

ECSTATIC SWAY OF ENSHRINED LOTUS
FEET, NAAM DIVINE

(CHARAN KAMAL KI MOUJ)



BY BHAI SAHIB BHAI RANDHIR SINGH

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ONE SUPREME BEING, VICTORY TO VAHEGURU

O' Kabir! I am spared of Heaven and Hell through Satguru's Grace. I am ever blissful with Ecstatic
Sway of lotus feet enshrined, naam divine, eternally. 120.
(Salok Kabir Ji Ang.1370)

**ECSTATIC SWAY OF ENSHRINED LOTUS FEET, NAAM DIVINE
(CHARAN KAMAL KI MOUJ)**

What is understood by Akal Purkh Guru's Feet?
How to contemplate upon the Lotus Feet?
How to enjoy the bliss of Lotus Feet?

Please read the book to find answer to above questions and many other related questions.

In commemoration of 300th Year Anniversary of Gur Gadi of Sahib Sri Guru Granth Sahib Ji

To every Sikh is issued the command. Recognize (Guru) Granth IS Guru

For all Sikhs

"Bani is Guru and Guru is Bani. Within Bani, the Ambrosial Nectar (God's Name) is contained."
(Ang.982)

- Recognize Sri Guru Granth Sahib Ji is living Guru.
- It is to seek only through Sri Guru Granth Sahib Ji.
- Complete Submission only to Sri Guru Granth Sahib Ji.
- Ever ready to uphold esteem of Sri Guru Granth Sahib Ji.
- Gurbani is the Light to illuminate the world.
- Gurbani is REALITY not philosophy.
- Sri Guru Granth Sahib Ji reveals the ONE in All and All in ONE.
- Sri Guru Granth Sahib Ji teaches us the way of perfect living, humility, tranquillity, peace, blessings, high moral standards and equality, etc.

"The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the Chaylaa, the disciple."
(Ang.943)

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Glossary of terms

Amrit - Panacea, Holy water prepared for Sikh Initiation Ceremony

Anhad - Unstruck celestial music heard by the accomplished spiritualists at the tenth door. Divine seat

Akal Purkh - All Pervading, Deathless, Supreme Lord

Brahman - Highest ranking of the four varnas, or social classes, in Hinduism

Brahm Gian - Divine knowledge with inner enlightenment

Charan Kamal - Devotional Divine Feet, experienced as Divine Ray at the navel by a devotee

Dasam Duar - Highest seat of Spirituality located in one's head. When accessed activates fount of Naam Amrit, Panacea of Divine Word

Gurbani - Sacred Script of Sri Guru Granth Sahib Ji, Revealed Divine Word through Gurus and Holy Saints

Gurmat - Divine Wisdom of Satguru, that lays down tenets and rules for Sikhs

Gurmat Giani - Sage, Sagacious person, well versed in Spiritual knowledge

Gurmukh - A Gursikh of high spiritual attainment and always remaining Guru oriented in thought, word and deed

Gursikh - Initiated Sikh with Amrit of Double edged sword

Havan - A **Havan** is a sacred purifying ritual in Hinduism that involves a fire ceremony

Kangha - Comb

Kachhera - A form of Boxer Shorts

Kakkars - Five Articles (K's) of Sikhism - Gifts of God

Kara - Pure Iron Bracelet

Kesh - Unshorn Hair

Keski - A small turban

Khande Di Pahul - Sikh Initiation Ceremony. Also know as Amrit Sanskar or Amrit Sanchar or the Amrit Ceremony

Kalyug, Satyug, Treta Yug and Duapar Yug - The four ages of the world, pertaining to different ruling deities

Manmukh - Mind oriented individual, engaged in selfish pursuit of worldliness

Manmat - Opposed to Gurmat, worldly waywardness

Mundan - The Mundan ceremony is a Hindu rite in which a child receives his/her first haircut

Naam or Gurmantar - Word Divine bestowed on initiated Gursikhs for recitation with each breath

Nigura - Uninitiated, non believer

Panthic - Related to Sikh Nation

Patth - Recitation of Gurbani

Sach khand - Divine abode at the Tenth Door, Dasam Duar

Sadhsang - Joining holy company

Sadh San gat - Assembly of Gursikhs in Presence of Sri Guru Granth Sahib Ji for singing Kirtan, listening to Gurbani and the explication

Sahaj - Tranquility, fourth stage of highest spirituality

Sangat - Congregation

Satsang - Assembly of Holy ones

Shaastars - Hindu holy scriptures

Shabad - Divine Word

Smaagani - Get together for religious celebration

Suanti - The purest rain drop, for which a rain bird yearns

Surt - Awareness

Vaar - Set of Verses on a single theme sung to the tune of ballads

Vedas, Purans and Simriti - Hindu holy scriptures

Yama - The angel of death

Preface

Bhai Sahib Bhai Randhir Singh Ji was visiting Dharamsala and Dalhousie in Kangara hills during August and September 1938. He was enjoying spiritual bliss in the undisturbed secluded environment of fine rainy weather at Dharamsala. This suited very well for him to undertake writing this book 'Charan Kamal Ki Mouj', while personally experiencing the ecstasy of Naam.

Earlier, S. Iqbal Singh B.A., B.T., Headmaster (now Principal) of village Boparai, District Ludhiana had contributed an article under the heading, 'What are the Feet of Guru?' in newspaper 'Gursewak' Amritsar dated February 17, 1937. This was in response to the query raised by Bhai Kirpal Singh, Village Sakrandi in Patiala State. S. Iqbal Singh had also invited someone to explicate further on the topic for greater general benefit. Bhai Sahib had felt the urge to give his response ever since. This was to materialize now at Dharamsala.

The special characteristic of this book lies in bringing out the ideal of CHARAN KAMAL & 'Charan Kamal Ki Mouj' with the Gurbani quotations that formed the actual experience of Bhai Sahib in great loving devotion. This forms a detailed and convincing explication that suits the need of our times to support spiritual ideals with real personal experience. Such is the outstanding feature of the book.

The spiritual vision of Akal Purkh as Divine Light is the real glancing along with bliss of Charan Kamal Simran & nourishment of the Lotus at navel. Explication of Gurbani, Gurmat Knowledge, invisible world. Vision of Akal Purkh. the discerning of soul being & Supreme Being, glory of Charan Kamal, the play of Lotus at navel & enlightenment of the interior being are fully discussed. The explicit description of 'Charan Kamal Ki Mouj' will effectively remove most of the doubts on this topic.

This is the first book on this topic, initiated by the newspaper article by S. Iqbal Singh. For easy comprehension, the subtopics have been dealt under separate headings. The book is divided into 3 parts. Part A deals with Charan Kamal, Part B with Eulogy of 'Charan Kamal Ki Mouj' through Naam Simran with suitable Gurbani quotes supported by personal experience and Part C gives the original article of S. Iqbal Singh with further explanation.

Just as the dedicated research and contemplation of Gurbani and Bhai Sahib's experience of Divine Love led to writing of this useful book, in similar spirit the first printing of the book has been undertaken with financial offering from S. Ranbir Singh B. Sc. (Hons.), B.T., Headmaster of Village Phoolanwal, District Ludhiana. The subsequent editions are printed through the Book Fund for Bhai Sahib's books. This is the third edition.

Nahar Singh Giani October 1957

About this edition

Newly sprouting, self proclaiming fake gurus and their cheating followers are engaged in a hot campaign of slurring Gurmat ideals. Among their topics is the topic of Charan Kamal. Lacking depth of spiritual essence, their thinking is limited to mere physical human body. Without the supernatural vision, the Kalyugi mammon worshippers, non believers, engrossed in selfishness, take to worship of the feet of their fake gurus. They call these feet Charan Kamal. Through their own practices, they attract and mislead common people into performing various undignified worships.

There is no known book, other than Bhai Sahib Bhai Randhir Singh's book, to explicate the Gurmat Essence about Charan Kamal. It is hoped that the Gursikhs will not only derive personal bliss and knowledge from this book, but spread this benefit among their friends and relatives, and other seekers.

This book has now been revised and improved in general format by Bhai Sahib Bhai Randhir Singh Trust for a better service to The Sangat.

Joginder Singh September 1994

A qualified opinion

By Dr. Darshan Singh

The most important question for beings like us is the understanding of what Reality is The Eternal Absolute Truth, the existence of which was perceptibly factually before the birth of universe, in the present state and even after towards infinity. The real knowledge about time and space of the universe and beyond it. What is the object of our life? How is it to be realized and where to find the proper guidance?

Here is help revealed through Gurbani (our present Guru), The written holy script by the founder of Sikh Faith, the Perfect Guru Nanak Dev Ji and his successors, as well as, saints and sages of his thinking. The Perfect Guru can be defined as one who has realized the Divine Truth himself and can further show the "Truthful Path" to be followed by rest of the humanity. The lessons from Sermons in the Gurbani of Sri Guru Granth Sahib Ji have, not only to be learned by studying, listening and accepting them, but imbibed deep into our Souls i.e. inner beings for cleansing our minds and enshrining them eternally. Our inner being is the Seat of Divine ORDER where rules and regulations are constituted for the guidance of our lives for the period we inhabit temporarily in the world.

The real comprehensive meaning of Lotus Feet (Charan Kamal) and The Divine pleasure enshrined in it, extensively used in Gurbani, has been confounding the minds of many intelligent thinkers of the Sikh community for a long time. The subject was therefore not studied in detail and depth by them.

Bh. Sahib Bh. Randhir Singh Ji with Almighty Vaheguru's benediction and his self conviction obtained his deep faith in the truthfulness of the Gurbani, was one of the few fortunate Rev. Sikhs who sincerely, diligently with religious devotion had treaded the above mentioned Holy Path. He with Divine intuition was not only able to cherish the real meaning of Lotus Feet, but also read deep into the poetic lines of Gurbani and thus enjoy the luminary spirit behind the words.

For expressing his feeling, he waited for the proper moment and environment which he ultimately found in the cool, peaceful surroundings of Dagshai in Shimla Hills (India). With his spiritual experience, the Divine knowledge and effort, he was able to relish the Wonderful vision of Supreme Being in his Inner being. This graceful merge of the two beings and the ecstasy he enjoyed is what he called as 'Charan Kamal Ki Mouj'.

Now to put it into words, his indescribable feelings and unlimited pleasure in the form of a book, he coined many ultra meaningful Punjabi words and sometimes compounding them beautifully to convey the rightful meaning as well as to uplift the souls of the readers to enjoy and cherish the 'Lotus Feet'. The extraordinary topic, I think, could have been dealt with a person of Bhai Sahib's stance only, who had actually experienced the glorious enjoyment of the 'Enshrined Lotus Feet' in his Inner being abode.

My respected brotherly Jaspinder Singh Ji, Retired Sqn. Leader with his enormous experience in English Translation from other Bhai Sahib's works, as well as, many other Punjabi authors' spiritual writings, along with his own deep faith in Gurmat took up this arduous work, conveying the real meanings without losing the sense and supernatural feelings created then by the author. For this

he worked diligently, honestly and with religious devotion to obtain the real objective for the readers, not only to understand but obtain blissful delight as intended by Bhai Sahib Ji. The importance of the work and the reward of satisfaction obtained will be judged by the interest shown by the English knowing world especially the Sikh Youth of the West. May Vaheguru bless Jaspinder Singh Ji with the same glory of Divine Spiritual elevation and more such vital service to humanity!

Dr. Darshan Singh,
Ex. Head of Agronomy Department,
P.A.U., Ludhiana, Panjab
May 5, 2006

Kanra M.5

I behold The Enchanting Face of The Immaculate Lord.
My persistent seeking has been blessed with The Precious Jewel, NAAM that has ended all my
worries. 1. Pause.
Enshrined are 'CHARAN KAMAL' in mind.
Disappears the evil of sorrows. 1.
My all, wealth, family and rule, are personified by my cherisher Lord Supreme.
I have derived the boon through Sadh Sangat,
O' Nanak of eternity freedom from death. 2. 13. 32.
(Kanra M.5 Ang.1304)

Saloks Bhagat Kabir Ji

O' Kabir! I am spared of heaven & hell through Satguru's Grace.
I remain ever blissful in the Ecstatic Sway of The Enshrined Lotus Feet. 120.
(Salok Kabir Ji Ang.1370)

O' Kabir! The Ecstatic Sway of The Lotus Feet is without a parallel & defies words.
The splendour is only to be experienced, to be believed. 121.
(Salok Kabir Ji Ang.1370)

O' Kabir! What use are mere words of the vision?
This will not satisfy anyone.
The Glorious Lord has no comparison.
I remain singing divine praise blissfully. 122.
(Salok Kabir Ji Ang.1370)

PART A

Chapter 1 - The form of Akal Purkh

The yearning devotees of NAAM, lovers of Naam Bliss & bee like thirsting for envisioning The Divine Being alone come to believe in enjoying the ecstatic bliss of Charan Kamal and its unsurpassed eulogy. How can the stone hearted, devoid of NAAM NECTAR persons have any such feeling? For them associating 'Charan' or Charan Kamal with Akal Purkh, Formless Being is no more than a vague idea, without any real substance. It takes deep study of Gurmat to form the real concept. Those who are defiant of the Akal Purkh Being, how can they entertain the thought of His 'Feet' (Charan), much less the associated Ecstatic Bliss? It is far too much for them to digest. This is supported by Gurbani quote.

*O' Kabir! The Ecstatic Sway of the Lotus Feet is without a parallel and defies words.
The splendour is only to be experienced to be believed. 121.
(Salok Kabir Ji Ang.1370)*

Truly The Glory is indescribable. Only 'seeing is believing'. It is given to the firm believers in Gurmat alone never to doubt Truth in Gurbani. They proceed like true faithful seekers to explore the Reality following the Gurmat in Gurbani, to access the experience of Glory of Charan Kamal. They are aware that it will take them the necessary spiritual devotion with hard and long practice in view of their personal limitations.

However the fickle minded persons, with their limited Knowledge, refuse to put faith in deep spiritual imperceptible reality. This is their misfortune. They shirk the path of discovery, to remain in contradiction and disbelief of The Divine Word, Gurbani. They have to be left out to their ill fate! On the other hand, the Righteous Gursikhs of Firm Faith, never doubt the Reality and Truth in Gurbani. They attribute their lack of actual experience to their own inadequate practice and devotion. The opponents of Gurmat and Spiritual development argue that how could Formless VAHEGURU have 'Feet'? This is an attribute only of 'Sargun' or a manifested form, according to them.

They believe VAHEGURU is not a Being. It is clearly pointed out at the very outset, that Akal Purkh, VAHEGURU is indeed 'Akal Moorat' Ever Existent Being in The Nirgun Saroop, transcending the mammon of three qualities. To deny this Truth is to deny the very Existence of Akal Purkh.

Thus Akal Purkh is very much a real being but it transcends the worldly forms. This is the fourth quality radiant being that is ever existent.

Chapter 2 - A view of Akal Purakh's feet

The vision of Divine Light Image of an imperceptible ray, through practice of NAAM devotion, within the being of Gurmukh devotees is the real enshrinement of the Lotus Divine Feet. NAAM practice according to Gurmat technique, with every breath, limitless practice, culminates into a wondrous Nectarian Light effulgence of priceless jewel with the inductive quality of Paaras Jewel that pervades all the pores of the being. Such is the all pervasiveness throughout the being, of this Effulgent Jewel, Nectarian Glorious Ray of amazing splendour, acuminated arrow, NAAM Gur Mantar, Enshrined Lotus Feet of Divine Light VAHEGURU! Says Gurbani;

*O' Nanak! Grasped within the heart is Charan Shabad of Satguru. 2. 7. 38.
(Dhanaasri M.5 Ang.680)*

Enshrinement of VAHEGURU's Lotus Feet within, is a firm clasp by the lovers of Divine Lotus Feet, the untiring devotees of Guru Nanak's House. Gur Shabad, NAAM GUR MANTAR, is the envisioned Nectarian imperceptible Divine Light within. The Gurbani describes this enshrinement representing VAHEGURU's Lotus Feet.

