

UNTO VICTORY

The Testament of Triumph

English Translation of

ZAFAR NAMA

The historic letters of

Guru Govind Singh Maharaj

In Persian Poetry

to

Aurangzeb—the last Moghul Emperor

by

B.P.L. BEDI

Rupees 3.

PH.
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IN PRESS

SONG OF LIFE

English Translation of

The Persian Poems of

BHAI NAND LAL GOYA

Poet Laureate of Guru Gobind Singh

Maharaj's Court

by

B.P.L. Bedi

Foreword by

Dr. Sarvapalli Radhakrishnan

Rupees Ten

Institute for Inquiry into the Unknown

F-17 Jangpura Extension, NEW DELHI-14, India.

PRAISE DIVINE

A New Interpretation
In the light of the true inner meaning of the
opening key stanza

THE MOOL MANTRA of JAP JI SAHIB

Text Holy for every Sikh and God loving Human Being

by

A descendant of Guru Baba Nanak

B.P.L. BEDI

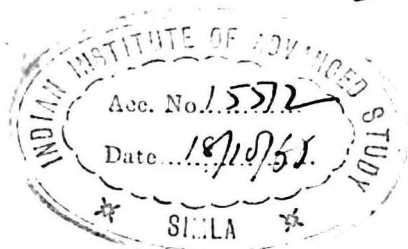
MA (Pb) B. A. Hons. (Oxon)

Von Humboldt Research Scholar (Berlin)

Rupee One

Issued by

**Institute for Inquiry into the Unknown
F-17 Jangpura Extension New Delhi-14 India.**



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Translator's Word

The only justification for presenting the new translation of the holy MOOL MANTRA is the compulsion for correcting actual errors born out of misunderstanding the text, and its true significance, by previous translators.

I am quite conscious, in all humility, that the new interpretation is a challenge to misunderstandings encrusted for nearly five centuries. Sikh Gurus and Savants and Saints who invoked the praise divine in the original, naturally, through ecstatic experience, got the inner meaning all correct. But ever since any translation came into the picture the errors of understanding crept in and have been in vogue ever since.

It has taken me five long years of research and reflection and in questioning the erroneous interpretations I fully realise that centuries of habitual acceptance stand against me, but I am equally conscious that the dynamics of Truth and the verdict of the present and the future shall certainly stand by the side of this new and true interpretation, by Guru Baba Nanak Maharaj's grace.

At His holy feet I place this work as an offering of love & devotion on His birthday, 1965.

B.P.L.B.



II
Original Text of
THE HOLY MOOL MANTRA
The Opening Key Stanza
of
JAP Ji SAHIB

ਜਪੁ:

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ
ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

ਜਪੁ ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥
ਹੈਭੀਸਚੁਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

Jap

Ek Onkar Sat Nam
Karta Purukha Nirbhau
Nir vair Akal moorat
Ajooni Seh-bhang Gur Parsad

Jap

Aad sach
Jug aad sach
Hae bhi sach
Nanak, hosi bhi sach

III Current Translations.

I. TRANSLATION BY DR GOPAL SINGH, MP

(From the English version of Sri Guru Granth Sahib (1960)
Vol I, Page 1.)

By the grace of the One Supreme Being, the Eternal,
the All-Pervading, Purusha, the Creator, *without fear, without
hate*, the Being beyond Time, Not-Incarnated, Self-Existent,
the Enlightener.

MEDITATIONS

True in the beginning.

True in the Primeval Age, true He is, and He shall be.
(Before the last line the translator has omitted the holy name,
Nanak:-

B.P.L.B)

2.

TRANSLATION BY BHAI CHELLARAM

(A devout exponent of the Holy Sikh Scriptures.)

He is one—the unmanifest manifested.

Of name ever true, permanent and pure.

The prime, the only Doer, the Creator, the Preserver
and the Destroyer

The Fearless

The Revengeless

Of personality transcending Time—the Changeless,
The Eternal

The Unborn and Undying

The Self-Effulgent, Himself the source of light and
existence.

By the grace of Guru—The Teacher Enlightener Worship
True before time, true before ages, true also now, and,
O Nanak, shall for ever be true.

[Jap Ji Translation (1960) Page 3-4]

TRANSLATION BY SIRDAR MEHR SINGH

A Guru loving scholar

SALUTATION

By the grace of the One Almighty God
of Glory Eternal

**From Fear and ill
Will Free**

The Timeless Being
Birthless, Self-Existent
The Guide Divine

MEDITATIONS

The True One in the beginning was
As well as in the Ages Past
The True One existeth even now
And shall be so for evermore.

