Discussion relating to the ‘Shabad’ (Word) and ‘Word-consciousness path’ has been completed in the previous lehhs or articles. Our spiritual goal is ‘absorbing consciousness into the Word’.

1 The meditation is in the music, and knowledge is in meditation. Become Gurmukh, and speak the Unspoken Speech. 879

2 He, by merging his consciousness in the Word (shabad) beholds the Supreme Lord. VBG 5/5

3 The focus of consciousness of that guru-orientated being has linked with the harmony of the Word and the meditation of ‘sohung – hungso’ has merged and (he has) discovered its own Self. KBG 61

4 Those whose focus of the consciousness has linked with the Word, they have become sagacious (knowledgeable). In everything they perceive only the One Creator Waheguru. KBG 147

To reach the lofty-pure goal of ‘absorbing the consciousness in the Word’ it is necessary for the truth-seeker to continuously earn and cultivate word-consciousness in sadhsan gat the company of holy congregation (through meditation). This effort being extremely long and tedious, only some rare one goes trough it or adopts it.

5 The day and night worship of Waheguru takes place through the Word of the Guru’s Shabad. How rare are those who understand the Guru’s Teachings! 161

6 So many cry out for Your Darshan, Lord. How rare are those who realize the Word of the Guru’s Shabad and merge with Him. 1188

7 All listen to the melody of the rhyme but a rare one understands the mystery of Word consciousness. VBG 15/16

We have acquired human body after wandering through many lives and it is in the human form that union with the Lord is possible and transmigration circle can be ended. Without the cultivation of ‘Word-consciousness’, union with the Lord is impossible. For this reason
The cultivation of ‘Word-consciousness’ is indeed life’s goal or superior religion. 
Gurbani supports this consideration thus:

1. practicing the Shabad, one chews iron. 943
2. In this world, the practice of the Shabad is the most excellent occupation. 342
3. Hereafter, no one is questioned about social status; excellent and sublime is the practice of the Word of the Shabad. 1094

For this reason motivation is given in Gurbani to do ardas (supplication) and make humble requests before the Guru for the illumination of ‘Shabad’ (or Word).

4. O Guru, please, lovingly bless me with the Word of the Shabad. I am such a fool - please save me! 1114

In the previous lekh (article) it has been mentioned that:-

1. Awe-orientated feeling
2. Wondrous glorification
3. Divine love

are indeed the invisible and subtle paths of ‘Word-consciousness’.

To follow this path it is necessary for the truth-seeker to carry on continuously with the cultivation of ‘Gur-Shabad’ the Word of the Guru. The ‘basic parts’ of ‘aspects’ of earning ‘Gur-Shabad’ or the Word of the Guru are given below:-

1. Understanding the innate meanings of Gurbani - Because the ‘spiritual knowledge’ in most religious books is written in very difficult language, it is beyond the understanding of the common man. For this reason ‘religion’ has become the topic of debate only among gyanis (or learned ones), scholars, philosophers and educated people.

But Guru Nanak Sahib Ji gave us spiritual knowledge in simple language, which was the language of the masses so that even the common man having understood the goal of life could cultivate ‘Word-consciousness’ and thus make his life effective and successful.

But the sad thing is that having understood the innate meanings of the Bani of Satguru’s, we do not enjoy its relish; instead we are contented to read it inattentively. Without the meaning and interpretation of Gurbani there and be no discussion and the awe-orientated desire cannot sprout.
Having understood the innate meanings of Gurbani and to make man’s life successful, Gurmat (Guru orientated teaching) motivates us as follows:-

1. To instruct their minds, people ought to study some sort of spiritual wisdom. 340

2. Gurmukh, the Guru-orientated makes his life meaningful; he reads Gurbani and makes others understand the real importance of Bani. VBG 1/3

3. How can anyone understand the Sikh way of life or Gursikhi through learning and contemplation alone. VBG 28/3

4. Writing about Sikh life is to go on listening, understanding and continuously writing…. The understanding of a Sikh of the Guru consists in the fact that even after having received the gifted aims (of Naam) and being fully knowledgeable, he considered himself as ignorant. VBG 28/5

2. **Attention** – Gurabani encourages us to carry out the cultivation of ‘Shabad’ (Word) with fully focused attention as follows:

5. Sing the Praises of God, O Saints, O friends, with total concentration and one-pointedness of mind. 295

6. O mind, meditate on the Dear Lord, with single-minded conscious concentration. 653

7. Disciplining himself in the company of the holy ones (i.e. losing his ego), he remembers the Lord with single minded devotion. VBG 9/5

8. I am a sacrifice unto those Gursikhs who remember the Lord with single devotion vbg 12/2

9. He with single mind adores the One Lord and keeps his straying mind under control. vbg 28/16

10. He who meditates on the Lord with single minded devotion, gets his noose of Yama (the couriers of death), cut asunder. VBG 40/21

It is clear from the above examples that ‘focusing’ (our mind) or paying ‘attention’ is a very important part of cultivating the ‘Shabad’ (Word). For this reason the union of Word-consciousness can only take place if Gurbani or Shabad is understood, heard, read, discussed and sung with a fully focused mind.

Putting the discussion, motive and cultivation of ‘Shabad’ (Word) on one focal point or turning it into one tune is said to be ‘attention’ or ‘focussing’ with which the stage of ‘absorbing consciousness into the Word’ is acquired. For the cultivation of this very abstract ‘Word-consciousness’, awareness, faith-filled desire, unlimited hard work and correct leadership are needed.

An example is being given to illustrate this importance of listening to Gurbani or ‘Shabad’ with focussed mind.

The rays of the sun falling on a piece of convex lens, while passing through it, though millions in number, converge into one condensed powerful...
beam. The intensity of heat in this powerful beam increases so much that it burns paper, whereas a normal ray of the sun has no effect on it. Not only the heat increases in the condensed powerful beam, but the intensity of light or illumination also increases greatly.

In the same manner uniting the consciousness with ‘Shabad’, the dynamic power of the focussed consciousness and the heat of the intuitive illumination ‘burn’ our scattered low inclinations.

Most of the truth seekers don’t read or listen to the ‘Shabad’ with attention and focussed mind as a result of which they do not receive the Divine blessings of the ‘Shabad’. Gurbani gives direction, guidance and benefits with regard to deliberating on Gurbani and listening to it with focussed mind as follows –

1. We meet with our Beloved, the Source of Joy, when we listen to the Word of the Guru’s Shabad.

2. Those who hear and believe in the Word of the Guru’s Shabad, meditate on the Lord in their minds.

3. Slowly, gently, drop by drop, the stream of nectar trickles down within. The mind drinks it in, hearing and reflecting on the Word of the Shabad.

4. Listen to the Shabad, and understand the Shabad, and lovingly focus your consciousness on the True One.

5. With my ears, I continually listen to the Word of the Shabad, and I praise Him; His Ambrosial Name abides within my heart.

3. Intuitional Deliberation – In fact according to the low and immoral inclinations of the mind, man’s ‘consciousness’ remains absorbed day and night in worthless kinds of

- tastes
- thoughts
- emotions
- scenes
- ‘materialistic muddles’

as a result of which, Satguru’s ‘essence-word’ is not heard by man, nor does it appear sweet to him. The truth of this is taunted by Gurbani thus –

6. One who is attached to Maya is totally blind and deaf. He does not listen to the Word of the Shabad; he makes a great uproar and tumult.
1. O man, you have been tormented by a nightmare, and you have passed your life in sleep.
   You did not wake to hear the Word of the True Guru’s Shabad; you have no inspiration within yourself.

1. To enjoy the abstraction, finess, depth and motives of ‘Shabad’ (Word),
2. To make consciousness aware and alert,
3. For the practice of ‘Word-consciousness’,
4. To enjoy the bliss of daily paath (scripture reading), kirtan, nitnem (daily prayers),

‘deliberation on Gurbani’ and cultivation of ‘Shabad’ are compulsory in the company of spiritually evolved Guru-orientated souls together with their guidance.

2. The ultimate action is to contemplate the Word of the Shabad.

3. Imbued with Truth, one contemplates the Word of the Guru’s Shabad, and drinks in the Ambrosial Nectar, from the immaculate stream within.

4. Imbued with His Love night and day, she contemplates the Word of the Guru’s Shabad.

5. The Gurmukh is filled with devotional love for the Beloved Lord.
   He intuitively reflects upon the Word of the Guru’s Shabad.

6. Reflects upon the Word of the Guru’s Shabad, and chant the Lord’s Name, night and day.

Most truth seekers are content with ‘intellectual discussion’ of Gurbani as a result of which they remain deprived of the spiritual Naam-relish; neither do they mould that discussion into their lives. Such discussion is no more than an intellectual hobby and has no effect on their lives.