*"Satguru's Shabad is the Lighted Lamp."
(Bilaaval M.5 Ang.821)*

With the limitless NAAM devotion resulting in vision of Divine Light within, experienced is the first sight of wondrous Divine Lotus Feet in the interior of the being. This indeed amounts to a fore runner first glimpse of VAHEGURU in splendorous glory miracle! This is an indication of the approaching occasion of Divine Realization, envisioning VAHEGURU face to face. Says Gurbani;

*Enshrining Lotus Feet within,
Met is the Beloved Lord, envisioning Light Divine. 2. 17.
(Aasaa M.5 Ang.375)*

Those, who have not experienced within their beings the glow of Nectarian Light Ray. Divine Lotus Feet, within their being, have yet to go a long way in visioning and realizing Akal Purkh VAHEGURU. The uniqueness of deep Gurmat spiritual essence of Akal Purkh realization lies in the secret of Guru bestowed scientific perception. It is that the vision of the Transcendent Form of Akal Purkh in splendorous glory is experienced within the being itself and not externally. It is an experience of inner joy with the vision of resplendent Naam Jewel piercing the entire being to pervade in every pore in ecstatic bliss, all on its own as Divine Grace. However the enshrinement of the novel form Gurshabad, 'Charan Kamal', Divine Chant (Sant Mant) is a rare phenomenon, limited to highly evolved Gurmukh Saintly Sikhs engaged in utmost devotion to the exclusion of all other activity. Rare of the rarest is such a blessed beloved Gurmukh visioning Charan Kamal effulgence while keeping awake in devotion in the midst of exclusive cave of Sadh Sangat of the Guru & enjoying spiritual bliss day and night! Here is a Gurbani quote to illustrate this.

*Novel Charan Kamal is The Divine Chant!
The rare saint engages in its devotion.
O' Nanak such awakesness in Sadh Sangat while engrossed in Divine Awareness is an Act of
Exceptional Grace. 4. 1. 39.
(Aasaa M.5. Ang.380)*

The devotees sustained by NAAM nourishment during prolonged Naam Simran, enjoy the blissful spiritual sustenance. They hold on to Charan Kamal, the splendid NAAM in close embrace in their ecstasy. The devotees go on to experience the presence of Divine Light VAHEGURU in their being intertwined like warp and woof, remaining engrossed in Divine Sanctuary. They are indeed blessed with Protective Hand Divine. Says Gurbani;

*I have the support of Your Holy Feet, pervading my being like warp and woof.
I have taken shelter in Your Sanctuary,
O' Lord! Protect Nanak with Your Own Hand. 4. 3. 2.
(Gujri M.5 Ang.503)*

Thus NAAM Simran is remembering The Named Lord, VAHEGURU'S Charan Kamal. Gurshabad Simran thus leads to engrossment in the being of Akal Purkh, enjoying the bliss of Divine Sanctuary and His Presence. As the blissful Lord is Eternal Being and Inscrutable, the bestowed Divine Bliss, too, is eternal and inscrutable. Says Gurbani;

*Come to the sanctuary of the Eternal Indestructible and Inscrutable Lord.
Contemplating Charan Kamal in Mind, remain engrossed in One Supreme Being. 3. 28.
(Gujri M.5 Ang.501)*

Enjoying the Nectarian blissful elation of VAHEGURU'S Charan Kamal, the devotees are always in ecstatic sway of Charan Kamal, ever soaring to new heights.

The Lord ensures perpetual bliss of His devotees. This keeps the devotees ever abiding in Divine Will in complete engrossment, flourishing in Bliss. They attain status of Sahaj tranquillity and are honoured in the hereafter too! Says Gurbani;

*I am in the Sanctuary of the Caring Lord of the meek, satisfied with Divine Provisioning.
Imbued with love of Charan Kamal are Your devotees.
Says Nanak, it is for The Lord to protect their honour. 2. 22.
(Gujri M.5 Ang.500)*

The blessed Gurmukh devotees, even after Divine realization keep praying thus.

*You are The Benefactor of all beings O' Lord!
Come to enshrine my being. With enshrinement of Charan Kamal within, dispelled is all illusion.1
O' Lord! You are Present wherever I contemplate of You!
Bless me O' Universal Provider, that I may ever Praise You. 1. Pause.
May I remember You with every breath, ever yearning for You.
Nanak has the Support of the Creator Lord to exclusion of all other hope! 2.11.19.
(Gujri M.5 Ang.499)*

This is the way the Sikhs are taught to pray humbly.

O' Lord. Benefactor, VAHEGURU, You freely give to all beings. Grace me with the gift of life that I may remain engrossed in NAAM every moment, with Your blessed enshrinement within my heart.

The constant simran, without respite, is efficacious in producing Nectarian Effulgent Ray, miracle of Amrit flow as soft rain within. This is the real enshrinement of VAHEGURU'S Nectarian Charan

Kamal within the spiritual being. When the Nectarian Churning of Simran, brings about enshrinement of Alchemic Effulgent Charan Kamal, then what follows is.

*Reciting NAAM floods the brilliance of countless Suns that removes all darkness of doubt. 1. 3. 4.
(Jaitsari M.5 Ang.700)*

This is how all fogginess of ignorance and doubt is rid of. Even the so called worldly knowledge is all illusion. Enlightenment of Effulgent NAAM Jewel of unparalleled beauty outshines the brilliance of countless suns. Such is the glory of the enshrined Charan Kamal Enlightenment! This is the miracle wrought by NAAM Simran of unparalleled brilliance within the being.

What then is alchemic NAAM and the miracle of its Simran? This is The Charan Kamal light source. As and when the practice of NAAM attains the requisite simran awareness, the Lord of NAAM, Inscrutable VAHEGURU makes His appearance. That is how the forgoing quote depicts. O' Lord! You are Present wherever I contemplate You!' This appearance brooks no delay at all and is instantaneous. O' Supreme Being, provider for the entire universe! May I be blessed with the boon that I remain in praise of the alchemic glorious NAAM simran with every breath. This may become my sole divine sustenance. The devotees of Guru Nanak's House put all their faith on divine support and grace. They have forsaken for good all other hope of duality.

Such is the Glory of NAAM simran practice that it ferries the devotees across the horrid worldly ocean. They are spared of the transmigration, repeated cycles of birth and death in countless species of life and the punishing Yamas. The human life is not wasted away when one sits in Gurbani Kirtan environment in devotion. It is the glory of Singing Pure Gurbani Kirtan, Akhand Kirtan that protects the devotee and all his lineage from the worldliness and helps to cross the horrid ocean. The breath by breath recitation of VAHEGURU NAAM imbeds Charan Kamal within the heart. This Divine Support is thus firmly established and keeps the devotee enchanted in Divine Love. This is depicted in the Gurbani quote.

Reciting Word Divine, the devotee is ferried across.

With Grace of Protector Lord of the meek, he is spared of the repeated births. 1. Pause.

In Holy Company, Singing Divine Praise, the precious human life is fulfilled.

The devotion not only helps the devotee through malicious wilderness, but also helps all his generations to be ferried across. 1.

Reciting Naam with every breath,

Charan Kamal comes to abide within the heart.

Nanak has grasped the support of Lord of the Universe with steadfast Love. 2. 4. 30.

(Devchandhari M.5 Ang.534)

Blessed! Blessed! Blessed are Charan Kamal! Charan Kamal that abide within the heart! This Nectarian Fragrant Ray brings forth effulgence and real vision of VAHEGURU in full effulgent glory climax! Such a feasibility brings the high hope to other devotees enshrining the fragrance of CHARAN KAMAL and they remain ecstatic. Says Gurbani;

Charan Kamal are enshrined in the heart.

I am sacrifice unto Your Visage O' Lord! 3. 5.

(Vadhans M.5 Ang.563)

The blooming of enlightenment within of Nectarian Ray Fragrant Charan Kamal itself is enough to keep the devotees enchanted. To cope up with Full Enlightenment of Divine Glory is extremely ecstatic. With the appearance of Glorious Charan Kamal within and its fragrance brings ecstasy to the devotees to lose themselves in more and more NAAM recitation, day and night. Such is their state of Blissful Sway of Charan Kamal! The more the devotees engage in NAAM devotion, the more and more is their imbibing of the Highest Nectar, Amrit with its Ecstatic taste and greater is the sway of unique spiritual heights of Charan Kamal. Says Gurbani;

Beautiful become the day and night in NAAM Simran.

The love enchantment with Charan Kamal vanish all sins.

With clear vision of Spiritual Path, there is no more suffering, hunger or poverty.

Obtained is the mind's wish in the company of the Holy and Bliss of NAAM.

The visage of VAHEGURU has fulfilled the ultimate desire and all the ancestry is redeemed.

It is all Bliss day and night, while contemplating NAAM Divine, O' Nanak! 4. 6. 9.

(Aasaa M.5 Ang.459)

It is NAAM Simran that makes day and night and every moment auspicious and beautiful besides fulfilling the Divine Purpose. The blissful spiritual sway with Naam Simran makes it so!

Auspicious is the Love drenched night and beautiful is such a day O' Lord!

(Bilaaval M.1 Ang.844)

The eyes become love yearning and drunk with Amrit. The inner Lotus glows in nourishment with Amrit Effulgence. Charan Kamal further enhances the inner ecstatic nourishment. The inner display of LOVE with Charan Kamal in complete enchantment is the wonderment wrought by the spiritual Play. The beloved Supreme Being, most glorious with His enchanting presence within as the life sustainer Lord, Universal Provider and Merciful removes all sins of the past ages, ushering immaculacy of spirit. There is a clear vision of the Spiritual High Way. The sufferings, all hungers and helplessness simply disappear!

Dwelling in Sat Sangat in the environment of NAAM Hue, this spiritual experience comes on its own, 'SAHAJ'. Beloved VAHEGURU is realized, visioning Him face to face, fulfilled is the age old keen desire. Thus the satisfied devotee, blessed with ecstatic sway of Charan Kamal also gets his entire ancestry redeemed. The love drunk devotee, enchanted with divine sight, remains engrossed in blissful NAAM simran day in and night. Such beloved ones of the all pervading Lord are ever awake in awareness of NAAM simran, contemplating Charan Kamal. They keep beseeching that O' VAHEGURU; do not forsake me even for a moment." Here is the Gurbani quote.

Beloved of the ALL Pervasive Lord are ever wide awake, in awareness of NAAM simran.

Engrossed in contemplation of Charan Kamal, they beseech the Lord, VAHEGURU, never to forsake them even for a moment. 1 (Aasaa Chhant M.5 Ang.459)

Contemplation of Gurmat NAAM or Charan Kamal and simran by reciting NAAM or Charan Kamal is one and the same spiritual activity. Says Gurbani;

Walking, sitting, sleeping or awake, keep contemplating Guru Mantar in mind.

Seek sanctuary of 'CHARAN' in Holy Company.

Thus you shall ferry across the horrid worldly ocean. 1.

(Maru M.5 Ang.1006)

Contemplate every moment of the Creator Lord.

His contemplation shall cover up all your evil doings.

Enshrine CHARAN KAMAL within the mind and thus redeem your being from the poisonous worldly wilderness.

(Maru M.5 Ang.1004)

In normal walking around, standing or sitting, sleeping or being awake, all the time irrespective of the activity, the contemplation of Gur Mantar, VAHEGURU, in mind remains constant. This is indeed the enshrinement of Charan Kamal within the being. The Nectarian Effulgent Image in mind is the contemplation of Charan Kamal and yoking of Shabad with awareness in practice.

This contemplation of Effulgent Proliferation ushers in blissfully imbibing Amrit within. This way of imbibing Amrit through contemplation of Charan Kamal MAL is the simran of Nectarian Effulgent NAAM. The Same Creator Lord, through constant contemplation dispels all doubts and demerits. The same contemplation in mind of Charan Kamal redeems from the poisonous worldly wilderness. Without becoming a profound devotee of Charan Kamal, one remains unaware of the worldly poisonous wilderness. On the contrary.

"Bitter is the Amrit and sweet is the poison."

(Raamkali M.5 Ang.892)

goes to form the belief of a non believer. Further on.

"The poison imbibes a fool, while he shuns Amrit Naam as bitter. 3. 82."

(Gouri M.5 Ang.180)

The devotees of Charan Kamal, in their bee like pursuit of the ecstatic nectarian sway, entertain no other thought. Their life is dedicated to enchanting addiction to Amrit of Charan Kamal in constant contemplation. They never lose sight of VAHEGURU even for a moment. The ever abiding Lord! The following quote pictures such a state.

Never is The Lord forgotten in mind.

Profound is His Sweet Lore yearning, abandoning all other poison. Pause.

How can a fish and a rain bird forsake water, their life substance? Singing Divine Praise has become a habitual practice. I.

A deer irresistibly attracted by the enchanting music gets pierced with a sharp arrow.

O' Nanak! Divine Nectarian Charan Kamal are similarly tied with mind in a knot. 2. I. 9.

(Kedara M.5 Ang.1121)

The devotees so tied up in a knot with Nectarian Charan Kamal are instinctively one with Charan Kamal. They always contemplate of VAHEGURU without let up. Such is the knot of togetherness! Their yearning for visioning VAHEGURU is limitless. The strength of their LOVE bestows wondrous nectarian bliss that steadies the mind to unshakeable faith and all evil desires are burnt away to ashes. Just as rain bird does not survive without the special rain drop (Suanti), fish out of water dies quickly and a deer is irresistibly attracted by the music, losing all awareness, as if he is pierced with sharp arrows. Similarly the heart of the devotee pierced by the love of Nectarian Charan Kamal is tied up in oneness. This LOVE is akin to the love of the moon bird for the moon. The ecstatic sway in contemplation of Charan Kamal is perpetual. In his spiritual state of high stability, enjoying bliss, he cries out.

Beholding Your sight, I survive.

I am a sacrifice unto the Blessed Charan Kamal! 1. Pause. 31.

(Suhi M.5 Ang.743)

As more and more sway in ecstasy engrosses the devotee, more and more he gives himself in sacrificing devotion to Charan Kamal. His prayer in enchantment goes like this.

May I never lose You from the mind, even momentarily.

Nanak begs this boon O' Lord! 4. 25. 31.

(Suhi M.5, Ang 743)

Such a boon is sought by the begging devotees of Benevolent Guru Nanak's House as the highest culminating boon! O' Lord, "VAHEGURU", May Your Sweetest Charan Kamal never go out of my mind! May this Ecstatic Sway be always maintained! Their minds remain flourished and fulfilled in prayer thus. In their ecstasy they glow with love of Charan Kamal. Says Gurbani;

In Divine Sanctuary blessed with Presence of the Lord,

my mind is dyed in the Hue of Divine Love! 8. 3.

(Maru M.5. Ang.1018)

Thus glowing with Divine Love, they hold on to Charan Kamal in their mind always! And why not? This is their very life sustenance. Says Gurbani;

Charan Kamal abiding in mind, is the very sustenance of life. 3. 138.

(Aasaa M.5 Ang.405)

At this spiritual state, the Simran becomes the very life breath. NAAM simran or simran of Charan Kamal is very blissful, beyond words to describe. The breathing in and breathing out is the NAAM Simran practice that sounds like a battle with doubled edged swords. Such is the churning, Simran Nectarian Life Sustenance that sustains devotees. This in a way is the Amrit imbibing through washing VAHEGURU's Feet.

I am sustained by constant Divine Simran, drinking the Amrit of Charan Kamal wash. 1. 17.

(Suhi M.5 Ang.740)

This is an attempt to capture the image. It is impossible to describe the reality of this state. The breath drawn in of Amrit NAAM that comes to stay at navel, acts like a Amrit effulgent wondrous syringe that gets pumped up with the out going breath as a spray of NAAM Amrit. Practice in this engrossment of a devotee is Simran of NAAM churning and washing of VAHEGURU's Charan Kamal and imbibing this Amrit sustenance! More a devotee drinks this NAAM Amrit, more and more he obtains the supply of Amrit, drinking greedily of this! Amrit of NAAM Practice is the drawing in and out of breath and thus NAAM churning. The flutter of breath is thus washing the feet of abiding VAHEGURU and imbibing the same. This is also fanning the Charan Kamal within.

"I fan Your Holy Feet with the fanning NAAM Practice."

(Aasaa M.5 Ang.394)

This is the hidden spiritual implication of the quote. Thus the practitioners of NAAM Amrit with the practice of breath churning indeed wash the nectarian feet of VAHEGURU and imbibe the Amrit.