[From the Jap Ji (1952) Page 19.]

(Here also the Holy Name Nanak is omitted,
before the last line :- **B.P.L. B.**)

IV NEW TRANSLATION

In the light of the Inner, True Meaning

Jap	Praise
Ek	The One
Onkar	The Parent of soundless Sound
Sat Nam	Truth is Thy Name
Karta Purukha	Creator of the Cosmos
Nirbhau	<i>To a Beginning and an End Unattached</i>
Nirvair	<i>Independent of the Pair of Opposites</i>
Akal Moorat	Image of Immortality
Ajooni	Free of the Cycle of Birth and Death
Sehbang	Self-Created
Gur Parsad	Thy knowing is the gift of Thyself-The Guru

Jap Praise be to you

Aad Sach	From Beginningless Beginning Truth is Thy Name
Jug Aad Sach	From the Beginning of Time Truth is Thy Name
Hae bhi Sach	In the Present, Indeed, Truth is Thy Name
Nanak	O, Nanak
Hosi bhi Sach	To the Endless End of Time Truth shall by Thy Name.

The Argument

Jap Ji Sahib is one among the holiest of the holy texts not only for the Sikhs but for all God loving human beings. I have witnessed men of soul and spirit belonging to various nations and differing cultures hearing the translation of the first Stanza of the Jap Ji Sahib with moist eyes, so moved were they. Their own inner self rendered them speechless through the overwhelming vibration of oneness with the Great Oneness and they responded with so spontaneously an ecstatic reaction to the inner meaning of the Holy *Mool Mantra*, the opening key Stanza of Jap ji Sahib.

While reading through the translation it must be remembered that the Jap Ji Sahib is Guru Baba Nanak Maharaj's own praise of the Almighty. Its depth has to be felt in terms of the heart, and its height in terms of holiness. It has to be sensed by the devout in a frame of mind that can only be expressed by one word, ecstasy. In this light only, the holy praise can be truly translated and understood.

Through nearly five centuries of its existence ever since the founder master of the Sikh faith Guru Baba Nanak praised the Lord in such soul-entrancing sublime words recounting the qualities of the Almighty only those devotees and disciples understood the inner and the true meaning who were blessed with the ecstatic experience. All others without a single exception who used intellect as the medium for understanding got bogged up in the mesh of words and misunderstood grievously the inner import of the Holy Praise at many points of Highest Spiritual Altitude.

In presenting my own rendering I am first quoting a few translations of this holy text of the *Mool Mantra* as made by the most well known authorities of Sikhism.

In the light of their translations take up one by one, in all humility, the fundamental errors which are common to all and some common to most of the translations.

NOT A PRAYER

To start with, a misunderstanding of the very spirit of the holy text lies in the fact that it is taken to be a prayer—whereas it is *not a prayer to the Almighty* but in the truest sense of the Spiritual, *a praise of the Almighty*.

It is Guru Nanak Maharaj's, *Ustat*, praise, of the creator which reflects quality by quality the unimaginable greatness of the Almighty. It is not a prayer, for, every prayer has an element of the asking by the prayerful of some boon or blessing from the entity to whom the individual prays. The vibrations of prayer by the very essence of its content of human wants are at a much lower level than the vibrations of holy praise of the attributes of the Almighty which are absolutes in their formless form and ethereal in their conception. Therefore the vibrations of praise are pure shafts of light projected from the illumined inner self leaping in oneness towards the source eternal and infinite.

This quality of the Holy Mool Mantra has been wholly missed by all interpreters through treating it as a prayer and not as **Praise Divine**.

THE HOLY WORD "JAP"

Consequential to the wrong understanding of the praise as prayer, scholars making translations mistook the Holy Key Word 'Jap' as only a *Heading* and therefore have not included

it in the text. The uttering of this holy word 'JAP' as an integral and inalienable part of the Mool Mantra is essential as the starting point for the Praise Divine. And what is essential about this holy word ?

'JAP' in this context means 'PRAISE'. It is a word of command from the praiseful inner self to the physical self, of the human being. With this word of command, uttered with the dynamic vibration of Devotion, the physical self gets disconnected from everything earthly and the conscious self which is the spiritual aspect of the physical gets tuned to the Celestial level of the praiseful inner self.

The physical self thus springing to "Attention", like a soldier of the spirit, tunes in every fibre of the being. Then follow the invocation of the highest attributes of the Absolute.