The ‘deliberation’ towards which Satguru points out is the ‘intuitional deliberation’. Gurbani has come down direct from the Primal Lord and the spiritual hidden secrets, knowledge, ‘Naam’ etc. related in it are beyond the grasp of our intellect. For this reason, it can only be –

discovered
researched
recongnised
discerned
heard
understood
cultivated

through ‘Divine Bani’ or ‘intuitional deliberation’.

For the acquisition of intuitional realisation it is necessary to have –

faith
firm belief
devotion
desire
concentration
meditation
sadhsangat (the company of the holy)
and
Guru’s Grace.

Clear hints have been given in Gurbani about ‘intellectual’ realisation’ thus –

1  Through conscious meditation, I linked my consciousness with the Immaculate Lord.
   Says Kabeer, then I obtained the Fearless Lord. 328

2  You shall attain the Gate of Liberation while yet alive.
   You shall come to know the Shabad, the Word of the Fearless Lord, and the essence of your own inner being. 343

3  By Guru’s Grace, this understanding is obtained, and then, one obtains the Fearless Lord. 725

4  They read and reflect upon all the Names of God; they listen, but they do not see the Lord, the embodiment of love and intuition. 973

5  Inspired by the teachings of the Guru, the gurmukh (Guru-orientated one) attains the state of fearlessness.  VBG 9/5

6  Merging consciousness with the Word, the unfashioned jewel of intuition gets fashioned.  VBG 18/22

In fact the ‘touchstone miracle’ of Gurbani occurs only through ‘intuitional realisation’.
Sadhsangat – According to Gurbani’s line

1  The Saints eat the butter, while the world drinks the whey.  

Churning the ‘Word-like milk’ repeatedly through ‘intuitional realisation’ and practicing the cultivation (of Shabad or Word), some rare Guru-orientated souls enjoy the relish of ‘butter’ or ‘essence-Shabad (word).

For this reason –

To acquire the cultivation subtlety depth relish intuitional realisation essence of ‘Shabad’, the company of spiritually evolved Guru-orientated souls (sadhsangat) is compulsory.

The cultivation of ‘Shabad’ which is as difficult as chewing iron become very easy and tasteful in the ‘Sadhsangat (the company of the holy).

This truth has been confirmed in Gurbani and in the ‘Vaars’ of Bhai Gurdas Ji as follows:-

2  In the Company of the Holy, there is no suffering.  

3  In the congregation of the holy persons, resides the Guru-Word.  

4  The Word of the Guru is churned in the holy congregation.  

5  The gurmukh accepts the presence of the Guru equally in the Shabad (Word) and the holy congregation.  

5  Wondrous praise and devotional worship – Gurbani has this to say about praise (of Waheguru):-

6  Through the Word of the Guru’s Shabad, You are praised. In each and every heart, the Unseen is seen.  

7  Praising the Word of the Guru’s Shabad, he merges in the Lord’s Name.  

8  Some, according to Your Will, are in love with Maya.
Fathomless and limitless treasures of the ‘praise’ and ‘devotional worship’ of the Primal Lord are found in Gurbani and ‘Gur Shabad’. (Our) Satgurus have told us that the Lord’s praise and devotional worship are indeed the main methods of meeting Him. In reality it is through His praise that the pure ‘awe-orientated feeling’ and then ‘affection for Him’ sprouts.

1 In the Fear of God, the Immaculate Lord, sing the Glorious Praises of the Lord, and behold the Lord’s Presence before you. 773

2 Without the Fear of God, there is no devotional worship, and no love for the Naam, the Name of the Lord. 788

3 Without the Fear of God, devotional worship is never performed; through the Love and the Fear of God, devotional worship is embellished. 911

4 Through the Fear of God, the attitude of detachment wells up, and one sets out in search of the Lord. 1102

From the above considerations of Gurbani it is clear that regarding the Lord as all-knowing, omnipresent, manifest, all-capable etc. and praising Him will create pure ‘awe’ for Him in our mind and from this ‘awe-orientated feeling’ will emerge ‘Love.

Therefore ‘praise’ of the Lord and ‘devotional worship’ are indeed the main methods of the cultivation of ‘Shabad’ or Word and achieving ‘union with the Lord’.