At the same time the blissful go on to fan the divine feet. Simran is therefore a service of the divine feet too. Not only imbibing NAAM Amrit but also getting enchanted with Charan Kamal. This is the unique love that binds devotee to Charan Kamal with eternal love string, like getting hold of the gown of the beloved Lord Husband in eternal union!

Chapter 3 - Achievement through contemplation of Naam and Charan Kamal

*Contemplating Charan Kamal is crossed the worldly ocean and one is ferried across the horrid ocean. Nanak has taken refuge in Almighty Supreme Being, the Limitless Lord! 2.
(Suhī M.5 Chhant Ang.784)*

*Contemplate of Charan Kamal in mind.
Nanak lives by envisioning their Glory. 4. 88. 157.
(Gouri M.5 Ang.197)*

*O' Mind! Recite NAAM Divine.
Thus enjoy the desired fruit and end all your sorrows and afflictions. Pause. 87.
(Sri Raag M.5 Ang.84)*

*The True Divine Love has rendered immaculacy of mind and body.
Contemplation of Divine Feet includes the merit of all devotion and penance. 3. 87.
(Sri Raag M.5. Ang.84)*

*Enshrined Divine Charan Kamal is the support for a devotee.
All day and night his only pursuit is NAAM devotion. 4. 36. 43.
(Majh M.5 Ang.107)*

*Enshrine Charan Kamal within the heart.
Thus O' Nanak! Redeem your precious human life. 4. 51. 120.
(Gouri M.5 Ang.190)*

*All calamities disappear, contemplating NAAM Divine.
Enshrine Charan Kamal within the mind. 1.
Recite NAAM Divine Countlessly, all the time.
Drink thus Amrit of The Beloved Lord. 1. Pause.
Enjoy The Supreme bliss of Sahaj tranquillity.
Live in ecstatic bliss, in contemplation of NAAM. 2. 144.
(Gouri M.5 Ang.194)*

*Contemplate of Supreme Lord's Charan Kamal.
Divine Remembrance has vanished all my worries. 2. 119.
(Gouri M.5 Ang.189)*

*I am devoted in LOVE to Charan Kamal
No other interest delights my mind. 3.
Ever engaged I remain in Simran of The Lord!
O' Omniscient Lord! Grace me with Your Vision. 4. 82. 151.
(Gouri M.5 Ang.196)*

*Contemplating the Lord all afflictions are banished.
I now remain in tranquil bliss of Sahaj spirituality. 1.
Devotees of the Divine live in Divine Faith.
With NAAM Simran all fears are gone! 1. Pause.*

*Mercifully the Lord has freed me of all ties.
He has graced me with The Shelter of His Charan Kamal. 3. 142.
(Gouri M.5 Ang.194)*

*The devotees addicted to NAAM Amrit,
they are strung in loving devotion to Charan Kamal. 1. Pause.
All other enjoyments appear meaningless.
Devoid of NAAM, all worldliness is useless. 1. 94. 163.
(Gouri M.5 Ang.198)*

There are many quotes of this type that bring out similarity of NAAM simran and devotion to Charan Kamal. Limitless NAAM devotion leading to effulgence of NAAM, through highly devotional bliss of breath by breath simran is same as devotion to the alchemic Charan Kamal and thereby alchemy of divine light bringing in effulgent jewel Charan Kamal to abide within the being of the devotee. This inner vision blesses the devotee with divine grace. Says Gurbani;

*"Charan Kamal enshrinement within bestows ecstatic vision. 6."
(Gouri Thiti M.5. Ang.298)*

Thus enshrinement of Charan Kamal within bestows the sight of closely abiding Beloved Lord. The earliest appearance within of the effulgent ray is indeed the vision of Charan Kamal. At this stage there is more of the alchemic process for vigorous NAAM churning breath by breath of NAAM effulgence. More the churning of NAAM, greater is the spread of effulgence of the initial effulgent ray. The entire being within glows with this effulgence. Further on this brilliance crosses into the entire Universe. Originating from the navel within, the divine effulgence enlightens the spatial regions as also all the terrestrial regions. Now with this limitless spread of divine light, the devotee, beloved Gurmukh envisions the glorious vision of VAHEGURU face to face and remains in untold ecstasy. With his enlightened being, he reflects the divine glory. Such is the glow of NAAM simran! It is impossible to bear the sight of such a Gurmukh.

Seeing the glory of Charan Kamal, the devotees keep bowing and praying, and remain absorbed in simran of Charan Kamal. This loving engrossment, simran of Charan Kamal of devotees, visioning enchantment is maintained even on reaching Karam Khand facing Sach Khand. This is where many devotees keep saluting Charan Kamal.

*Countless devotees keep saluting always and contemplate of Charan Kamal in mind. 5. 18.
(Gouri Sukhmani M.5 Ang.287)*

*There abide devotees of many worlds.
They remain blissful, enshrining True Lord in mind. 37.
(Jap Ji Sahib, Ang.7)*

Even in this world the devotees, through their perpetual devotional Simran, enjoy the same ecstatic bliss of the Sway of Charan Kamal.

*Enjoyed is the Bliss with ceaseless Simran,
Charan Kamal are bestowed in mind with Guru's Grace. 1.
Guru is The Cherisher of the World, Supreme Being.
Contemplating Him, my mind is at peace. Pause.*

*I remain in contemplation of Guru's NAAM always.
Thus all my responsibilities are fulfilled. 2.
My mind is blissful with The Sight.
Disappear all the affliction of past ages. 3.
Says Nanak, all fear has vanished.
The Lord has saved by Himself the honour of His devotee. 4. 112.
(Gouri M.5 Ang.202)*

A devotee engaged in NAAM simran practice attains the ultimate spiritual bliss, associated with enshrinement of VAHEGURU's Charan Kamal in his mind. The unique Gurmat Simran bestows, through awareness, enshrinement in mind of the effulgent ray Charan Kamal experience. This is efficacious in bringing about the vision of all powerful, supreme being; Guru. The mind of the devotee, contemplating Charan Kamal feels self assured that the sight of the Lord of Charan Kamal too will follow shortly after enshrinement of Charan Kamal. Thus with the unshakeable faith, he continues NAAM practice with double the eagerness day and night. All his desires find natural fulfilment. The chief desire of course of a NAAM devotee is the realization of His beloved Lord, VAHEGURU. However the glory of NAAM satisfies all other desires too. Ultimately when sight of the beloved Lord is bestowed at the auspicious time, then and then alone.

*With Sight Divine mind becomes blissfully cool.
All afflictions of the past ages are gone. 3. 112.
(Gouri M.5 Ang.202)*

Such is the Glory of Charan Kamal simran. Here is another affirmation of this in Gurbani;

*Continuous Simran destroys all maladies.
Contemplation of Divine 'CHARAN' bestows enjoyment of all comforts. 6.
All Powerful Lord is ever youthful with new vigour.
He is protective companion everywhere in and out. 7.
Says Nanak, with realization of NAAM Simran, all inclusive,
spirituality is bestowed on a devotee 8. 11.
(Gouri M.5 Ang.240)*

The alchemy of NAAM simran and contemplation of Glorious Charan Kamal removes all maladies and all the choicest comforts are enjoyed by the devotee. The greatest blessing is the very sight of ever youthful and glorious being, beloved Lord VAHEGURU in full glory. He comes to protect His devotee in and out everywhere and engages in frolic some games. Such is the blessing of the high devotional simran state. Thus simran is the family, wealth, possessions in fact everything for a True devotee, that is bestowed by divine grace. There is nothing to surpass this or even equal it. Naam simran is the same as contemplation of Charan Kamal, the Highest Glory:

*Protects from the hellish stay in a mother's womb and ferries across the horrid ocean.
The contemplation of Charan Kamal in mind removes fear of Yama. 2. 139.
(Gouri Purbi M.5 Ang.210)*

Thus glory of NAAM simran, contemplating Charan Kamal in mind bestows the alchemic divine power that protects against births of transmigration and its hellish suffering. The devotee is redeemed from worldliness and its horror and banishes fear of Yamas.

Chapter 4 - Upright blooming of the navel lotus

NAAM Simran or contemplation of Charan Kamal in mind brings forth a wondrous blooming within! Says Gurbani;

*My contemplating of Charan Kamal up turns the overturned Kamal with flourishment.
O' Nanak! Appears then the Cherisher Lord on His Own, reciting Gur Mantar. 1. 22.
(Gouri Baavan Akhri M.5 Ang.254)*

Gur Mantar Simran produces the mystic fruit, with Glory of NAAM that the devotee takes the first step of the spiritual ladder; firm faith. At this out set, the devotee comes to believe in similarity of NAAM simran and contemplation of Charan Kamal. The alchemy of simran is responsible for flourishment of the over turned lotus within, as the wondrous event. Breath by breath simran, nectarian recitation, fluttering breath nectar not only upturns the over turned NAAM lotus but also opens it up in bloom, emitting nectarian glow, NAAM effulgent ray. Such is the nourishment of 'over turned lotus', the miracle of NAAM nectarian effulgence that brings glow within. Yet another quote says.

*Kundalni vein straightens up in Satsangat,
ushering Supreme Bliss of Guru's Word in enchantment. 5.
(Bhatt Gayand; Swaiye M.5 Ang.1402)*

Not only the flutter of nectarian breath, NAAM simran fanning straightens up over turned NAAM lotus and opens it up in bloom, but it also blesses the flourished lotus with nectarian effulgence like a lighted electric bulb. While the bellows used by goldsmiths and blacksmiths provides only a blow of air, there is no igniting. For ignition, some spark has to be provided initially, to burn the coals. Fanning is to aid, hasten up and increase the burning process, to increase the heat. However the fanning in the case of breath by breath Simran is bestowed with Alchemy of NAAM effulgence. In contact with alchemic NAAM spark and fanning simran technique, go to not only upright the overturned Lotus in bloom, but also enlightens the closet of navel lotus. Following the miracle of lotus bloom, the devotee engaged in NAAM simran is further graced with 'appearance on his own of the cherisher Lord'. The beloved Lord, VAHEGURU makes his appearance in full glory! Such is the climax! This is the display of the mantar of Guru Nanak's House, Gurmat NAAM's alchemic nectarian simran glory.

Chapter 5 - Bliss of Charan Kamal through Kirtan

The Gurmukh devotees in ecstatic love with Charan Kamal of the cherisher Lord, dyed in glorious spiritual hue, acquire immaculacy of mind. They are immune to the duality of worldliness of 'Rajo', 'Tamo' and 'Sato'. They are spared of the slumber, resulting from the vicious foods. Such Gurmukhs with a purity surpassing even saffron and imbued with divine love, intertwined with Charan Kamal in mind, remain ever awake. Their engrossment is in awareness of singing divine praise, Har Kirtan, a worthy noble pursuit. They are blissful in the ecstatic sway of Charan Kamal enchantment all the time. Thus they keep singing divine praise in great eagerness, ever more! This enhances their spiritual glow of devotion to Charan Kamal and they are blessed with glimpses of divine sight. Such unparalleled, unique repast sustains the Gurmukhs through all night and day Kirtan, without any laxity. Where is the scope for laxation of tiredness or monotony, when imbued with glory of Charan Kamal? Says Gurbani;

*Imbued with Divine Love of Charan Kamal, the mind becomes immaculate with Guru's Grace!
Thus I remain ever awake in awareness of Har Kirtan. 1. Pause.
(Gouri Thiti Kabir Ji Ang.343)*

The ALL EFFICACIOUS, Satguru graces the Gurmukhs with the feast of Kirtan and they remain enchanted with blissful sway of Charan Kamal ecstasy, soaring in spirit. They keep glancing the enshrined Charan Kamal in great detail and amazement. With their breath by breath simran, nectarian effulgent breath, they keep fanning the most charming and nectarian divine Charan Kamal in great devotion. What a wondrous divine service this is!

*With the grace of all efficacious Satguru,
O' devotee, remain in service of Charan Kamal within. 3. 37.
(Aasaa M.5 Ang.379)*

The humble effort to explicate the above quote is made herein. The Gurmukhs blessed with incomprehensible and limitless Supreme Being's Charan Kamal enshrinement within, nay their very entrenchment in mind, are never found wanting. They are blessed with abundance of everything. Their stocks are ever full! Another quote reaffirms this.

*Never is there a dearth, with stocks all full.
This is the Glory of Divine Charan Kamal abiding within. 2. 63.
(Bilaaval M.5 Ang.817)*

Gurmukhs are blessed with Divine Sanctuary of Charan Kamal by the grace of the Supreme Being, the Creator Lord! There they abide in bliss and glory. Yet another quote says.

*The Supreme Being, Himself, has blessed the Gurmukh devotee with the Support of Charan Kamal.
The devotee has to come to The Divine Sanctuary of Great Glory. 1. 67.
(Bilaaval M.5 Ang.817)*

Chapter 6 - Elating rainbow bliss of the ecstatic sway of Charan Kamal

The glory of Charan Kamal is depicted in a wondrous elating bliss. Says Gurbani;

*The mind imbued with Charan Kamal is blessed with protection against burning sorrows. 2. 1. 55.
(Dhanaasri M.5 Ang.684)*

The devotee, with imbued mind in the ecstatic sway of Charan Kamal, suffers no more pangs of burning sorrow. The ecstatic lovers of Charan Kamal are always in enchantment. They remain ever intoxicated with nectarian Charan Kamal. They are above the worldly trifling of sorrows and afflictions in their engrossment in divine bliss. Says Gurbani;

*The devotee depends upon the only capital of Charan Kamal. O' Nanak! Supreme Being is my power, pride and court after merging identity in humble surrender. 4. 2. 20.
(Dhanaasri M.5 Ang.675-76)*

Gurmukh devotees depend only upon the Support of Charan Kamal. This is their only wealth as also power and pride! Thus Charan Kamal is their court and sanctuary. Here is another quote;

*Charan Kamal is the only capital and dependence of a devotee, bestowing countless blessings and repose. I remain in contemplation of The Cherisher Lord at all times, Says Nanak, always sacrifice unto Him. 2. 17. 48.
(Dhanaasri M.5 Ang.682)*

Charan Kamal provide divine sanctuary and all wealth to the devotee, with countless pleasures and repose in the ecstatic sway. This is a total engrossment in Charan Kamal, enjoying bliss of real Divine devotion. The enchantment with NAAM Simran becomes manifold blooming. The only desire of the devotee is VAHEGURU Simran all the time in complete dedication.

The benedictory sight of Charan Kamal and the glory of the ecstatic sway is so great that the blessed devotee remains ever enchanted in the bliss of Amrit tank. Coming out of such a bliss is the virtual death. His delight lies in blissful utterance of WAH, WAH! The utterance becomes increasingly ecstatic in a never ending cycle of divine praise and the consequent ecstasy! This utterance of divine praise becomes the very life support that is indispensable even for a moment. How propitious is this engrossment of the highly fortunate Gurmukh devotee! On the contrary, how unfortunate is the non believer, who forsakes beloved VAHEGURU and the divine bliss! Says Gurbani in affirmation of the above;

*The one forsaking Benevolent Lord, ties toner of the life breath, is truly accursed.
The dedicated love of Charan Kamal
Is like immersion in the enchanting Amrit Ocean. 1. 17.48.
(Dhanaasri M.5 Ang.682)*

The devotee imbued with Nectarian Sway of Charan Kamal keeps awake in awareness of NAAM devotion, in full alertness. The slumber of laziness in body and mind are banished due to piercing love engrossment with most beloved VAHEGURU. The powerful attraction of effulgent sight and divine ray is seen as piercing all the beings in common string, visioning the same divine light everywhere. This is the super natural vision of the blessed devotee through glory of Charan Kamal,

and constant ingressing of NAAM Amrit, that surpasses all other worldly tastes. The Gurmukhs of Guru Nanak's House thus renounce all worldly tastes of food, drink, music and attachments. Wonderful! How apt is the Gurbani.