EK means THE ONE

The One is followed by ONKAR. What does this holy word mean truly inwardly ? It is an invocation of the highest in terms of the *Shakti*, the force Divine, what Guru Nanak Maharaj Himself defines as the "Soundless sound of creativity". Here the Almighty is praised as ONKAR meaning *The parent of the Soundless Sound* which Mothered creation.

SAT NAM

From the force of creation the Divine imagination of Guru Nanak Maharaj swings through wonder, peculiar to mystic minds, to the state of awareness of the Absolute in whose presence Guru Maharaj utters *Sat Nam*, Truth is Thy Name.

KARTA PURUKHA

After the Name the next attribute of the creator is the limitless content of creation and God Almighty is praised in

terms of the Infinity and Eternity in point of Space and Time. And here it is relevant to mention the inner content of Spacelessness which is infinity, and of Timelessness, which is eternity. And what are the points from where Infinity and Eternity begin? Both eternity and infinity begin where the borders of creation are reached. And what are the borders of creation? They are the Frontiers of the Universe of Universes. And what is the universe of universes? Its content is the Uncountable universes, millions of billions in number. Each Universe in which is far bigger than the universe in which we human beings dwell, and of which the solar system is the central point, the controlling centre of gravity. From the unimaginably far flung borders of our universe to the virtually mind swirling magnitude of the universe of universes and then to the Frontiers of the Indescribable ranges the Cosmos. When the mind of man comprehends the true import of the bigness of the Cosmos and thinks of infinity and eternity beginning from where the unimaginable bigness of the cosmos ends, moment arrives in ecstatic experience when breathless and benumbed stand all human faculties. Thus imagine the greatness of the Almighty as the creator of the Cosmos and the Lord of Eternity and Infinity, the Master of Timelessness, of Spacelessness & limitlessness! This truly is the conception in the essential aspects of the spiritual of the inner meaning of *Karta Purukha*.

To this level of the highest soars the ecstatic experience when one utters with contemplative devotion the word *Karta Purukha*.

NIRBHAU

At this point in Guru Nanak Maharaj's Praise Divine follows the unique word *Nirbhau*.

What a breathe-taking connotation this holy word has and how it has been derogated through scholarly interpretation, born of ignorance of the spiritual inner content. The word *Nirbhau* has without an exception, been mistranslated as *without fear*. Here the philological confusion has worked havoc. The holy word *Nirbhau* has been confused with the common word *Nirbhae* which means *without fear*.

It beats understanding as to how could so grave an error creep in to the mind of the translators. It is a strange happening that neither the reality of ecstatic experience nor even the common laws of logic pertaining to the Association of ideas could warrant the interpretation of *Nirbhau* as *without fear*. When the conscious self and the inner self intertwined stand breathless before the incomprehensible dazzle of the Majesty of the Almighty, the creator of the cosmos and the Lord of limitlessness and spacelessness, by what law of association of ideas could the dark attribute of punny human beings, fear or even the semi negative of it could enter the field of thought, where is the link? There is none. Then what is the true content of the unique word *Nirbhau*. *Nirbhau* was not known to the scholars of Sikhism philologically as an ancient word from the ancient Sanskrit language.

It truly means just what Guru Nanak Maharaj wanted to convey through the impulsion of the dynamics of contemplation. After *Kurta Purukha* as the lord of dimensionlessness in Space and Time, naturally, logically and mystically philologically follows the Holy word *Nirbhau* which really means *unattached to a begining and unattached to an end*.

In this context of the inner meanings, now see how the word *Nirbhau* fits in the ascending spiral of the spirit in contemplation. The Dimensionlessness of the Karta Purukha in logic and mystic experience is reiterated in the attribute of the Almighty as "unattached to the beginning and unattached to an end."

NIRVAIR

With the holy word *Nirbhau* thus set in the correct focus of understanding, Nirvair is the word which again has been grossly sinned against, led by the logic of their own error, in misunderstanding the true meaning of *Nirbhau*. For, from "without fear" to "without hate" as the meaning of *Nirvair* was a convenient next step, and even logically satisfying to the scholars.

Now what is the true meaning of the word Nirvair?. Following the logic of experience ecstatic, the word Nirvair follows the logic of the Attributes of the Almighty.

The Karta Purukha as the lord of non—Dimension has the attribute celestial of *Nirbhau* being unattached to the beginning and unattached to an end, therefore unbounded dimensionally—Here Nirvair fits in the Mosaic pattern of the attributes of the Almighty and truly and really means "Independent of the Pair of Opposites".