5 O Nanak, praising the True Lord, I have obtained His Perfection. 150

6 They are forever in bliss, day and night; chanting the Glorious Praises of the Lord, they merge with the Lord of Glory. 122

7 Guru Nanak realized the Immaculate Naam, the Name of the Lord. He was lovingly attuned to loving devotional worship of the Lord. 1406

8 Listen everyone. I speak the truth. He who truly loves will realise God. P 10 Swyeh

When we think of some Guru-orientated beloved one with love and faith-filled-desire and praise his virtues, we are actually enjoying his company and acquiring his Divine merits.

For this reason with the singing of the merits of the Lord and with praise of Him, we have His company and we acquire His merits.

9 Chanting Waaho! Waaho!, I have fallen in love with the Lord. 514
Waaho! Waaho! is the Bani of the True Word. Searching, the Gurmukhs have found it.
Waaho! Waaho! They chant the Word of the Shabad. Waaho! Waaho! They enshrine it in their hearts.
Chanting Waaho! Waaho! the Gurmukhs easily obtain the Lord, after searching.

The Gurmukhs drink in the Ambrosial Nectar, and they center their consciousness on the Lord’s Praises.

Waaho! Waaho! Let all the Gursikhs continually praise Him. Waaho! Waaho! The Perfect Guru is pleased with His Praises.

Singing the praises of the Lord and ‘doing kirtan’ (singing of religious hymns) are very helpful in the cultivation of ‘Shabad (Word) consciousness’.

With the experience of the relish of the ‘wondrous praise’ and the ‘Lord’s affection’, the truth-seeker realises that, praise of his own individual being is hollow and worthless.

Just as the ‘mother’ in the intense love of her child does not get tired praising it, exactly in the same manner the Guru-orientated servants are never satisfied with the praise they shower on the Lord.

Servant Nanak is not satisfied by merely praising You, O Creator Lord; You are the Great Giver of peace.

As the relish of the praise (of Waheguru) is felt, yearning to praise Him more and more takes place. Thus the pure ‘awe’ and ‘love’ of the Lord continue to increase along side.

The Lord and His phenomena or creation is boundless.

For this reason the ‘wondrousness’ and ‘love-relish’ of the Divine realm is fathomless, boundless, ever-new and ‘ever-fresh’ love.

That love is forever fresh and new, which is for the Beloved Lord.

My Lord and Master is forever new; He is the Giver, forever and ever.

Great joy and happiness welled up, when my Husband Lord, of ever-fresh beauty, showed mercy to me.

The Guru merges the consciousness of the disciple into the Word and creates ever new love (for the Lord) in it.

In the bliss of such ‘Divine-wonder’ and ‘Divine love relish’, the existence of materialism and ‘worldly attachment’ automatically vanish.
In this way, getting absorbed into ‘Word-Consciousness’, the mind, intellect, egotism and the complete phenomenon of the materialistic realm disappear to such an extent that even the mental condition become non-existent.

6 Repeated Practice — Our consciousness’ having become active in the multicolours of materialism in previous lives desires to enjoy the relish of the -

- wonderfulness
- newness
- variety
- distinctness (of materialism)

and remains absorbed in this bewitching materialism.

1 Maya torments us in so many ways.
2 The marvellous image of Maya is so fascinating; how few understand this.
3 Thirst and desire are not quenched by enjoying the many pleasures of Maya.

For this reason to turn away our consciousness from various materialistic relishes, our Satgurus have guided it (consciousness) to new

- lofty
- attractive
- unstruct
- wonderful

life direction through the

repeated practice of

wondrous glorification and relish-giving eternal waves of the Lord and ever new and joy-giving devotional worship (of Him).

In other words with the practice of ‘Shabad (Word)-consciousness’-

1 The ‘consciousness’ comes out of materialistic pleasures.
2 (This) consciousness, coming out of mental psychological emptiness, (experiences)
3. the Lord’s

wondrous glorification

love of one’s inner Self

silent love

gratitude

supplication

awe-orientated feeling

love

and soars in the intuitional emotions of the Divine realm.

‘Repeated practice’ is a very important part of the cultivation of ‘Shabad’ (Word) which the clever truth-seekers of today try to evade because it requires very hard work, patience, faith and is like ‘licking a tasteless grindstone’.

To calm down the scattered greedy mind, there is one and only one method (and that is) doing


repetitive practice of ‘Shabad’ (or Word)

with feeling. The importance and method of this is mentioned in Gurbani thus –

1 If I had 100,000 tongues, and these were then multiplied twenty times more, with each tongue, I would repeat, hundreds of thousands of times, the Name of the One, the Lord of the Universe.