*Your devotee, O' Lord, remains awake in loving awareness of NAAM Divine.
All lethargy withers away from the body white mind is enchanted with Beloved Lord. Pause.
Says Nanak, imbibing NAAM AMRIT all the worldly attractions are renounced.
It is only The Creator Lord that is envisioned as stringing all the beings together. 2. 16. 47.
(Dhanaasri M.5 Ang.682)*

All this is bestowed with the Alchemic Power and Glory of NAAM simran, including Charan Kamal enshrinement. Thus simran is all inclusive of all achievements, spiritual goals. Gurmukh being is taught in Gurmat to seek only selflessness and desirelessness, to devote only to Gurmantar, Gurmat NAAM simran all the time. He begs from the Creator Lord only the boon of simran. The rest all comes as the appendage to this solitary boon! However the most cherished objective of lovelorn devotees of simran is the spiritual experience of the ecstatic sway of enshrined Charan Kamal, the climax of NAAM simran. This teaching to such Gurmukh devotees is given in the following Gurbani.

*I beg a boon from The All Prevalent Lord.
May I devote to NAAM Simran, to fulfil all my goals. 1. Pause.
Also, may The Divine Feet come to abide within and I remain in Holy Saintly Company.
(Dhanaasri M.5 Ang.682)*

The Alchemy of NAAM simran is efficacious in the enshrinement of divine Charan Kamal, ushering nectarian Amrit ingressing with each breath. The Amrit font of Amrit NAAM consequent to ceaseless Simran ensures the appearance of Charan Kamal. Says Gurbani;

*The devotees under the protection of Satguru, suffer no obstacle.
Enshrining Charan Kamal within, they taste the Nectarian Amrit. 3. 25.
(Sorath M.5 Ang.616)*

*The mind devoted to Charan Kamal comes to be satiated fully.
Those devoid of the precious virtue suffer unquenchable thirst always. 1.
The devotees engaged in NAAM simran are ever blissful and free from maladies. Pause. 15.
(Sorath M.5 Ang.612-13)*

Thus NAAM simran bestows sound health and bliss, free of all maladies. At this spiritual stage, nectarian effulgent Charan Kamal come to abide within. The devotees engrossed in bliss of Charan Kamal all the time, get fully satiated. There is no more hunger. They draw their sustenance from their total engrossment in Charan Kamal. The unfortunate ones, devoid of the precious VAHEGURU NAAM within, can never be satiated. They are ever thirsting with desire. The ceaseless simran of VAHEGURU NAAM and consequent enshrining of Charan Kamal is drawing Amrit sustenance with every breath. Says Gurbani;

*Ceaseless simran and thereby enshrining of Charan Kamal within becomes blissful.
Slave Nanak has come to the Sanctuary of the All Powerful Lord, surpassed by none. 2. 12. 98.
(Bilaaval M.5 Ang.824)*

The ceaseless NAAM simran, NAAM flourishes within and there appears effulgent CHARAN KAMAL. The devotee at this spirituality, engrossed in nectarian simran, crosses the horrid worldly wilderness in serene bliss. The divine Charan Kamal ferry the devotee across the worldly ocean like a ship. Says Gurbani;

*In constant Remembrance of the Lord, the worldly wilderness is crossed with ease.
Embarking the ship, Feet Divine, the worldly ocean is crossed. 2. 14. 100.
(Bilaaval M.5 Ang.824)*

The tongue imbued with nectarian NAAM, bestows Charan Kamal treasure, like the working of wondrous volcanic mine. Says Gurbani;

*The tongue is imbued with alchemic sectarian NAAM.
This Effulgent current hue of Divine Love causes the appearance of divine Charan Kamal, the profound divine wealth! Pause. 43.
(Dhanaasri M.5 Ang.681)*

Gurmat NAAM is alchemic. Its contact with the tongue during NAAM recitation induces the alchemy of nectarian effulgent current hue. This process is efficacious in enshrinement within the being of divine lotus feet in their glory. Thus the tongue becomes the source of bestowed Charan Kamal, verily the divine treasure. This is natural corollary after ceaseless NAAM recitation. It is the experience that yields.

*With ceaseless Simran of NAAM of the Lord, blissfully cool become the body, mind and the interior of the being. 1. 43.
(Dhanaasri M.5 Ang.681)*

The first omen after proliferation of NAAM devotion is the experience of cool bliss in body, mind, interior and the soul being that is unique without a parallel. Words fail to express this blessedness.

The NAAM simran 'magic' with alchemic super natural perception bestows limitless bliss in the devotee, pictured in Bhai Gurdas Ji's Kabits.

A. The devotion to Charan Kamal flourishes the inner Lotus of a Gurmukh. Envisioning Divine bestows sameness, to dispel any sense of discrimination among beings. The awareness engrossed in Anhad Shabad, the devotee's high spirituality ushers ecstatic Bliss and access to Dasam Dwar. Body consciousness is lost while enjoying Divine Love, in extreme wonderment. The Glory of the Gurmukh face to face with Guru is Ecstatic Bliss that is beyond description. 33.

B. Engrossed in enjoyment of the dust of Charan Kamal, the devotee remains in Self Abode in Sahaj meditation. Engrossed in enjoyment of the dust of Charan Kamal Gurmat is enshrined in mind and The Glorious Divine effulgence lights up within. Engrossed in enjoyment of the dust of Charan Kamal, the devotee imbibes NAAM Amrit, Precious Commodity, and thus all evil thinking is banished. Engrossed in enjoyment of the dust of Charan Kamal, the devotee becomes a rare renouncer of worldliness while abiding in the world. 68.

C. Imperceptible is the glory of Charan Kamal devotee bows in all humility and extreme wonderment. Charan Kamal are extremely delicate and extremely cool. Their fragrance is unparalleled. The rare Gurmukh devotee, who has contemplated of Charan Kamal in divine

presence, in ceaseless devotion, comes to enjoy extremely delicate and extremely ecstatic NAAM Amrit that is inaccessible. Unmatched in beauty are the Charan Kamal mind fails in the desire to express the inexpressible Ecstatic Glory. 80.

D. Engrossed in the enjoyment of the dust of Charan Kamal, the devotee remains enclosed in the blissful confinement of SAHAJ meditation. Shunning duality, to remain in the sanctuary of One Supreme Being, the Gurmukh is saved from the horrid waves of worldliness of hopes and desires. The Gurmukh devotee exercises self control over avoidance of the prohibited sights and hearing prohibited words and devotes only to Gurmat principle of Divine Love and the stunning faith in mind. The Gurmukh having attained freedom from births and deaths as living redeemed devotes his all to the Lord of all life, the source of life, limitless VAHEGURU in complete self negation. 92.

Free from unreal names, associated with Godly actions, and devoted only to the simran of pure Gurmantar, Gurmat NAAM, The devotees of Guru Nanak's House, Gurmukhs always experience the bliss of Charan Kamal shelter.

*Contemplating of Pure Mantar, Gurmat NAAM,
Nanak is ever sheltered by Charan Kamal. 2. 19. 105.
(Bilaaval M.5 Ang.825)*

Reciting Charan Kamal of Guru, VAHEGURU and VAHEGURU 'NAAM' recitation are same in complete identity. Here is the affirming Gurbani.

*Engaged in energetic pursuit of NAAM, devotee enjoys bliss and Essence of peace lies in NAAM simran. NAAM Simran bestows real Gurmat conceptual thought. 1.
Contemplating of Guru's Charan Kamal is my life breath.
Simran of Supreme Lord blesses with NAAM Amrit through every breath. 1. Pause. 59.
(Bilaaval M.5 Ang.815)*

Engaging in NAAM simran is an inspiring bliss. Breath by breath simran is the essence of all peace. This alchemy of NAAM induces the real awareness of Gurmat thought. Indeed NAAM simran in itself is the essence of divine wisdom!

*"Performing NAAM Practice, Satguru's Shabad, is Real Wisdom. 1. 29. 99."
(Sri Raag M.5 Ang.52)*

The manifestation of VAHEGURU, Guru's Charan Kamal simran devotion and recitation of VAHEGURU NAAM is the same thing. The dedicated devotees of Charan Kamal and the fond lovers of reciting VAHEGURU NAAM, both types live on the life support VAHEGURU NAAM simran. This is made clear by the two successive lines of Gurbani quotes, forming the central idea (pause) of the Shabad, Bilaaval M.5 Ang.815, given above.

Both 'Simran of Supreme Lord blesses with NAAM Amrit' and 'Contemplating of Guru's Charan Kamal is my life breath convey same meaning. This is all blessing of alchemy of Amrit NAAM with spiritual magic.

The virtuous accomplished VAHEGURU, Akal Purkh's sanctuary of Charan Kamal, the support of NAAM breath at navel, that is piercing and effulgent, nectarian enchantment and amazing NAAM

simran and pro fluent blissful Kirtan aspiring for evermore is most elating every moment! Such is the expression of the following quote.

*Such is the Sanctuary of the accomplished supreme being's Charan Kamal wherein may I remain singing Kirtan and in NAAM simran till the last breath. 1. Pause.
(Bilaaval M.5 Ang.818)*

Thus the profound lovers of Charan Kamal, in their sway of enchantment in Kirtan singing and NAAM simran, remain so engrossed till their very last breath. Not even a single breath is wasted in their spiritual ecstatic endeavour. How apt is the following Gurbani;

Contemplating of Charan Kamal within mind.

Disappear all maladies with onset of all bliss. 1.

The Guru's boon has dispelled pain and the devotee is blessed with successful life and Divine recognition. 1. Pause.

Says Nanak, a sagacious devotee lives only in engrossment with recitation of Sectarian Amrit Bani. 2. 2. 20.

(Bilaaval M.5 Ang.806)

The foregoing Shabad explains the deep Gurmat thought.

Alchemy of NAAM Simran brings forth the magical enshrinement within of nectarian effulgent Charan Kamal. Thence contemplating of Charan Kamal ceaselessly disappear all the maladies and bestowed is all bliss. Such is the boon conferred on a devotee by Satguru in His Benevolence! NAAM simran and subsequent contemplation of Charan Kamal are blissful gifts divine on rare beloved devotees, efficacious to save them from cycles of transmigration. Thus such a Gurmukh devotee lives a successful spiritual life and wins divine recognition!

Chapter 7 - Inexpressible narration of Gurbani

The revealed word of God, Gurbani's narration is inexpressible. The sagacious devotees of Guru Nanak's House, comprehending the essence, Gurmat Gian, come to recite Gurbani with utmost devotion. This devotion becomes their very sustenance for life. Ceaseless utterance of Gurbani by such devotees is classified as the 'Narration of the Inexpressible'. 'Akath Katha' is that which defies interpretation through a discourse. It lends only to faithful repeated recitation. The recitation itself works as alchemic nectarian Amrit!

Chapter 8 - Sagacious Gurmat Giani

Gurmat Giani is defined in Gurbani in the fore gone last Shabad in Chapter 6;

*Says Nanak, a sagacious devotee lives only in engrossment with recitation of sectarian Amrit Bani.
2. 2. 20.*

(Bilaaval M.5 Ang.806)

Such people are bee like lovers of nectarian Charan Kamal. This view is further substantiated in Gurbani. The ceaseless breath by breath recitation of VAHEGURU NAAM is indeed the contemplation of enshrined Charan Kamal within.

What luck can bring about Union with my Lord?

It is through ceaseless recitation of NAAM every moment. 1.

I meditate on Divine Charan Kamal always.

What knowledge can help in uniting me with Beloved Lord? 1. Pause.

O' Lord! Show such mercy to me that Nanak never forsakes The Beloved Lord. 2. 1. 19.

(Bilaaval M.5 Ang.806)

Realization of beloved 'VAHEGURU' in Gurmat way is to devote to NAAM simran without break and to contemplate upon NAAM induced Charan Kamal with every breath. The prayer to ask for such a boon should come naturally. Thus when NAAM becomes effortless through practice and 'VAHEGURU's' Charan Kamal come to abide within the interior of a fortunate Gurmukh devotee in stability, then NAAM practice transforms to SAHAJ NAAM recitation in full engrossment. He is then blessed with all super natural powers and eternal bliss. Says Gurbani;

Why would a devotee enshrining Divine Charan Kamal within ever become Shaky O' Lord?

He verily enjoys all bliss and super natural powers in the stability of SAHAJ recitation of divine praise. Pause. 12.

(Bilaaval Kabir Ji Ang.857)

Chapter 9 - Imperceptible creation

Those who are not blessed with super natural sight do not perceive of the imperceptible Charan Kamal. They regard this as unreal myth. With their perceptible bodily eye vision, they can imagine only the perceptible feet, the bodily organs. They have no experience of the vast imperceptible creation. Their experience is limited to the faculties of bodily organs of the five elements. They have no faith in the reality of unseen imperceptible existence. Thus they remain non believers in the 'CHARAN' abiding within the mind. At the best they treat this as symbolic dry illustration.

The spiritualists of essence, with super natural vision, envisioning reality, explain their true real experience. These saintly beings speak only about what they behold as truth and reality. Here is a Gurbani quote to affirm this.

Hearken the True Witness of the Saints.

They speak about what they behold in reality. 4. 25. 26.

(Raamkali M.5 Ang.894)

Thus their description of divine Charan Kamal is true reality and forms their own personal experience of beholding.

Chapter 10 - The sight of ever existent being

The saintly devotees behold the supernatural natural-effulgent imperceptible Charan Kamal as the real sight. Not merely the Charan Kamal, but they also behold VAHEGURU face to face. The following Gurbani quote illustrates this.

*I behold the enchanting face of the immaculate Lord.
My persistent seeking has been blessed with The Precious Jewel, NAAM that has ended all my worries. 1. Pause.
Enshrined are Charan Kamal in mind.
Disappears the evil of sorrows. 1.
My all, wealth, family and rule, are personified by My Cherisher Lord Supreme.
I have derived the boon through Sadh San gat.
O' Nanak of eternity - freedom from death. 2. 13. 32.
(Kanra M.5 Ang.1304)*

The envisioning Gurmukh, true saintly devotee, beholding the glory of VAHEGURU face to face, cries out, "I am beholding the immanent Lord VAHEGURU every moment, without a blink in extreme ecstasy." How such a wonderful boon comes to be bestowed? The answer is; through ceaseless practice of Gurmat NAAM devotion, churning NAAM within the being, this magical event is the work of alchemy of NAAM. It is the inner blooming of NAAM EFFULGENCE.

*Found is the Precious NAAM JEWEL within the mind.
Blissfully serene have become body and mind with enshrinement of Satguru's Shabad within. 1.
Pause.
Gone is all hunger and worldly desire and ended all worry.
With Satguru's blessing hand, scored is the victory over all the world. 1.
Now all the faltering is gone with mindfully satiated.
Satguru has blessed with boundless Treasure that is inexhaustible. 2.
Hear this amazement, O' Brother!
Guru has bestowed such a comprehension that removing the illusion, envisioning the Lord,
I am rid of all jealousy with others. 3.
Words cannot express this amazement, subject only to experience.
Says Nanak, this blooming of divine truth within, treasure is enshrined in mind. 4. 3. 161.
(Gouri M.5. Ang 215)*

Through the enshrinement of NAAM jewel within the blessed body and experience of serene bliss, all worldly hungering and thirsting is gone. Worry is no more, inner satiation has also ended faltering in doubt. Satguru's NAAM treasure is boundless that never exhausts. Another wonderment is that magic of effulgent NAAM jewel, removing all illusions of ignorance and doubt, ushers within the sight of glorious VAHEGURU. The divine sight generates all round good will and ecstatic bliss. However this marvel cannot be expressed in words, but subject only to experience. Only the one who tastes knows the blissful taste. The blooming of true NAAM is an unbearable ecstasy that can be preserved within through divine grace.

*"I behold the enchanting face of the Immaculate Lord."
(Kanra M.5, Ang 1304)*

The above Shabad explicates that the beholding devotee, in his nourishment, considers the sight as all his sovereignty, wealth, family, and whatever. Enshrined Charan Kamal within ushers freedom from worry, sorrow and duality. The benedictory divine sight is glorious beyond limit that blesses the devotee with freedom from transmigration of repeated births and deaths.

Chapter 11 - Summary of the ecstatic sway of Charan Kamal

The belief of what accrues as a result of engrossment in love with divine Charan Kamal is that such enchanted lovers shun the evil ways. Their mind and body remain devoted to VAHEGURU mantar alone in enlightened flourishing within. These devotees of Guru Nanak's House are ever oozing with bliss in their brimful state of ecstasy. Says Gurbani;

Engaged are devoted beings in deep love with Charan Kamal.

