

Pilgrim's Journey into the Infinite

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BEFORE TRYING TO GRASP THE meaning of divine journey, it is necessary to understand the fundamental particle atom and its transformation to molecule, and thereafter the mass of which the universe basically consist of, at physical level, and further infusion of consciousness in mass and matter to evolve to reach the human state, passing through stages of evolution and further apply this understanding to pave the way for attainment of ultimate bliss, *sahaj awastha*, realisation or state of *sat-chit-ananda*.

Analysing mass and breaking it into particles to know its constitution the science has reached up to the level of tiniest of particles, called the atom, even difficult to see it under powerful electronic microscope, this particle is further analysed to reach its nucleus containing proton and neutron, and revolving around nucleus the electrons. Constant revolving of electrons around the nucleus is possible only due to some constant supply of energy or power. Think about this power for a moment, as the or matter is a group of molecules held together. Think about this power holding the molecules together. Big masses (of the size planets) held together in universe use the same power and energy to keep them in position and orbit. This power is none other than what we consist of, and worship since time immemorial, and longing to know it. This longing in us has given rise to the idea of space and, further, the time.

Let us first discuss time (*Kaal*, in *Gurbani*) next the physical state of body and mind, and finally, the virtual state that is beyond body and far beyond mind. *Kaal*, the concept of time ignites the mind to know more about it, that what it is, various crude ways have been adopted in primitive time, like use of shadows, sundial, hourglass to the latest sophisticated nuclear gadgets in modern time to measure this fourth dimension (or formless forming). But uniqueness lies in its taking different forms and shapes, like linear identity, from the idea of sequence of events, cyclic events gave it a circular identity. For time immemorial man is trying to seek its dimension, form or objectivity to quantify it. Similarly, man is concerned with concept of no time (where the time gets stationary, standstill) generally called eternity or *Akaal* in *Gurbani* or specifically coined term "timelessness" by the modern spiritual fraternity, going more deeply looking the linear identity of time in terms of past, present and future; past and future give feeling of instability and moveability, whereas the present gives feeling of stability in movement, eternity is basically a stability, which is found in present moment. Present only gives us an opportunity to run away from the clutches of time, acceptance of present (or precisely present moment) leads us to a much quieter place beyond our thoughts, a place where our thought-created problems dissolve, we feel more liberated, it also takes us underneath our outer form, which is knitted with something vast, immeasurable and sacred. Whatever action is taken, word is spoken or written in a state of presence (in present moment) have transformative power that is realisation of the deeper self, making us in the state of always aware (witnessing),

Kaal (time) originates from *Akaal* (no time, timeless) a relative form of time, carrying in its womb an opportunity for creation (a right moment with a possibility of delivering)

kwl pwie bRhmw bpu Drw]
kwl pwie isvjU Avqrw]
kwl pwie kr ibsnu pRksw]
skl kwl kw klAw qmws

(inqnym, rihrws)

Kaal paye brahma avatra
Kaal paye shivji avtra
Kaal paye kar bishen pragasa
sagal Kaal ka kiya tamasha (Nitnem, Rehras)

Precisely it is a circularity of creation as the spirit, to matter, to living things and, finally, spirit again (*Kaal* to *Akaal* shifting). *Kaal* and *Akaal* are interchangeable in nature. *Akaal* forms an integral interwoven part of Sikh culture, nothing is without *Akaal* from *Akaal Purkh* to *Akaal chalana* (eternal journey), journey in between encountering Sat Sri Akal, *Akaal moorat*, *Akaali bani* and *Akaal takht*, etc.

Even before entering into the regime of *Akaal* (timelessness), it is necessary to understand the concept of **matter, mind and spirit**. **Matter is related to the physical domain of universe, mind to quantum and spirit to the non-local domain of the universe. In the physical domain everything is included that is real and firm in nature or everything that our five senses can experience; here time appears to flow in straight line (linear) and clear beginning and end are not permanent.**

