Sangat.  

That is why in Gurbani we are emphatically urged, repeatedly reminded to be in the Sadh Sangat or Sat Sangat –

Listen, O my friend, intimate and beloved. In the Holy Company of the saints thou shall be saved in a moment.

Millions of obstacles are removed in a moment, of him, who hears the Lord's gospel in the holy company of saints.

Win for thyself this invaluable gem life, by remembering God even for a moment in the Holy Company of Saints.

Supremely pure is the Holy Company of saints, meeting which the love for the Lord is embraced.

Nanak, joining the Holy Company of saints, the sinners become pure and by following the great True Guru they are emancipated.

Meeting with the saints' Holy Company remember thou the Lord's Name, so that your service may be fruitful.

Our earth has extreme 'gravity' due to which everything is being pulled towards the earth.

This gravity works up for many a miles around the earth. Beyond that there is limitless 'space' where there is no gravity. If anything reaches this space, it always stays there.

In this universe there are many planets and stars like our earth; around them also, like our earth there is varying degree of gravity. When something leaves space, and enters the surrounding area of another planet, then the gravity of that planet pulls it towards itself.

For example – scientists have researched that the 'planet moon' has its own 'gravity' and whatever things enter the moon's
atmosphere, it gets pulled towards the moon’s center.

Exactly in the same way our mind is automatically being pulled by the powerful Mayaci gravity towards ‘May’. Due to this reason, we unknowingly all our lives suffer in this Mayaci world, being ‘entangled and enmeshed’ are gulping while drowning.

Being entangled and enmeshed in the love of false occupations the whole world is perished.

Thinking and planning evil, he was destroyed. He who had created him also gave him the push.

To recognize and understand the Mayaci world’s gravity or pull and to come out of it institutional knowledge’s Divine light is needed, and we can only come out of its circle with the support of Sadh Sangat or Sat Sangat. Whenever our mind moves out of the Sadh Sangat, the Mayaci gravity overpowers us and we are gulping while drowning in the ocean of fire and grief.

Those who have exceedingly bad luck, yea ill luck in -drink not they of the saints’ feet. The burning fire of their cravings is stilled not, and they suffer punishment in the hands of the Righteous Judge.

That is why seekers have been heard saying that while they are in the environment of Sadh Sangat, their mind remains focused and their ‘attention’ is in Simran and Naam-Bani. But as soon as they move away from the Sadh Sangat, at once, unknowingly and automatically the mind is pulled towards Maya and we are deprived of the Divine underlying meaning of Naam-Bani, Simran.

In other words, with the motivation of the Sadh Sangat our ‘consciousness’ can soar and fly in the skies of Divine Love-Bliss of the Spiritual world.

As opposed to this, the moment we come out of the Spiritual Aura of Sadh Sangat, according to the baser habits and polluted tendencies of our subconscious, our ‘attention’ gets pulled again towards the Mayaci world.

For this reason, Gurbani strongly urges that the mind’s ‘attention’ should be diverted to Naam-Ban, Simran in Sat Sang or Sadh Sangat.
Attached with the Saints’ congregation, meditate thou on God, and the Lord Master shall go with thee.  

In the Holy Company of saints, man is absorbed in God’s love and takes to Lord’s meditation. 

The True congregation of the Guru is dear to God, as to the Guru’s mind, Lord God’s Name is sweet and pleasing. 

In the saints’ congregation, I contemplate on the Lord God’s Name. 

Meeting with the saints, contemplate on the Lord’s Name. 

Joining the Holy Company of saints, remember thou thy Lord with thy soul and body. 

In the Sadh Sangat practice the Guru’s teaching, meditate on God single mindedly. VBG 9/5

This ‘Mayaci-world’ or ‘Spiritual-world’ are not a separate country, territory, or planet, etc. It is the subtle stage or play of the ups and downs of mental awareness or state of mind, which only a rare Gurmukh knows and recognizes.

Rare are they who procure understanding by admonishing their soul, through the Guru. 62

The pious person distinguishes the counterfeit from the genuine. The pious person fixes his attention in the Creator-Lord. 942

Rare are those who develop their awareness and focus attention on the Guru’s teaching. Only he who recognizes the treasure and knows its worth. VBG 9/7

Sadh Sangats’ – protection incentive leadership help

taking, to direct the mind’s ‘attention’ or ‘consciousness’ towards the ‘spiritual-world’ is the seeker’s Divine duty.