Forsake they all evil ways.

Engrossed they remain within to NAAM Mantar.

O' Nanak! The devotees are ever brimful with bliss. 4. 3.

(Bilaaval M.5 Ang.802)

The continuous breath by breath, ceaseless NAAM simran, reciting with tongue becomes glorious in inducing love for Charan Kamal in the devotee. This is the unique way of the Guru's House. Consequently all fearsome evil ways are given up. The Akal Purkh, fearless VAHEGURU comes to abide within.

Engaged are devotees in deep love with Charan Kamal.

The ways of Accomplished Guru are pure.

The Fearless Lord abiding within, all the fear vanishes.

The tongue remains reciting Amrit NAAM forever. 3. 34.

(Raamkali M.5 Ang.893)

Yet the truth remains that.

"Rare one only conies to engage in Love with Charan Kamal. 3. 11. 113

(Aasaa M.5 Ang.399)

Indeed rare ones are true lovers, who come to experience splendour of Charan Kamal. They survive only with the support of Charan Kamal!

Chapter 12 - The fruitful service

The service through Naam devotion is the alchemic inducing power to usher the love for divine Charan Kamal. True love for Charan Kamal is the stepping stone for envisioning the supreme Satguru face to face. Without this initial engrossment the wondrous sight of the glorious being is too far fetched and inaccessible. Thus the Naam of the gracious Lord ought to be remembered with each breath as the fruitful divine service. Says Gurbani;

*Remain ever engrossed in Naam of the Gracious Lord.
Never forsake Thought-Divine from the mind. 2.
Such is the devotion to the Charan Kamal of wondrous Satguru.
However, only the graced one comes to engage in this Divine devotion. 3.45.
(Bilaaval M.5 Ang.814)*

It is the pacifying sight and recognition of the glory of Charan Kamal that drives the Gursikh devotional lovers to imbibe the divine sustenance of nectarian Charan Kamal during Satsang Kirtan gatherings in great enchantment and remain satiated fully. Here is the Gurbani quote.

*Among the Sainly company, listened is the Divine Praise.
The narration and singing of divine glory in blissful tune goes on day and night. 1. Pause.
The Supreme Being has graced with his own acceptance and bestowed the boon of Naam.
Singing divine glory all the time, banished are the evil foes of lust and anger from within. 1.
Sight Divine satiates the devotees with sustenance of Nectarian Amrit.
It is blessing of Divine CHARAN KAMAL that bestows Holy Company, Sat Sangat, says Nanak. 2.4.
84.
(Bilaaval M.5 Ang.820-21)*

How high is the praise of Satsang brought out in the above Shabad!

It is in Satsangat that one comes to hear through saintly Gurmukhs narrations, amazing events of divine occurrence in divine praise. Nowhere else is such a feasting of mind. It is during the holy Sant Smaagams of Guru's House that VAHEGURUS' narration, blissful Kirtan, sweet Anhad musical tingling, in divine praise continue through day and night in full gusto. Those, who are blessed by the creator Lord to become his very own, get the boon of Naam. Thus bestowed with precious NAAM, the Gurmukh devotees engage in ceaseless singing of divine praise and get rid of the five evil foes. Their mind becomes immaculately pure. Their inner being is blessed with profusion of divine light, enabling them to behold divine sight with their inner super vision. This envisioning becomes their very nectarian Amrit, sustenance that is enchanting and most satiating. Thus satiated and blissful, they burst into the prayer.

"O' Guru Nanak, Nirankari! In your boundless Mercy, keep me ever in the environment of Nirankari NAAM Satsang, in the sanctuary of VAHEGURU'S Charan Kamal. These Gurmukh devotees, bonded with Charan Kamal get induced with this Power of Charan Kamal in their own 'CHARAN.' In particular Guru, Satguru, enjoying Divine Powers, is so blessed with Amrit alchemic power in his Charan Kamal.

Bhai Sahib Bhai Gurdas Ji has beautifully stated on the subject of Satguru's Charan Kamal in Kabit Swaiye as follows;

A. Smearing dust of Charan Kamal on forehead, the destiny of Karmas in pursuit of ignorant blind faith, gets obliterated. Imbibing Amrit of Charan Kamal makes a filthy mind immaculate, banishes the five foes and erases duality. Engrossment with Charan Kamal blesses abiding in the SAHAJ spirituality and the steady mind takes roots in divine sanctuary. Guru's Charan Kamal are glorious beyond words that bestows with all the treasures and all blessings. 337.

B. Smearing dust of Charan Kamal all over the body brings angelical purity and extremely evil minded person too gets transformed to a Gurmukh being of high thinking. Imbibing Amrit of Charan Kamal in breath by breath NAAM Simran, Treasure House of Amrit, induces renunciation of worldliness and ushers in awareness of the real spiritual self. Enshrinement of Charan Kamal within the interior being, bless with universal awareness of the past, present and future. In the wake of Charan Kamal come Amrit, fragrance, charming appearance and serenity, while all sense of duality is lost and bestowed is the engrossment in single support of Supreme Being. 333.

C. Limitless is the bathing glory in the dust of Charan Kamal, countless holy shrines are nowhere in comparison. Limitless is the bathing glory in the dust of Charan Kamal, the gods and goddesses become devotees to worship the CHARAN. Limitless is the bathing glory in the dust of Charan Kamal, making a person subservient to The Divine Will. Limitless is the bathing glory in the dust of Charan Kamal, the sinners become immaculate and help others in their redemption. 339.

Bhai Sahib Bhai Gurdas Ji in eulogy of Charan Kamal of glory and blessings tries to firm up staunch faith among Gursikhs. It is stated that a smear of the dust of Satguru's Charan Kamal truly banishes ignorance, smudge of doubts and the destiny based on karmas led by such doubts. The imbibing of Charan Kamal Amrit renders mind pure and the five foes are rid of. Thus washed away is the filth of past sins of earlier countless births, and riddance from evil thinking induced by the deadly foes. The ecstatic sight of Charan Kamal leads the loving devotees to blissful engrossment in spirituality of SAHAJ, ending the waywardness of thoughts into stability of mind, in SAHAJ meditation. Thus one comes to abide in divine sanctuary. The glory of Satguru's Charan Kamal is generally incomprehensible and too deep for a shallow mind. The ecstasy of Satguru's Charan Kamal glory opens the gateway to all treasures and achievement of all goals.

The lovers of the effulgent sight of Guru, VAHEGURU's Charan Kamal, enjoy the bliss of higher spiritual spheres and become the yogis in full awareness and renouncers of worldliness. Says Gurbani;

The Gurmukh Yogis are fully awake and remain renouncers of worldliness while surrounded by its environment.

(Bhai Gurdas Ji Vaar 29 p.15)

The dust of Charan Kamal is alchemic Amrit. The bathing in this dust, blessed with alchemic induction, transforms the human body alluringly beautiful and extremely pure, glowing and ethereal, subtle and heavenly body. Thus extremely filthy, frightening evil beings and composed of filth, bones and blood wrapped in skin, oozing with excreta, human beings also get transformed into pure spiritually enlightened godly beings.

Chapter 13 - Identification of soul being & supreme being

A mortal being, after imbibing Amrit of Satguru's Charan Kamal and blessed with its alchemy, renounces the worldliness of passion, ignorance and purity of SATO. From an extrovert, he becomes an introvert and attains the fourth state of spiritual knowledge. He now envisages his self as a tiny spark of the Supreme Soul, in common with other created beings.

*"Says Kabir, this mortal soul is in essence part of the Immanent Lord."
(Bhagat Kabir Ji Gond Ang.871)*

Self realization is not gained by mere idle talk. Identifying the self is not the chief Gurmat objective, but the spiritual seekers aim to comprehend and realize the Supreme Being. In their dedication to this high objective, the spiritual seekers, the deserving devotees engage in limitless NAAM devotion. They initially experience soul's enlightenment. Enjoying this bliss, the devotees further enhance their engrossment with NAAM devotion ceaselessly. In this utter devotional effort, the enlightenment within becomes highly intense and all engulfing, extending from navel to Dasam Duar and even beyond to all the world and space around in limitless sky. This is the stage when the effulgent Supreme Being is envisioned face to face. Attaining this highest spirituality of realizing Supreme Being, it becomes clear that earlier enlightenment was due to the effulgence of soul being, a tiny part of the Supreme Soul being.

The devotees, who fall short to realize the Supreme Being, are content with realization of their own self, soul being as their highest achievement. In their blissful elation, they keep praising the self, a lower state in reality. The limitless profusion of Divine effulgence of the Supreme Being is the self abode of a soul being. It has to be accessed to realize true identity of the effulgent soul being. The aspirants of self realization alone remain self worshippers, in the mistaken belief of having reached the highest goal. The thought the self has realized itself or 'the self has merged in self engrossment', so called 'Brahm Giani' have not even realized the glory of effulgent soul being. They relate to the hearsay of Vedant Margi Brahm Gian.

Chapter 14 - Splendour of Charan Kamal

The devotees of the ecstatic sway of Divine Lotus Feet, ever engrossed in contemplation, come to abide at Dasam Dwar. They can easily see through past, present and future, without any time barrier, envisioning all events. They are thus wielders of all super natural powers, all powerful, with full proficiency, great Ones! Enchanted with bee like attraction for nectarian blissful effulgence of Charan Kamal keeps them away from any sense of duality. They are completely sold to the repose of divine sanctuary.

Marvellous is the bliss of bathing in the dust of glorious Charan Kamal! This far exceeds the imagined propitiation that could be bestowed by countless holy bathings, because, Charan Kamal are the abiding place for countless Holy Shrines. The amazing glory of bathing in the dust of Charan Kamal makes the devotees abide in divine will of the Guru. Bathing in the holy dust induces immaculate purity in the devotees. The Charan Kamal are truly redeeming.

The rare contemplators of Charan Kamal in their utmost devotional love come to practice such devotion.

The rain bird prays for the single drop and rain falls.

O' Ocean of Mercy! Take pity O' Lord and bestow devotee with devotional love. 1. Pause.

The Sun bird asks not for many blessings, but gets fully blissful with sun dawning.

Nothing else can keep fish alive, it must die in absence of water. 1

Bestow your blessing, O' Lord! Desolate me, seeks, Thy shelter!

Nanak contemplates Divine Charan Kamal to the exclusion of all else. 2. 6. 10.

(Jaitsari M.5 Ang.702)

Just as rain bird thirsts for Suanti drop and cries 'Preeo', 'Preeo', similarly a devotee thirsting for Charan Kamal, the true lover contemplates upon only Charan Kamal. Contemplation of VAHEGURU is to contemplate upon His Charan Kamal. Just as rain bird's prayer gets answered through auspicious rain, similarly VAHEGURU NAAM simran leads to appearance of nectarian effulgent ray of Charan Kamal within the interior of body. That is why the rain bird like devotees of Charan Kamal keep praying, "O' Ocean of Mercy, Supreme Lord! Take pity in Your Benevolence that I keep engrossed in True devotional love!"

Just as sun bird seeks not many blessings, but the only seeking is complete bliss of envisioning the sun dawn. The lover is united with the beloved with appearance of Sun. Similarly the bee like loving devotee seeks nectarian Charan Kamal. It is this vision that is fully satiating for the devotee.

Just as fish does not survive without water, similarly the lover, contemplating upon Charan Kamal, cannot live without the blessed sight. Even a momentary disappearance brings them to the brink of death! Their life sustenance is the sight of Charan Kamal. Thus the loving devotees pray in humility, "O' Lord of life breath, Beloved One! We, the hapless beings, seek Your shelter. Bestow Your Mercy that we keep contemplating upon Divine Charan Kamal day and night. Nothing else interests us." The Love for Charan Kamal is all exclusive. Says Gurbani;

Listen to my prayer, O' Lord Friend! Let Charan Kamal abide in my heart. 3.24.

(Suhi M.5 Ang.742)

Those in love with Charan Kamal in thought, word and deed, they also come to meet the beloved Lord of Charan Kamal. The strong longing for Charan Kamal is indeed the fore runner of meeting the beloved Lord Himself.

Mind engrossed in love for the Charan Kamal ushers in meeting with the beloved Lord, Himself. Nanak enjoys bliss in reciting NAAM and thus banishes all maladies. 2.10.15. (Todi M.5 Ang.715)

The bliss of sighting Charan Kamal of the beloved Lord becomes multi-fold with accompanying NAAM practice and is efficacious in banishing all maladies of mind and body. Here is an apt quote.

O' devotee of the Supreme Being, contemplate upon the Immanent Lord in mind. Thus suffering assails not and all the devotee's wishes get fulfilled. Countless hindrances get removed through devotion and eternal is the abode divine. Devotee of the Lord has nothing to fear, even the Yama shows respect. 1. Forsaking the Lord, all other doings are futile and meaningless. O' Nanak! Grasp Charan Kamal in mind, as this is source of all bliss! 2. 9. 13. (Jaitsari M.5 Ang.702)

O' blessed, dear devotees! Guru Arjan, Himself, blesses you. Remain churning Gurmantar in NAAM simran within your mind and thus escape wrath of all evil sufferings! You face no more hindrance in achieving your desired objectives.

The devotion of NAAM simran is efficacious in removing all hurdles and provides blissful stay in eternal abode divine. Such a devotee has nothing to fear, not even the fearsome Yama. Instead Dharam Raja and his Yamas become respectful to the devotee. Thus divine devotion of NAAM practice is the only useful occupation to the exclusion of all else that is meaningless and wasteful. The certainty of abiding in 'eternal divine abode' is in NAAM simran practice ceaselessly with concentration of steady mind, grasping Charan Kamal firmly within. Thus engaged NAAM recitation leads to appearance of nectarian effulgent wondrous NAAM of ecstatic taste that holds the enchanted breath at the navel. While the breath is thus held at navel, the awareness ascends to Dasam Dwar with normal ease of SAHAJ. This holding of NAAM nectarian effulgence at navel is the grasping of Charan Kamal in the interior, serving as the means to behold divine sight of the beloved Lord. The five deadly foes now come under the control of the devotee. In this spirituality the ecstatic sway of Charan Kamal is maintained. The Supreme Being, keeping the Charan Kamal within through his own presence, causes the devotee to continue in NAAM Simran. Says Gurbani;

Controlled are the five deadly foes with Divine Assistance. The Lord, through his Own presence, keeps the devotee engaged in Contemplation of Charan Kamal, 2. (Basant Ki Vaar M.5 Ang.1193)

Achieving this state, enjoying the support of Charan Kamal, all the NAAM practitioners get truly redeemed.

"With the protection of Charan Kamal are all the devotees redeemed. 17." (Jaitsari Ki Vaar M.5 Ang.709)

The devotees, whose very existence depends upon the protection of Charan Kamal, are truly redeemed. The support of being stringed by the nectarian effulgence is the loving spiritual protection at all times. Says Gurbani;

*My mind is pierced through by Charan Kamal in Divine Love, like the permanent dyeing red with Mudder plant. 11.
(Jaitsari Ki Vaar M.5 Ang.708)*

The devotees, who are lovelorn with piercing of *Charan Kamal* in Divine Love, these saintly devotees keep enjoying Divine bliss, unmindful of all the rest. Says Gurbani;

*"Engrossed in Love of Charan Kamal, the saints have no other interest. 2. 12."
(Jaitsari Ki Vaar M.5 Ang.708)*

The Saintly devotees remain imbued with divine love all day and night. Engrossed with Charan Kamal, they are always in divine presence and are aware of the ever abiding divine protection. They remain occupied with NAAM simran, as a source of their support and sustenance. The outward activities of eating, drinking, public dealings and resting are mere outward show. NAAM, sustenance is their shelter of Charan Kamal. The super natural effulgent sight keeps them satiated. Diving deep into sight of divine Charan Kamal of the Creator Lord VAHEGURU, envisioning the reality of Akal Purkh's sight, they are fully satiated. Enchanted with Divine Sight, their mind and body get rejuvenated. Their recitation of NAAM gets louder and fervent. This is how the spiritual ecstatic sway of Charan Kamal becomes their spiritual sustenance. Further their spirituality enables them to envision One Immanent Lord pervading everywhere and they remain servient to Him. The Divinely ordained divine praise becomes their sole occupation. In this high state of spiritual ecstasy they are unmindful of happiness or sorrow

Such is the 'Raj Yoga' of the saintly devotees that comes to them naturally. They are in the world but not of the world in their aloofness from worldliness. Their awareness is linked with word divine, Shabad Surat in togetherness, contemplating upon divine always. Their glory is boundless, beyond description. It is only a rare blessing to obtain the dust of such Saintly NAAM devotees, through Divine Grace. The fore going principle is illustrated through the Gurbani quote.