2 Chant the Lord’s Name, hundreds of thousands of times, O my dear.

3 Sing the Glorious Praises of the Lord each and every day. Meeting with the Guru, you shall come to know the mystery of the Lord.

4 Sing the Glorious Praises of the Lord each and every day. Meeting with the Guru, you shall come to know the mystery of the Lord.

5 Meditate, meditate in remembrance on the Naam, again and again. O Nanak, it is the Support of the soul.

It has been seen that a good number of spiritual truth-seekers regard the thoughtless state of mind as the ‘final-goal’ of ‘Naam-meditation’ and are satisfied to acknowledge this as ‘complete fulfillment’. Such truth-seekers are forgetting that...
the repetition of some ‘mantar’ or chant they are doing lacks feeling, is hollow.

Gurbani supports the above discussion as follows:-

1. "Everyone speaks of the Absolute Lord, the unmanifest void. How can one find this absolute void?"

2. By practicing control over the nine gates, one attains perfect control over the Tenth Gate. There, the unstruck sound current of the absolute Lord vibrates and resounds. Behold the True Lord ever-present, and merge with Him. The True Lord is pervading and permeating each and every heart. The hidden Bani of the Word is revealed. O Nanak, the True Lord is revealed and known.

"Yogis (type of ascetics) regard the emptying of immoral desires from the mind as ‘thoughtless state of mind’ or ‘unstruck-emptiness’. Guru Nanak Sahib Ji advised them that the place of emptiness – the nine boxes and thoughts – is to filled with Divine virtues and feelings. In this condition, the consciousness hears the sweet music of the spiritual realm in place of the ‘emptiness’ meaning there is the manifestation of spiritual bliss. Consciousness has the clear vision of the manifestation of the Supreme Being. It discovers the intuitional meaning of ‘Shabad’ (Word) and the ‘essence’ towards which the ‘Shabad’ signals, that (essence) becomes ‘manifest extensively’.

3. O mother, I am wonder-struck, gazing upon the Lord. My mind is enticed by the unstruck celestial melody; its flavor is amazing!

4. Listen, O people: I have tasted the elixir of love. The evil ones are dead, and my enemies are destroyed. The True Guru has given me the Name of the Lord.

On the other hand, the unattractive and silent ‘emptiness of the yogis can remain only in the ‘physical posture for meditation’. In the conscious state, there is no meaning or benefit of such ‘emptiness’.

7. Researching the Mind – Because the materialistic and worldly life of the common man is externally orientated, he regards the religion or spiritual methods also as the subject of external research as intellectual. This is indeed the biggest fallacy.

‘Shabad’ (Word) stays in our innermost consciousness and its research too can be done through the inward cultivation of the Shabad.
Everything is within the home of the self; there is nothing beyond. One who searches outside is deluded by doubt. 102

The home within is filled with Ambrosial Nectar, but the self-willed manmukh does not get to taste it. 644

That Shabad dwells deep within the nucleus of all beings. God is invisible; wherever I look, there I see Him. 944

In fact under the influence of materialism and immorality, from previous births, our mind is wandering in ‘numerous directions’. With the control of the wandering mind, union with the Lord is achieved. Gurbani illustrates this point thus-

As long as his mind is disturbed by waves, he is caught in ego and egotistical pride. He does not find the taste of the Shabad, and he does not embrace love for the Name. 1247

Holy Saadhus: this mind cannot be restrained. Fickle desires dwell with it, and so it cannot remain steady. 219

He conquers his mind, and meets the Lord; he is dressed in robes of honor. 256

Therefore, Gurbani again and again strongly advises –

To research the mind
To read the mind
To shape the mind
To overpower the mind.