Quantum domain is where nothing can be perceived by any of the five senses, our ego, thought and mind belong to this domain, precisely speaking, events in this domain occur at the speed of the light and, at this speed, our senses simply cannot process everything that contribute to our perceptual experiences. Further, in quantum domain, solid objects which vibrates at different frequency appear to us as solid, are part of collective energy field; thus our own energy field is connected with every others energy field, there is no boundary between our self and everything else in the world; also as our eyes are programmed to see objects as 3D (Three Dimensional) and solid, our nerve endings are programmed to feel objects as 3D and solid. However, in quantum domain, there is nothing like solidity. We perceive ourselves to be whole but as we are energy field, whenever we come in contact with each other, in any encounter we lose or gain some energy or information, so it is only in our consciousness that are limited; senses create a solid world out of pure energy and information. If we use our quantum eyes (beyond normal sensory perception) we would see that everything we think of as solid in the physical world is actually flickering in and out of an infinite void, at the speed of light (just as the frame and gap sequence of a motion picture, the universe is an on-off phenomenon), simply fine-tuning of Self will give us chance to see the gap in two frames. In the flickering world only the consciousness is moving, and as the consciousness moves, it imagines the world into existence, otherwise we are no more than false pictures created on the big screen in the theater, the screen is blank, picture is nothing but concentration of particles of light on the screen. But in our real life picture particles

are so denser and closer that they give rise to our own self an illusory 3D appearance. In reality we are clinging - or bonded - with this illusory images.

Third and last level of existence is 'virtual domain' or spiritual domain where pure potential resides, this world is beyond mind, information and energy, space and time. As said earlier, this potential binds every quantum particle into atom, every atom into molecule and every molecule into structure. This potential (unified field, universal mind) not perceivable with ordinary senses, still existing in and around us, what we call soul, the organising force. Characteristic of this domain is that, here, events are dancing to the same tune, though not communicating with each other, strength of events (or correlation) is undiminished in nature with respect to space and time (I would be heard clearly wherever I am standing even continent or pole apart), in this world events occur almost instantly with no time lag (there is nothing which can travel). Communication or connectedness with virtual world is perfect in animal world, we lose this connectedness in our daily life as we are more egoistic in nature, more concerned in life, about what house to buy, which hill station to go for holidaying, which company share to buy, or such other distraction. In communication of this non local type, information are correlated faster than the speed of light, outside the bonds of standard physics. If we could learn to live from the level of soul, we see that the best, most luminous part of ourselves is connected to all the rhythm of the universe.

Out of various discoveries made within the last few score of years in the science of physics, one mighty fact has emerged without doubt, confirming the ancient inborn faith of all mankind. Space and time are tiny aspectS of great rational unseen cosmos. Since the first dawn, humankind stood erect and raised questioning eyes to the heaven and gave it a different names, Brahmas, Tao, God, Allah, Waheguru, Rubb, universally narrowing to call it "Absolute". This absolute, taking different forms (though formless). Latent burning desire outside the realm of our consciousness steers us through the sea of life toward the part of fulfillment.

This absolute, called the unified field, contains A mighty ocean of directive intelligence (called universal mind) spread everywhere in the cosmos and catching up strong latent desires of living things (human mind). Thus universal mind and human mind working in consonance, human mind claiming particle of its substance from universal mind, precisely our soul is the universal mind within us. Timelessness and spacelessness are fundamental properties of absolute.

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥

[SGGS:290]

Sargun nirgun nirankar sunn samadhi aap(SGGS: 290)

Human mind, once united with universal mind, gets the feeling of timelessness and spacelessness. As said earlier, in the virtual domain feeling of spacelessness is prevalent as we are heard continents apart, distance carries no meaning. Most common feeling of spacelessness - distance narrows.

Even this spacelessness 'void' is transgressed by Kabir Ji as can be seen from the following couplet (not Gurbani) :

hd hd pwr sbhl gXw , byhd gXw nw koie, byhd ky mYdwn myN rmwie kblr soieAw]

*Hadd hadd par sabahi gaya, behadd gaya na koya,
Behad ke maidan men ramai kabir soya.*

(All have gone up to the boundary, but no one has crossed the boundary. Kabir plays in the *maidan* that is the open space, the limitless.)

Here Kabir uses the term *hadd* to denote bounded or limited space. *Behadd* is an antonym of *hadd* and means unbounded or unlimited. **According to Kabir, we are all living within the limits of space.** Our experience of the Divine is limited or bounded by our worldly existence. It is only a mystic, like Kabir, who can transgress the limit and become the Infinite. We see on the television screen astronauts walking in space. But *Kabir* is a super astronaut. He not only walks but also plays, and that too not in space, but in the spaceless.

The words *abinasi abigat* used in Gurbani, are similarly denoting spacelessness.