*Day and night they remain imbued in single love divine.
They envisage presence of the Lord Supreme all the time.
Their dealings are only with NAAM Divine.
Satiated they remain beholding divine sight. 1.
Imbued with Love divine, they are ever rejuvenated in body and mind.
They abide in the sanctuary of accomplished Guru. 1. Pause.
Charan Kamal is their spiritual sustenance.
They remain beholding One Supreme Being and servient to Him.
Their dealing is one and only one is the dealer.
They know no other than the Formless Being. 2.
Unconcerned with both pleasure and sorrow.
Always aloof from worldliness and in contemplation of Divine.
They are devoted to Supreme Lord in mind. 3.
What praise can be expressed of such saintly devotees?
It is just limitless and defies expression.
O' Supreme Being bless me with Your Grace!*

*May Nanak be blessed with dust of the Saints. 4. 17. 86.
(Gouri M.5 Guareri Ang.181)*

The next quote describes the living code and discriminating deeds.

*When outdoors, the saintly devotees kept the Lord enshrined in mind.
On returning home, they still were enshrining Him. 1.
The NAAM Divine is ever in mind of the saints.
Their mind and body are imbued with Divine Love. 1. Pause.
With Guru's Grace crossed is the horrid ocean.
Shed away are all the past sins of many births. 2.
The NAAM Divine blesses with glory, high awareness and high destiny.
The accomplished Guru has blessed with pure man faith at is efficacious. 3.
Contemplate upon Charan Kamal in mind.
Nanak survives by the sight of their divine glory. 4. 88. 157.
(Gouri M.5 Ang.197)*

The Saintly devotees, enjoying bliss of Charan Kamal, imbued in such divine love, they get more and more enthused in worship. Even while performing their worldly duties, they hold in tight grasp the nectarian effulgent ray of divine Charan Kamal, NAAM, in their minds. More so, when they are free from worldly engagements. This is due to NAAM pervading their every breath and every pore of their being all the time. With divine grace, they forsake not NAAM even for an instant. With this blessing from Guru, they are able to cross the horrid ocean with ease and all their past sins of many births are washed away. The glory of NAAM divine is most high. The Satguru bestowed NAAM mantra is most efficacious. The saintly devotees are thus singing glory of Charan Kamal in mind and become ecstatic with their sight. Their contemplation of Charan Kamal is ceaseless. This is how they come to enshrine Charan Kamal forever! Such is the Gurmat teaching of Satguru. Says Gurbani;

*Enshrined are the Charan Kamal in mind.
Meeting accomplished Satguru, the devotees are redeemed. 1. 69. 139.
(Gouri M.5 Ang.193)*

The loving tradition of enshrining Charan Kamal is prevalent among the saintly Gurmukh devotees. They have no love for any other adoration. Says Gurbani;

*The tradition of love for Charan Kamal comes to mind of the saintly devotees.
The false transient love of duality does not interest these devotees of high objective.
The devotees love divine sight alone without respite.
Without NAAM, they survive not, like a fish out of water. 1.
(Chhant Sri Raag M.5 Ang.80)*

This foregoing quote illustrates that lovers of Charan Kamal just have no taste other than the divine sight of Charan Kamal alone. This becomes their life sustenance, without respite or endurance. That is why they are ever in contemplation! Forsaking even for instant would be like a fish out of water. They remain ecstatic in the sway of divine Charan Kamal.

*I remain ecstatic in the sway of divine Charan Kamal from beginning till the very end. 120.
(Salok Kahir Ji, Ang.1370)*

*I seek not governance nor emancipation, my mind is sold completely to the love for Charan Kamal.
1. 29.*

(Dev Gandhari 5 Ang.534)

How can another person form a guess of The Ecstasy bestowed by Charan Kamal and the delight of its sway? Only the devotee with it knows this inexpressible pure Joy!

Says Kabir, how can the Ecstatic Sway of Charan Kamal be ever guessed?

Inexpressible is this glory, subject only to experience. 121.

(Salok Kabir Ji Ang.1370)

Thus glory of Charan Kamal defies expression in words. It is only for a devotee to experience in ecstatic bliss! It has no parallel for comparison. The experience of highest beauty through the eye organ is a physical concept that is nowhere near the ethereal glory of the super natural beauty. The devotee experiencing the sight of Charan Kamal can only utter 'WAH, WAH' is his exaltation and wonderment. He is rendered speechless in amazement of love. When the devotee with experience is unable to express the glory, what can a poor guessing person say? Thus it is only a matter of experience!!

PART B

Chapter 1 - Naam Simran & Charan Kamal

Naam simran is the panacea to cure all maladies and afflictions. The best outcome is the enshrinement of the divine Charan Kamal within the mind. Naam simran ushers within the body interior nectarian effulgent ray. This signifies abiding of Charan Kamal within and thereby simran comes with manifold force and becomes perpetual. With recitation of the nectarian NAAM, Amrit of Naam is getting swallowed with every breath to great delight. This is the bliss of Charan Kamal Ki Mouj glory. The devotee gets immersed in this increasing bliss, yet he continues with simran for more and more of such blissful life sustenance, says Gurbani;

With NAAM SIMRAN all afflictions disappear.

Divine Charan Kamal come to abide in mind.

Recite Gurmat NAAM countlessly.

Thus drink Nectarian NAAM AMRIT divine,

O' blessed tongue!

Bliss, tranquility and nectarian ecstasy are the blessings of reciting life giving superb blissful NAAM.

2. 75. 144.

(Gouri M.5 Ang.194)

There are many Gurbani quotes to affirm inner strength and spiritual sustenance blessings of Charan Kamal such as;

Enshrining Charan Kamal in mind,

The Guru blesses devotee with sustenance of mind and body us also wealth. 2. 70. 139.

(Gouri M.5 Ang.193)

I seek protection of the Charan Kamal, excluding all else.

O' Supreme Being! I enjoy your support and abide under your protection. 3. 82.

(Sri Rag M.5 Ang.46)

Charan Kamal as ferry of the Creator Lord, there is no fear or suffering. 2.

(Sri Rag M.5 Ang.79)

The Guru has blessed the shelterless with the wealth and sanctuary, Charan Kamal!

NAAM recitation is my all protective shield. 1. 18. 88.

(Sri Rag M.5. Ang.48)

In the following quote NAAM wealth and wealth of Charan Kamal are placed at par. Indeed these represent the same reality. Says Gurbani;

Charan Kamal provide the sustenance for a devotee.

Thus he engages all day and night in the business of NAAM devotion. 4. 26. 43.

(Majh M.5 Ang.107)

Gurmat NAAM Simran produces inner effulgent nectarian string that signifies enshrinement of Charan Kamal within through the light ray appearance. The nectarian source Charan Kamal

provides sustenance to the devotee. Thus sustained, the devotee imbibing Amrit engages in recitation of Gurmat NAAM. With more and more practice, the supply of Amrit increases and the ecstatic devotee keeps engrossed with blessed sway of Charan Kamal.

*Enshrining Charan Kamal of the Lord within, the precious human body, O' Nanak, gets redeemed. 4. 51. 120.
(Gouri M.5 Ang.190)*

*Abiding Charan Kamal in mind, Vanish all afflictions. 2. 8. 154.
(Gouri M.5 Ang.197)*

*With Lord's Charan Kamal abiding in mind.
All the agony of confrontation and worry is gone. 1. 31. 38.
(Majh M.5 Ang.105)*

*Contemplating upon Divine Charan Kamal, Naam simran has ended all my worries. 2. 50. 119.
(Gouri M.5 Ang.189)*

In the above quote again contemplating upon Charan Kamal and NAAM simran convey the same meaning. This way, through NAAM practice, those who develop love for Charan Kamal care not for other pleasures. They are ever devoted to Gurmat NAAM simran, the ecstatic sway of Charan Kamal.

*With overwhelming love for Charan Kamal,
Nothing else interests the mind. 3.
Always contemplating of the Lord I remain.
Says Nanak, Bless me with your sight. Omniscient Lord. 4. 82. 151.
(Gouri M.5 Ang.196)*

Lovers of Charan Kamal are blessed with meeting the Omniscient Lord. Even after this divine blessing, the blessed devotees keep contemplating of Charan Kamal ceaselessly. Says Gurbani;

*With True Divine Love mind and body become immaculate.
Devotion to Divine Charan is inclusive of all worship. 3. 17. 87.
(Sri Rag M.5 Ang.48)*

Such devotees have no need for other varied worships. Those blessed with the protections of Divine Charan Kamal are spared of all other rituals. It is appearance of Charan Kamal in mind that bestows real love and faith. Such blessed devotees, enjoying faith, keep imbibing blessed Amrit. Says Gurbani;

*Grace Divine Bestowed freedom from all bondage, and further blessed the devotee with protection of Charan Kamal. 3.
Says Nanak, bestowed is mind with firm faith that keeps the devotee imbibing always pure Naam Amrit of divine glory.
(Gouri M.5 Ang.194)*

Without abiding faith in Charan Kamal, the worldly people, in ignorance and mistaken belief, keep suffering cycles of transmigration. Says Gurbani;

Charan Kamal come to abide in the minds of devotees.

Lacking faith and in negation of Supreme Being, mortals all get robbed.

*Sought is the dust of saintly devotees of NAAM, who always cherish NAAM adornment 3. 43. 50.
(Majh M.5 Ang.109)*

Such is the adornment of NAAM, Vaheguru, that the devotees always adorn it in their minds. This alchemic inducement brings Charan Kamal to abide in the interior of the devotees.

The Gurmukh NAAM practitioners, whose minds are perfectly kneaded with alchemic Gurmat NAAM so as to acquire the power of alchemy, are always amalgamated with love and devotion for Charan Kamal. In their engrossment, they lose all other interests. They hold NAAM as the most valuable possession. Says Gurbani;

The devotees completely sold to alchemic NAAM,

Remain amalgamated with loving devotion for Charan Kamal.

For them all other pleasures are worthless.

Devoid of NAAM, all worldliness has no meaning and is just fruitless. 1. 94. 163.

(Gouri M.5 Ang.198)

Those, who come to enshrine Charan Kamal in their mind and body, remain enchanted with the sight within. Says Gurbani;

Abiding Charan Kamal in mind and body.

Keep devotees enchanted with the sight within.

(Gouri Thiti M.5 Ang.298)

And

"The thirsting lovelorn devotee keeps looking all over for Charan Kamal."

(Gouri M.5 Ang.249)

The seeking itself becomes pleasant. Many are the devotees of Guru's House of the past, at present and shall be there in future, enjoying the blissful sight through divine grace. They keep prostrating, beholding the divine sight and contemplating in mind. This becomes the sole business of devotees when they come to abide in Sach Khand. Divine Abode, just like their main occupation during life's sojourn. Says Gurbani;

Many devotees keep saluting Divine, while contemplating of Charan Kamal in mind. 5. 18.

(Gouri Sukhmani M.5 Ang.287)

Among the delicious drinks, most delicious for the devotees, above all, is the nectarian Amrit alchemy of Charan. The following Gurbani quote is expression of delight with this most superb Amrit.

Divine Charan come above all else, that banish all distress and torment. Abiding within the devotees, they bestow freedom from transmigration. Imbued with Divine Love and enchanted with tranquillity, SAHAJ, they remain in contemplation upon Charan Kamal in mind.

In self effacement, devotees take shelter of the Lord of all virtues.

*The treasure house of all virtues. Lord Cherisher Primordial, I salute you!
Says Nanak, in Your divine mercy keep me united with your never changing eternal sameness.
(Raamkali M.5 Ang.929)*

Gurmukh devotees always blessed with divine love, come to abide in the sanctuary of Charan Kamal and sing divine praise in their ecstasy. Says Gurbani;

*Singing blissfully divine praise, enjoying the shelter of Charan Kamal,
O' Nanak! Keep contemplating upon divine, the dispeller of afflictions.
(Raamkali M.5 Chhant Salok Ang.926)*

The Charan Kamal of the Supreme Lord, dispeller of all afflictions, become the natural abiding sanctuary for the devotees. Their ecstatic sway becomes the treasure house for the devotees. It is the boundless miraculous power of the Supreme Being that his Naam treasure appears as Charan Kamal. Those blessed with such Naam divine transformation as Charan Kamal treasure, keep imbibing Naam Amrit that further brings them manifold blessings. Naam destroys their afflictions, distress and torments. Naam devotion serves as an act of penitence for evil deeds and redeems from the fearsome Yamas. Such is the capital of the enshrined Charan Kamal, available to the devotees. Says Gurbani;

The sustenance of Charan Kamal and their sanctuary are the everlasting wealth, store house and Naam redeemer.

Naam Divine is treasure of the devotees, and their only sectarian sustenance.

Breath by breath Naam simran is their source of pleasures.

Naam destroys all sins, Naam simran is the act of penitence and Naam is the redeemer from fearsome Yamas.

Says Nanak, the mainstay of Charan Kamal is the capital of the devotees. 2.

(Raamkali M.5 Ang.925)

The saintly devotees, who engage in contemplation of Charan Kamal, get immersed in the blissful sight of Vaheguru. They are really fortunate and cry out.

*Wondrous is the Charan Kamal sight and wondrous the Anhad music, the Source of all wonder
Supreme Being is visioned, 4. 2.*

(Suhi M.5 Ang.778)

The real sight bestows enchanting love divine and the devotees in their ecstasy, sing Vaheguru's praise and keep practice of NAAM simran with increasing vigour for their own satiation.

Contemplating upon Charan Kamal,

O' Saints, leads to envisioning the Supreme Being.

Singing Divine Praise more and more brings delight as also NAAM Simran is satiating O' Saints. 4.

(Raamkali M.5 Ang.916)

The amazing event of spirituality is initiated by singing divine praise and NAAM simran and carries on all through his life, ending too with singing praises and NAAM simran. The daily practice, ushers in supreme bliss and ends the cycle of births and death. With more and more engagement in the play of divine love the inner being gets enlightened and Charan Kamal come to abide within.

Enjoying holy Satsangat, the devotee gets redeemed and crosses horrid worldly ocean. Here is the Gurbani;

Sing songs of divine praise.

NAAM simran practice blesses with supreme bliss and ends the transmigration cycle, O' friend of mine! 1. Pause.

With singing praise divine comes enlightenment within.

The mind abides in the sanctuary of Charan Kamal.

Holy Satsangat blesses with redemption.

Thus, O' Nanak, one crosses worldly ocean. 2. 1. 57.

(Raamkali M.5 Ang.901)

There is a basic essential need for practice of Gurmantar to experience the ecstatic sway of enshrined Charan Kamal. Walking, sitting or even while sleeping and keeping awake, the Gurmantar has to be kept in mind and thus NAAM has to be recited with every pore of the body ceaselessly. One should adopt the loving tradition that there is contemplation of Charan Kamal in mind and body in complete, engrossment to the exclusion of all else. The soul being, mind, body, all should be sacrificed in divine devotion of self effacement. This is the way to realize all objectives and make spiritual head way. Such a being never faces defeat here or the hereafter. Joining Satsang always to remain in divine devotion, one is blessed with the shelter of Charan Kamal divine and also crosses the horrid worldly ocean. Says Gurbani;

Walking, sitting, sleeping or awake, keep thinking of Gurmantar in mind.

In the sanctuary of Holy Company of Saint Guru contemplate NAAM and thus cross the horrid worldly ocean.

O' mind, contemplate of NAAM within.

Engross fully in divine love with mind and body, ignore all else.

Offer soul being, mind, body and life breath to Supreme Lord, in complete self effacement.

Devotion to Supreme Being brings realization of all objectives.

O' Nanak! Never shall you face defeat again. 27.