But it is sad that most of the people are satisfied and intoxicated with the external physical and motiveless rites-rituals. Researching the ‘mind’ or ‘heart’ is motivated by Gurbani as follows –

Let each person examine his own mind, O Siblings of Destiny. Examine your mind, and you shall obtain the nine treasures of the Naam. 1128

O human being, search your own heart every day, and do not wander around in confusion. 727

Those who search their inner beings, through the Word of the Guru’s Shabad, are exalted and adorned. 1091

The Temple of the Lord is found through the Word of the Shabad; contemplate the Lord’s Name. 1346

O servant Nanak, without knowing one’s own self, the moss of doubt is not removed. 684

O Pandit, O religious scholar, reflect on this in your mind. Why do you read so many other things, and carry such a heavy load? 1261
To read the horoscope of the mind, is the most sublime joyful peace. 1093

The intuitive consciousness, intellect and understanding of the mind are shaped there. 8

He alone is a cheat, who pounds down his mind. Pounding down his mind, he escapes from the Messenger of Death (cheats death). 872

When the mind is conquered, its turbulent wanderings are stopped. Without conquering the mind, how can the Lord be found? Rare is the one who knows the medicine to conquer the mind. The mind is conquered through the Word of the Shabad; this is known to the Lord's humble servant. 665

Fareed, if you have a keen understanding, then do not write black marks against anyone else. Lower you head and look underneath your own collar instead. 1378

According to Bhagat (devotee) Seikh Fareed Ji’s quotation above, if the very fine and extensive intelligence of modern man’s keen understanding is used to research and shape the wandering mind, then the –

externally orientated materialistic life of man can be changed into an inward orientated one that is subordinate to the soul.

To research the mind it is mandatory to carry out continuous inward orientated meditation through the ‘Shabad’ (Word) with feeling –

Immersion of word-consciousness takes place in the holy congregation through the blessings of the Guru. VBG 6/19

He (the Guru’s disciple) with single-mindedness contemplates the one Lord and keeps his straying mind under control. VBG 28/16

But those who realize the Word of the Shabad, are blessed by great good fortune. They bring their distractible minds back home. 1175

Through the Word of the Guru’s Shabad, recognize the Creator Lord within yourself. 364

Therefore with continuous research of the mind –

Awareness of the wandering of the mind takes place.

Greed, worry, fear, duality, mental illnesses are visible in ‘fearful’ form. Experiencing the ‘low’ or ‘fearful’ form internally one’s egotism disappears.
The union of Shabad (Word)-consciousness increases.

The voice of conscience or soul becomes strong.

This effort is very arduous because becoming inward-orientated, the truth seeker at all times feels the

odour
stench
whiff
offensive smell
stink

of his hidden immoral degradation which becomes the cause of extreme concern.

Therefore, immediately recognising, feeling or experiencing through alertness and ‘Gur-Shabad’ (the Guru’s Word), the sprouting of some low thought, idea and emotion, it is necessary to effect change towards some lofty Divine feeling.

There are many lines in Gurbani about ‘killing’ the mind. In fact the thoughts, ideas and emotions of the mind can never be eliminated for ever. But every idea, thought and feeling can be grafted with new spiritual ‘covering’ or ‘colouring’.

The natural tendency of the mind is to chase the mind.

Who has established himself as a Siddha, a being of miraculous spiritual powers, by killing his mind? ||1||

Who is that silent sage, who has killed his mind?
By killing the mind, tell me, who is saved? ||1||[Pause]

Everyone speaks through the mind.
Without killing the mind, devotional worship is not performed. 329

For this reason, wherever there is discussion about ‘killing’ the mind in Gurbani, it means that we have to hit every low thought, scene, feeling with knowledge-like hammer of the Guru. In this way restraining the mind from desires, greed, it can be purified and made to yearn for service cum meditation and
Let self-control be the furnace, and patience the goldsmith.
Let understanding be the anvil, and spiritual wisdom the tools.

When someone understands the Shabad, then he wrestles with his own mind; subduing his desires, he merges with the Lord.

When the mind is conquered, its turbulent wanderings are stopped.
Without conquering the mind, how can the Lord be found?
Rare is the one who knows the medicine to conquer the mind.
The mind is conquered through the Word of the Shabad; this is known to the Lord's humble servant.

Only those free themselves (from this fiery world ocean) who contemplate the Lord and discard sinful ways.
This fickle mind needs to be roped in to enable it to contemplate on the creator.

This difficult play becomes easy and pleasant with 'Guru's Grace' and in the company of spiritually evolved Guru-orientated beloved ones or in the 'holy company' and the mind comes under control fast.

In the Company of the Holy, the mind does not wander.
In the Company of the Holy, the mind becomes stable.

Joining the Saadh Sangat, the Company of the Holy, I have found peace and tranquility; I shall not wander away from there again.

In the Saadh Sangat, the Company of the Holy, and by Guru's Grace, I have captured the king of the fortress.

Meeting the holy congregation the mind comes under control.