ਅਬਿਨਾਸੀ ਅਬਿਗਤ ਆਪੇ ਆਪਿ ਉਤਪਤਿ ॥

Abinasi abigat aape aap utpati

(SGGS: 1385)

(Imperishable and formless Lord you formed yourself)

Spacelessness takes us to timelessness. Space and time are like two sides of the same coin. If we can imagine a world without space, then we can also imagine it without time. It was formerly believed that if all material things disappeared out of the universe, time and space would be left. According to the relativity theory, however, time and space disappear together with other things. That is why a mystic like Kabir can say that he has gone beyond the bounds of time and space.

Understanding mind body and spirit, it is seen that, at a certain level, all three merge, and void is created; time becomes still, there is nothing like space (feeling emerges as if one is minutest of minute and as vast as universe) these feelings are combined with lightness (weightlessness). This is the commune with God, super power, super intelligence, super consciousness, universal mind or unified field (in terms of physics)

It is important to have in practice feeling of timelessness, spacelessness and weightlessness, which certainly brings its own evidences which have no need of proof. Gurus, Seers and mystics have suggested various techniques (techniques may be different but ultimate aim is one and only one, to unite or establish commune) to merge this bodily tiny spark with the supreme light (an eternal quest) and to avail the opportunity:

ਇਹੀ ਤੇਰਾ ਅਉਸਰੁ ਇਹ ਤੇਰੀ ਬਾਰ ॥

Ehee tera auasar eh teri baar.

(SGGS: 1159)

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

Man to jyot swaroop hai apna mool pachan.

(SGGS: 441)

The most common technique is to acquire *sahaj awastha*, this state of mind is an ultimate stage of mind that has got connectedness with super intelligence (super power) giving feeling of wisdom, freedom, fearlessness, infinite peace, joy and bliss, with complete tranquility of mind. This state can be attained by complete surrender, company of learned and ultimately with Guru's grace:

ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਨਾਹੀ ਉਧਾਰੁ ॥ ਬਾਬਾ ਨਾਨਕੁ ਆਖੈ ਏਹੁ ਬੀਚਾਰੁ ॥

Bin gur poorai nahi odhar, baba nanak aakhai eih bichar

(Ramkali: SGGS: 886)

Naam simran is a proven technique to go beyond the clutches of mind, further it is a gradual process initially recitation of mantras (*naam*) which changes to non reciting stage (*ajapa jap*), in which whole body, along with soul, participate, the outer and inner consciousness becomes one, this does the required reconditioning of man and he is immersed in eternal being and reaches in deeper self.

Meditation is a technique propagated in almost every existing faith on the earth in one or another form, but heart of the method is to go beyond mind. It is not a deliberate act that puts pressure on mind, It is also a process enabling freeing of the mind from memory and time, thus creating spacelessness and communion with the super power.

Cosmos showering abundance on the humankind, sub consciously each one is willing to have it, the barrier is unawareness, and lack of faith, and wandering of mind that flows with the thoughts, the mind identifies with the thought and wanders, development of watchful nature can check the mind and control it. This watchful state is like a flowing stream whose banks are watching water flowing. This watchful nature, unidentified with thoughts, create a gap or discontinuity between successive thoughts; this gap allows the cosmic energy to flow in us, initially coming in the form of feeling of deep relaxation for a micro second in the form of a flash, but it carries power to energise each and every cell of the body, a magical transformation takes place, thus foundation of liberation is laid, one may practice to widen the gap to allow full flow of energy for complete transformation. In sum, meditation is a most simple, practical and scientific method - and way - to attain bliss.

Prayer is another simple and universal technique to establish communication with the super intelligence, prayer is an emergence of sub-conscious mind over conscious mind, and as sub-conscious mind is in constant commune with universal mind, the connectedness is obvious in prayerful state, this connectedness paves the way for attainment of his *kirpa*.

Shabad forms an important part of Sikh culture, helping transcending. *Shabad* a holy word (Guru for Sikhs) subtle in nature beyond grossness of body, *Shabad*, carries the instructions by which the wanderings of mind cease. God is revealed through *Shabad* leading to the communion with god.

jo pRB ko imlbo cwih Koj Sbd my lyih

(gurU goibMd isMG jI)

Jo prabh ko milbo chahe khoj shabad me leh (Guru Gobind Singh Ji)



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