(Maru M.5 Ang.1007)

This mind while taking Divine 'Charan' shelter, gets imbued with love for Divine Charan Kamal.

Singing Praise Divine always, says Nanak, the Supreme Being bestows His Grace. 8. 3.

(Maru M.5 Ang.1018)

Enshrine Charan Kamal in mind.

*And take the soul being out of the worldly evil wilderness. Ended is the piteous wailing and crying
And reciting NAAM, all fear and doubt is scratched away. 1. 19.*

(Maru M.5 Ang.1004)

*Enshrine Charan Kamal in mind always and keep saluting the Accomplished Guru, VAHEGURU,
every moment.*

Offer body and mind in sacrifice, to enjoy the most charming NAAM in this world. 1.

(Maru M.5. Ang. 1004)

My tongue keeps reciting Your Praise, O' Lord,

And thus shed away are my past evil doings.

Remaining in NAAM simran mind is rejuvenated and the five foes stop bothering. 4.

Contemplating upon Charan Kamal, one comes to board Divine ship And thus in Holy saintly company, is crossed over worldly ocean.

*Worshipping the All Pervading Lord, there is no more transmigration. 5. 9.
(Maru Solhe M.5 Ang.1080)*

Keeping divine Charan Kamal in mind, sing Divine Praise always. There is none besides the Supreme Lord.

*The eternal Lord is in the beginning, in between and at end. 1.9.
(Maru M.5. Ang 1001)*

I am a hand maid of my Lord.

*I grasp Charan of the Lord of all life and discarding ego, all accounts are settled. Pause. 4. 1.
(Saarang M.1 Ang.1197)*

The following blessings are bestowed while contemplating upon Charan Kamal. Love for NAAM is sustained and is always on the increase. Boundless soothing bliss is experienced contemplating of Charan Kamal in perfect mystical peace. The burning from evil pleasures and endless desire is put to an end and cool bliss ensues. The devotional path of enshrining Charan Kamal gets even the greatest sinner redeemed. The dust smearing on the forehead obtained from the devotee, enjoying ecstatic sway of the Charan Kamal divine is efficacious more than countless holy bathings, to bestow immaculacy of mind and body. Contemplating of Charan Kamal in mind bestows real sight of the beloved Lord in the interior being. Thus blessed with sanctuary of the Supreme Lord, poor Yama bothers no more. Says Gurbani;

*Love for NAAM in mind, bestows boundless bliss of perfect peace and all inner burning ceases.
Pause.*

Treading devotional path of the saints, great many Mortal beings have got redemption.

The holy dust of such a devotee, smeared on the forehead,

Blesses with the immaculacy of countless shrines.

Contemplating upon Charan Kamal, enshrined in mind.

The Lord is discerned in every being.

Abiding in the sanctuary of Limitless Being.

The Yama dare not bother again. 2. 7. 15

(Kedara M.5 Ang.1122)

Those, whose mind is submerged in love of the Charan Kamal, are rid of all kinds of fear. No fear of death nor fear of burning in fire nor drowning in water nor getting embroiled in the muddy attachments nor stumbling of mind nor perishing of the body. Here is an excellent quote portraying the above.

My mind stumbles not, why do you try to scare the body?

My mind is deeply merged with Divine Charan Kamal. Pause. 18.

(Kabir Ji Bhairo Ang.1162)

The contemplation of Charan Kamal keeps enemies and afflictions at bay.

Hold on to the protection of the Supreme Being, O' mind!

Contemplate upon Charan Kamal, O' Gurmukh being!

Thus you will be spared of the foes and afflictions. 1. Pause. 50.

(Bhairo M.5 Ang.1150)

The glory of NAAM recitation that ushers in nectarian effulgence within the body interior is the blooming appearance of Charan Kamal. The unveiling of NAAM love, the blooming appearance of Charan Kamal, creates wondrous exuberance in NAAM simran. It creates a perpetual season of ever blooming environment of listening to divine praise for the Charan Kamal devotees. Says Gurbani;

The holy company Sadhsang destroys all afflictions.
NAAM is recited in enthused NAAM love.
It is the blooming spring season with Guru's Grace.
Enshrined are the Charan Kamal in mind.
Thus blessed with listening to Divine Praise always. 1. Pause. 10.
(Basant M.5 Ang.1182)

Those, whose minds are engrossed with love for Charan Kamal, are rid of the five fiendish horrid foes in an instant. The ceaseless love for Charan Kamal and Naam recitation bear the fruit that Gobind-Guru comes to protect forever, every moment. Says Gurbani;

There is complete engrossment in love for Charan Kamal that destroys instantly the horrid fiendish foes.

Remaining in ceaseless NAAM Simran,
Gobind Guru, Himself comes to protect, as Cherisher of the world. 2. 46.
(Bhairo M.5 Ang.1149)

Chapter 2 - Play of lotus at navel, contemplation of Charan Kamal & inner enlightenment

It is the flicker of nectarian effulgent bloom like the flight of electric spark, when the divine Charan Kamal comes to abide at the lotus of the navel. Then the inverted lotus comes to up right position. The miracle of nectarian effulgent nourishment brings mind into stability and linking breath with awareness, breath can be held at the navel nectarian vibrating seat of breath for as long as desired. Enjoying the ecstatic sway of Charan Kamal becomes the worship and sustenance for the breath. The effulgent ray like lightning becomes the ecstatic nectarian and the source of sustenance. The lightning flash of Charan Kamal gets absorbed in the life breath. Life breath is attracted towards worship of the Charan Kamal. Says Gurbani;

The abiding Charan Kamal within are worshipped and also are the source of sustenance for life breath.

(Saarang M.5 Ang.1272)

The effulgent alchemic power of reciting Gurmat NAAM is extremely ecstatic, nectarian and excellent. This is responsible for appearance within of the novel divine Charan Kamal. These super natural effulgent real Charan, Charan Kamal on their appearance induce NAAM practice with ecstatic sway and complete concentration. In this environment, NAAM breath churning becomes highly tasty and devotion to the Charan Kamal destroys all fear and doubt. In the company of Gurmukhs enjoying NAAM practice in nourishment, the mind becomes so subdued with devotion to Charan Kamal that fear and doubt are rooted out completely. In the ecstasy of love of effulgent NAAM, devotee comes to abide in eternal bliss. The dark ignorance is vanished. Engulfing effulgence of radiant ray of Charan Kamal is like the appearance of countless moons. Such access with case of SAHAJ to super natural events is only blessed in Satguru's house. The nectarian Amrit Bani brings this nourishment in mind and a rock like faith. To firm up faith is the loving Gurmat NAAM and its ceaseless practice. The worldly attachment is rid of completely. Thus enshrining Charan Kamal in mind, with divine grace Supreme Being is also met within the body interior. The Gurmukhs blessed with effulgence of Charan Kamal are further enlightened with effulgence of Supreme Being. The glory of divine presence within goes on to engulf the entire universe from earth to the limitless sky with blazing enlightenment. All this becomes amazingly beautiful. Says Gurbani;

Devote to Divine Charan Kamal, O' brother, to destroy all doubt and fear.

In the holy gathering make mind immaculate, enshrining Divine Naam.

Thereby darkness of ignorance is dispelled, blessed by effulgent Divine Charan Kamal.

Guru's Word is efficacious to bestow all bliss,

Sat guru is All Powerful. 3

...

The loving commodity is Naam that destroys false worldly attachment.

If it pleases Him, the Lord graces with Divine Realization, enshrining Naam in mind.

The lotus within Gurmukh being comes to bloom and there is enlightenment within the interior.

Unveiled is the divine glory and the entire earth and sky blooms forth in glowing beauty. 5. 9. 1.

(Sorath M.5 Ang.639-40)

The sweetest novel electric current like ray of Charan Kamal with awareness of NAAM is the extremely blissful tasting with every breath. Such is the reciting of Charan Kamal. This is pictured thus in Gurbani;

Supreme is that Divine Melody that ensues through recitation of novel divine Charan Kamal by a saintly devotee. 1. Pause. 125.

(Saarang M.5 Ang.1228)

The ceaseless recitation of Charan Kamal is given only to a true saintly Gurmukh. The above ecstatic state of nectarian love Charan in perpetuity engrosses the blessed Gurmukhs and they realize Supreme Being as the fruit of this engrossment.

The tie of engrossment with Charan Kamal blesses with meeting the Limitless Being.1. 87. 101.

(Saarang M.5 Ang.1225)

The fortunate Gurmukh devotees strung along with Charan Kamal, merge totally in Charan Kamal in their ever flourishing spirituality. Says Gurbani;

O' Nanak! Mind is strung along with Charan Kamal in complete merger.

(Saarang M.5 Ang.1222)

The glory of enshrining Charan Kamal in mind is beautifully expressed thus.

In Divine Mercy, the Lord has graced His devotee.

Blessed is the interior of the devotee, enshrining Charan Kamal through Guru's grace Charan Kamal are enshrined within and dispelled is all illusion.

The enlightenment within is extremely elating and the sought Supreme Being is realized.

The afflictions are erased and extreme bliss has come to prevail.

Says Nanak, I have realized accomplished Supreme Being through His own Divine Grace. 4. 1.

(Saarang M.5 Ang.1237)

The above Gurbani lists the fruitful results of enshrining Charan Kamal within the interior.

1. The darkness of ignorance gets dispelled.
2. The fearsome cycles of transmigration are totally banished.
3. The blissful spiritual peace has comes to pervade in mind.
4. The highly blessed state of Sahaj is attained.
5. Such ecstatic enlightenment is experienced within that it has blessed with realization of effulgent Vaheguru's visage face to face.

How amazing is this glory of abiding Charan Kamal! The unique prayer of a Gursikh devotee to the beloved Lord is;

Your Devotee, O' Lord, pleads that may I live reciting your Charan Kamal. 1. Pause. 4. 3.

(Vadhans M.5 Ang.563)

The contemplation of Satguru, Vaheguru, in mind through NAAM practice enables the enshrinement of Charan Kamal within the interior. Says Gurbani;

Contemplating of Guru, experience Charan Kamal in mind.

Thereafter the Creator Lord bestows stability. 1. Pause. 3. 36.

(Suhi M.5 Ang.744)

The experience of Enlightenment and NAAM recitation is the same as the recitation of Charan Kamal. Thus the devotee gets redeemed and then crosses horrid worldly ocean. All the cherished objectives are realized and no more is there transmigration. The blessed Sahaj of loving devotion, ceaseless recitation is attained, that captivates the Supreme Lord and bestows all grace!

The special divine worship becomes obvious here. There is none besides forms into faith here and Akal Purkh is truly visioned as all pervading and abiding in all, in all beings. Reaffirms Gurbani;

The horrid worldly ocean is crossed realizing Guru.

The devotee is redeemed reciting Charan, Naam.

Contemplating upon Charan Kamal, all objectives are achieved and transmigration is ruled out.

In loving devotion of determined faith reciting Naam, the Lord is captivated.

Devote only to One Imperceptible, Limitless, Accomplished Being, there is none other besides.

Says Nanak, Guru has destroyed doubt and now I vision him everywhere! 3. 1. 3.

(Suhi Chant M.5 Ang.778-79)

Naam recitation abiding in the sanctuary of Charan Kamal is to remain in the presence and protection of Supreme Being. This blessing is showered on Gurmukhs. Says Gurbani;

O' mind! Remain in sanctuary of Charan Kamal.

Reciting Naam thus, you enjoy Divine Presence and Protection.

Gurmukhs obtain this real wealth! 1. Pause. 41. 52.

(Raamkali M.5 Ang. 899)

Reciting Naam is ever blissful, in engrossment of Charan Kamal. 2.

With Naam recitation, mind is ever flourishing in devotion to Charan Kamal. 13.

(Maru Solhe M.5 Ang.1069)

The cherisher Lord is the very life, breath, wealth and beauty.

Lord is also the enlightenment for the person lost in ignorant engrossment in attachment. 1. Pause.

Novel are the Charan Kamal and fulfilling is Your Sight, O' Beloved Lord!

I salute you again and again and offer you Essence of my mind in worship! 1.

I come to Your shelter as helpless being, grasping firmly Your protection.

Says Nanak, rescue Your own devotee from the Worldly burning Hell. 2.4.8.

(Jaitsari M.5 Ang.701)

Gobind, *Vaheguru*, is the real life of his devotees, as also their very life breath, true wealth and a light house in guiding the path in the midst of ignorant worldly attachment. Amazed by the miracle of the light house, devotees behold the visage of their beloved Lord. They get enthused by the sight and sing the divine praise. "O' Beloved Lord! Your sight is most fulfilling. Novel are your amazing Charan Kamal that are matchless in glory." The true lover and devotee of Charan Kamal keeps saluting again and again ever engrossed in them. He offers his own mind as an offering of essence in worship. Thus in humility, he takes to the sanctuary of the Lord of Charan Kamal as a great blessing. In the view of the following quote;

In worldly defeat a Gurmukh being proceeds to score real victory.

(Bhai Gurdas Ji Vaar 10. p.11)

Enacting the quote in their real life, they remain secretly engrossed with Charan Kamal, without any showing off. Thus the humble Gursikhs hide their high spirituality by firmly grasping the inner abiding Charan Kamal as their hiding place, their inner prayer house. They seek to pass their whole lives in this hiding sanctuary, as the way to escape worldly fire.

The boon of loving devotion is bestowed at the divine door, when the drop of Naam Amrit ray of Charan Kamal, the effulgent piercing ray spreads throughout the interior. In this state of spiritual bliss, the Lord of loving devotion graces His devotee with merger in His self. The devotee now remains day and night in spiritual engrossment within. He never forsakes the beloved Lord even for an instant, as the mainstay of his life breath. Charan Kamal makes an appearance as mainstay of life, breath. It is the blessing of effulgent Charan Kamal that the Supreme Cherisher, Treasure House of Virtues, Lord, Vaheguru appears as ever present. However this highest state is realized by a rare Gurmukh devotee. Says Gurbani;

*O' Beloved Lord! Bestower of loving devotion.
You are engrossed in love with Your devotee.
Thus engrossed You remain day and night.
Never forsaken even for a moment,
The Cherisher; treasure house of virtues,
Lord is ever present as embodiment of all virtues.
Mind of the devotee is enchanted with Charan Kamal and intoxicated by Naam Amrit.
O' Nanak! The Beloved Lord is Ever Merciful,
Yet a rare one comes to Realize! 1.
(Malaar Chant M.5 Ang.1275)*

The fascinated devotees of Charan Kamal, intoxicated with Nectarian Naam, remain enchanted with Charan Kamal every moment, like a fish engrossed in water for its very survival. This single minded spiritual love is complete engrossment without rest. Their prayer to the Lord says. *O' Beloved Lord! Keep us attached to your apron string always!* The Benevolent Vaheguru in His Grace keeps his devotees in the flourishing environment of Satsang. He readily grants their stay in His Sanctuary, under personal care. Says Gurbani;

*The mind is fascinated with Charan Kamal,
Is if Lord is water and the devotees thriving fish in it!
O' Lord, Hater and fish are Your own personification in Divine Play.
Take me by the arm and bless me with Naam.
Your worship is possible through Your own grace.
Contemplate upon Lord in Sadhsang in single minded devotion, as friend of the meek.
The lowly helpless one, Nanak, seeks Your shelter.
The Lord comes to Own such a devotee in His divine mercy.
(Malaar Chant M.5 Ang.1278)*

Imbued with such deep love, the devotees are never tired of singing glories of the love for Charan Kamal and call this 'blessed'.

*Praiseworthy is the love with Charan Kamal.
It is like the Bliss of countless devotional austerities.
With the auspicious luck. The Beloved Lord is met.
(Kanra M.5 Ang.1301)*

Blessed is the love for Charan Kamal, as it is equivalent to culminating bliss of a countless rigorous meditations for a devotee. This is experienced by a rare, highly fortunate Guru oriented devotee, as an ecstatic inner experience. This inner bliss defies experience, limited to the utmost inner blooming spirit. Enshrining the Divine light within, the blissful devotee is lost in Divine meditation. Such devotees alone truly sing of the glory of Charan Kamal, unknown to those bereft of such direct experience. Here is the following amazing Gurbani quote.

Sing Word Divine in mind.

Keep contemplating upon the Blissful and Serene Lord always. 1. Pause.

All your hopes will be realized and afflictions of countless earlier births get destroyed.

Merging with saintly Guru is like giving in charity and countless meritorious actions of piety.

All sorrows and sufferings are ended.

O' Nanak, and no more is there any death. 2. 11.

(Kanra M.5 Ang.1300)

Explication: Enjoying the effulgent nectarian bliss of the enshrined Charan Kamal and singing in this ecstasy, glory of Charan Kamal bears an alchemic fruit. The Lord merges into the effulgence of the effulgent imperceptible Charan Kamal. Thus singing praise of the Beloved Lord and glorifying divine Charan Kamal is same, with equal efficacy. The beloved Lord and His Charan Kamal, bless with equal alchemic cool bliss and serenity.

With a direct experience of the glory of Charan Kamal, the devotees keep contemplating upon them in nourishment of ecstatic bliss and cheerfulness.

The devotee of the Divine laughs mirthfully singing Praise Divine.

(Kalyaan M.4 Ang.1319)

Thus blessed devotee in the state of ecstatic bliss also gets all his hopes and desires fulfilled through Divine Grace. All his affliction of countless earlier lives are banished. Even their company is auspicious to bestow the piety of countless actions of charity and all pain and sorrow is rid of. Never does the death bother the devotee again. This is the true witness borne by Guru Nanak Sahib.

Chapter 3 - Super natural visioning & hearing

The devotee experiencing the elation of Charan Kamal, after blissful sighting their effulgence, is automatically blessed with enhanced practice of devotional love. Says Gurbani;

My mind yearns for touching Divine Feet.

My tongue is satiated with Naam sustenance.

The eyes are content with Divine Sight. 1. Pause.

My ears are engrossed in hearing glory of the beloved Lord thus all afflictions and all filth are rid of.

My feet treading the blissful path towards my Lord,

All my body organs have blossomed in holy company.

Abiding in the sanctuary of eternal Lord,

There is no need for indulging in any other effort.

The Lord leads His devotees by the hand, O' Nanak thus they will not die in illusion of worldly ocean. 2. 10. 29.

(Kanra M.5 Ang.1303)

Explication: The Beloved Lord's alchemic self inducing Charan Kamal, touching the interior with their effulgence, ushers in blissful blooming. The tongue gets keyed up in *Naam* recitation with divine mystic effulgence. Nectarian Naam Amrit, with its ecstatic taste, engrosses the tongue that remains satiated with the Amrit Sustenance of Simran day and night, ceaselessly. The alchemic touch of Charan Kamal is further efficacious in bestowing super natural visions for beholding the sight of Supreme Lord.

The eyes of super natural visions become love imbued and reflect their power of super vision to behold divine sight. They are never tired of divine sight and remain in this single engrossment all the time.

"Different are the eyes that behold my Lord. 3. 16. "

(Salok M.5 Ang.1100)

The ears are also bestowed with special hearing capability with alchemic induction of the Charan Kamal. Heard is the Anhad music of *Akhand Kirtan* in perpetual blissful enchantment. All the sins and afflictions are discarded. The intoxicated devotees with ecstatic sway proceed along the blissful Gurmat highway and their being, bathed in nectarian effulgent divine sight in full bloom, is ever thriving. This is how they merge into the sanctuary of beloved eternal creator being. There is no more thought of seeking alternative shelter. The ecstatic devotees of Guru Nanak's House, enjoying the sway of Charan Kamal are led by their beloved Supreme Being, *Vaheguru*. Thus they are surely spared of a drowning death in the horrid worldly ocean. The saintly devotees, in the sanctuary of Charan Kamal, enjoy divine protection at all times. Says Gurbani;

Always protective of the saintly devotees is the Beloved Lord.

Nanak has taken to the shelter of Divine Charan Kamal. 4. 39. 50.

(Raamkali M.5 Ang.898)

Vaheguru is ever protective of the honour of his devotees, who remain engrossed in love of Divine Charan Kamal. Says Gurbani;

O' Nanak! Vaheguru always protects the honour of Devotees, engrossed in love of Divine Charan Kamal. 2. 14. 22.

(Gujri M.5 Ang.500)

The Divine Charan Kamal are always source of bliss. Their devotees always get their cherished desires fulfilled. All their hopes materialize. Says Gurbani;

Divine Charan Kamal are always source of bliss.

Whatever a devotee wishes, he obtains.

Never a hope remains unfulfilled. 1. Pause. 79.

(Sorath M.5 Ang.628)

The Naam Simran efficacious for the enshrinement of Divine Charan Kamal rescinds all sins and afflictions. Says Gurbani;

Enshrine Divine Charan Kamal in mind.

Remain contemplating upon the Lord, O' brother.

Thus you will be rid of all sins and pain. 1. Pause. 47.

(Sorath M.5 Ang.620)

The glory of protection in the sanctuary of *Charan Kamal* is brought out thus.

Gather the immaculate wealth of Naam.

This is the limitless, inaccessible capital.

Enjoy pleasurable bliss and live eternally,

O' Gursikh family of the Guru, in peace and plenty. 1.

Divine Charan Kamal are the redeeming support.

This true ship is bestowed by the grace of saintly Guru.

Embark the ship to ferry across the horrid worldliness. 1. Pause

In His Divine Mercy, the Eternal Lord takes all the care, Himself.

Nanak gets flourished seeing the Divine Play.

O' Nanak, this is ecstatic beyond measure. 2. 10. 38.

(Sorath M.5 Ang.618)

Explication: Through limitless Naam practice, gathered is the Naam wealth that is inaccessible, and inexhaustible treasure in the form of sanctuary of Charan Kamal. Enjoying Amrit Sustenance of Naam, blessing of Charan Kamal supports the entire large family of Gursikhs in most pleasurable bliss.

The true support, limitless and inexhaustible of divine Charan Kamal, gathered Naam treasure, blessed by Holy Satsangat with Guru's Grace, is the ferrying ship. Whosoever comes to embark this divine ferry easily crosses the horrid worldly ocean. The eternal, Creator Being in His divine mercy takes care of His devotees with His own divine presence. Creator being is envisioned through super natural sight and the sighting devotees bloom forth in ecstatic joy, beyond imagination!

Truly the ecstatic sway is beyond words to express. What can one say? The unblessed person can never form this belief. The personal experience is the only proof to form such a Faith! The sight of normal eye organ can only see the reality of visible objects. The celestial objects can be realized only through super natural sight. The normal worldly sight can see only the physical feet in

physical form and denies the existence of super natural effulgent divine feet. However the greatly fortunate Gurmukh devotees, blessed with Naam practice and enjoying super natural vision, keep enjoying the glitter of imperceptible celestial Charan Kamal within their interior being every moment. They remain in ecstatic sway of the Charan Kamal divine, in the bliss of spiritual love divine. Says Gurbani;

Keep your eyes looking down after enshrining the Beloved within.

Enjoy all the pleasurable play with the Lord Husband, without disclosing. 234.

(Salok Kabir Ji Ang.1377)

Thus the secret of spiritual bliss of pleasurable play is kept hidden by the blessed devotees. This is their high state of bearing the unbearable ecstasy and in essence the test of this spirituality. Such is the coping with extreme ecstasy and sway of Charan Kamal divine through spiritual power!

PART C

Chapter 1 - What signifies feet of the Guru?

This essay written by S. Iqbal Singh Ji, head master of village Boparai, District Ludhiana was published in Gursewak newspaper from Amritsar on 17th February 1937. This is reproduced here as it formed the basis for this book. A reference is made to this in greater detail in the preface.

My dear friend and close relative, Bhai Kirpal Singh Ji from Bathinda, raised the following query;

While reading Gurbani, I came across many times quotations like 'Charan Kamal Prahh Ke Nit Dhiavo, Charan Kamal Pkhar Karo Gur Sewa'. What is implied by Charan Kamal? What are the 'Charan' that are sought to provide inner spiritual support? What are the 'Charan' to get engrossed in love? The Gurbani Jaap Sahib says that Akal Purkh is formless Being. At other places also, Gurbani describes the Vaheguru is free of any form or hue. Even when Vaheguru is described as Sargun (manifested in form), the reference is made to the creation, as Vaheguru is immanent being everywhere and in all beings. The Shabad like 'Sehas Pad Bimal Nan Ek Pad' are related to the creation. Some have come out with the answer that Charan Kamal refer to the feet of Guru Nanak, as described by His successor Gurus. However Gurbani by Guru Nanak also refers to Charan Kamal.

What could be implied by this then? I have not found a satisfactory answer so far. I therefore, request you to supply a reasonable answer on your own or in consultation with someone.

In all humility, I am presenting my own views on the topic through the newspaper, so as to invite a Gurmukh among the Sangat to come forward with a more satisfying enlightenment on the topic and earn my gratitude.

To begin with, query on this intricate topic has been referred to me - having no deep knowledge or contemplation of Gurbani. What can a poor person like me say? This should form a subject for discussion with a Naam practitioner Gurmukh. However I am going to offer, whatever thought I can form, but I am afraid with this incomplete answer there would be no satisfaction.

I have been told by Gurmukh researchers that whenever faced with doubt during Naam Simran that withholds progress in nourishment of Naam, one should pray repeatedly for clarity. This may dispel the doubt on its own. Failing this, one should go in for a complete Pathh recitation of Sri Guru Granth Sahib Ji especially for this purpose. All the Shabads referring to Charan Kamal should be read with awareness of the meaning. If possible, all Shabads should be written down or the pages noted for a thorough deliberation. Gurbani refers to three types of Shabads relating to Charan Kamal

a) Charan Kamal with reference to Akal Purkh;
Charan Kamal Prahh Ke Nit Dhiavoh. Rhao. 19.
(Raag Bilaaval M.5 Ghar4 Dupde Ang.806)

"Har Charna Hohu Koula. 4.3.4."
(Gujri M.5 Ang.496)

b) Charan Kamal with reference to Guru.
Gur Ke Charan Ridae Lae Dhara. 1. 7.
(Gond M.5 Ang.864)

c) Just Charan Kamal.
Charan Kamal Adhaar Jan Ka Ras Punji Ek. 4. 2. 20.
(Dhanaasri M.5 Ang.675)

In the first two cases (a) and (b), one or both together have common meaning. In any ease contemplation of 'Charan' is a mandatory order. Truly contemplation of 'Charan' has an attractive pull that removes that filth of egotism in the Gurmat seekers and promotes engrossment in NAAM. The contemplation of 'Charan' in fact is with reference to the conceptual contemplation within upon Guru Form and as a corollary Guru Form's contemplation includes the contemplation of 'Charan'. How can 'Charan' be considered exclusive of Guru form? In reality when 'Charan' are enshrined within, the whole form automatically comes along in enshrinement at the interior bed within the devotee. Bhai Gurdas Ji, an acknowledged authority in Gurmat speaks thus.

A devotee advancing a distance towards Sanctuary of the Guru, is received ahead by Satguru advancing countless times the distance.
(Bhai Gurdas Ji Vaar 111 p.42)

All that takes it is to start contemplating and then;

'The Lord comes to enshrine within the interior. "
(Maru M.5 Ang.1095)

The Lord comes to prevail. We seek the dust of Gursikhs, worship the 'Guru Charan' and enjoy the ecstatic bliss of Akal Purkh's Charan Kamal. Not only that, we worship even the land where Baba walks, '*Jithe Baba Paer Dhare*'. O' Yes! Wherever Baba places His Charan Kamal, Baba blesses with His Sight there. That is why, '*Mae Charan Gur Meethe*' forms the experience of nectarian taste. The worship of Charan Kamal is the worship of Guru baba, contemplation of Guru Charan is contemplation of Satguru. Further contemplation of Satguru is contemplation of Guru form; Shabad. Contemplation of Shabad is Vaheguru Naam Simran. Thus in every case, contemplation of Charan Kamal is indeed the practice of Naam Simran.

If through Guru's Grace, we come to.

Clean the mind by engaging in Shabad,
Remain in engrossment of Divine. 18.
(Raamkali M.3 Ang.918)

Then all the states of Charan Kamal envisioning and experience become a reality. Why cleanse the mind? This is prerequisite for enshrining Gurshabad in mind. Many are there ways to cleanse the mind, e.g. to abide in Sangat looking for avenues to serve, to clean shoes, to clean used utensils, fanning, to fetch water, to work the hand mill for grinding, etc. All these are means to purification of mind. Yes! Contemplation of Guru, to contemplate Guru's Charan Kamal and to listen to Gurbani recitation with concentration of single mindedness are highly efficacious means. Thus cleaned mind attains immaculacy and comes to enshrine Shabad within. Charan Kamal of Shabad Guru comes to enshrine on their own. The Naam simran will become automatic practice. Mind will

contemplate upon Akal Purkh and divine presence will become apparent within the interior through seed form like enlightenment ray within. These are the Charan Kamal divine. The mind comes into ecstatic sway with their presence. Then it becomes truly meaningful and blissful to sing Kabir Ji's quote.

*May I remain in the ecstatic sway of Charan Kamal from the very beginning and till the very end.
120.*

(Salok Kabir Ji Ang.1370)

If the Sikhs residing at distant Peshawar city and contemplating upon Guru's Charan Kamal can control the Guru at Anandpur Sahib, imagine the attractive pull of Charan Kamal contemplation! Let us see another aspect with historical evidence. The Guru Sahib in initial nine forms used to administer.

Charanamrit Sikhian Pilaiya - initiation of the devotees through drinking wash of Guru's Charan, Charan Amrit. It was the tenth Guru Ji, who nominated Sri Guru Granth Sahib Ji to succeed him along with the Five Beloved Ones in the Presence of Sri Guru Granth Sahib Ji. This shall be the eternal practice.

Now the devotees are offered same old Charan Amrit in the new form of Khande Di Pahul, in the Divine Presence of Sri Guru Granth Sahib Ji through Five Beloved Ones. Satguru's Charan are represented by Gurbani that now follows the route of the minds of the Five Beloved Ones, their eyes, hands and the reciting tongues, finally being poured into the batta through the double edged Khanda and mixed into water and sweet sugar puffs (Pataashaa), forming the final Amrit for administering to the devotees. Such is the present Charan Amrit. This Charan Amrit is efficacious to bestow eternity and Grace Divine on the imbibing devotee. The concentrated contemplating minds of the Five Beloved Ones (Chosen Ones), the Holy Sangat, form the contemplation of Charan of Sri Guru Granth Sahib Ji. Everyday Sikh prayer is indeed contemplation of Guru's Charan Kamal. The opening verse, '*Pritham Bhagauti Simar Ke*' is the simran of Akal Purkh's Charan Kamal. This is followed by the contemplation of the Charan of all the ten Gurus. Added is the contemplative thought of The Five Beloved Ones, four sons of the tenth Guru Ji, all the Gurdwaras, all the martyrs and the entire Khalsa Panth. Lastly the prayer asks for the nourishment in Naam. The whole process portrays the ecstatic bliss bestowed by Charan Kamal.

In my opinion contemplation of Charan Kamal is another term for Naam simran. Naam is blessed by Grace of the Guru, as apparent from the following quotes.

*a) All recite Naam, yet rare one comes to enshrine it within. 8. 2.
(Vadhans M.3 Ang.565)*

*b) Reciting Naam with tongue always, without its real awareness through initiation, sold to worldliness but uttering Naam frantically. 24.
(Raamkali M.3 Ang.920)*

The mortals engrossed in worldliness but engaged frantically in Naam recitation without initiation are engaged in exercise of futility.

It is apparent that the friend raising the query has a misconception that Jaap Sahib does not attribute Form to the Supreme Being, VAHEGURU. In my opinion Jaap Sahib in its entirety,

expresses the divine form. The divine form is in reality a wondrous being, expressed thus in every verse in Jaap Sahib, again and again. Jaap Sahib is the listing of wondrous divine virtues. *Namastung Akale, Namastung Kirpale*. This is a salutation to the timeless being and the benevolent being. How can there be a salutation to divine without the thought of Divine Charan Kamal? Thus the entire Jaap Sahib is only contemplation of Charan Kamal and simran of divine virtues with prayerful attitude envisioning divine presence and cannot be interpreted differently.