The laws of logic and of the scientific discovery of the magnetic field which means that opposites alone can bring about existence, apply without an exception to everything in creation. Can the human mind conceive of anything in-existence which has no opposite? Out of the discovery of this law of existence was born the law of logic, of the

pair of opposites as an inalienable and inseparable entity in existence. Bur Guru Nanak Maharaj's praise Divine turns the eye of love to the ONE who is the Karta Purukha. The Lord of limitlessness is Nirbhau, unattached to a beginning and unattached to an end—.

He is *Nirvair* too. He is independent of the "pair of opposites". And thues unbounded-by all Laws of existence.

AKAL MOORAT

Thus praising the Almighty in all aspects of Time Space continuum Guru Baba Nanak's ecstasy swings towards the logical sequence of timeless existence and he with his Divine voice sings of the Almighty as *Akal Moorat*, as the image of *Immortality*.

If *Nirvair* was to mean *without hate*, again by what association of ideas could Akal Moorat the image of Immortality as the attribute of the Almighty follow. ?

AJOONI

From Immortality the attribute Ajooni meaning 'free of the cycle of birth and death' is a perfection in mystical sequence.

SEH—BHANG

This holiest of the holy words ties the top—knot to the Praise Divine. It simply and truly means The Almighty Lord of all creation is Self Created.

GUR PARSAD

Beyond this point of praise even the imagination of the prophets could not and cannot proceed. There the Holiest of the Holy Guru Maharaj in all humility Divine acclaims with the voiceless voice of His soul *Gur parsad*, meaning, knowing Thee is Thy own gift as the Guru, the revealer unto us all.

What sublime humility adorns, like pearls, the tear laden eyes of the ecstasy of Guru Nanak Maharaj !

Here for the first time the element of the human enters the field of the Ecstasy of Praise Divine.

Because if the Almighty Guru has to reveal, through His Grace, to whom is He to reveal? Obviously to man on earth—be he a prophet, a saint or a seer.

Therefore when man appears on the canvass of contemplative experience the conscious self comes into the field of experiential phenomenon much more than the inner self. And then Guru Nanak Maharaj turns his voice Divine to man, with the final words of Praise Divine and as the prophet of the Almighty, commands man "Jap, Praise !"

JAP

Here again most translators have deleted this holiest of the holy command which has twin implications. In the first instance it is a reiterated command from the inner self to the conscious self to praise the Almighty in the form of the Universal Imperative, the Truth, the unchallengable Veracity of the Absolute as mirrored in the face Divine, as seen by the seers, saints, and as revealed by the prophets.

The second implication of the holy word *Jap*, the commandment for praise, is the command of Guru Baba Nanak to all God worshipping human beings to praise the Almighty in the form of Truth. Thus follows the next line.

AAD SACH

This has again been rendered inadequately by most translators by just not properly interpreting the holy word *Aad*. Usually it is just mixed up with the beginning of creation.

But that imposes a serious limitation to the Eternity of the Almighty. Any beginning attributed in point of Time to the Almighty puts a bracket to His beginninglessness. Therefore the only correct meaning of **AAD SACH** is *from the beginningless beginning of time your Name is Truth.*

JUG AAD SACH

Here the Time factor enters in the entire picture for the first time, since the beginning of Praise Divine. Therefore *Jug Aad Sach* means *from the beginning of Time your name is Truth.*

HAE BHI SACH

Here the factor of the present as the emphatic attribute of the ever present enters the magnetic field of the Creator's Leela, the Drama of existence.

In this context *Hae Bhi Sach* means Thy name is Truth even today. The word "even" is a reference to the distress and human degradation as the doings of negativity which in other words means Kalyuga, the Age of the upper hand of evil and ill doing. From the Darkness of evil to the full moon light of the future of which Guru Baba Nanak was the True Prophet, the Praise Divine swings to finality of ecstasy and from the holy lips of the great Guru Baba Nanak flows the message of eternal hope and he enters the realms of the unknown future and acclaims joyously !

NANAK ! HOSI BHI SACH

O Nanak ! to the endless end of Time too Thy name shall be the Truth. Here again the mere end of Time as the meaning of Hosi, futuristically is inadequate as it again puts a bracket to the Timelessness of the Almighty.

Therefore *Hosi* has to be understood as the "endless end of Time."

Thus finishes the Holy Argument. May all those who read these explanations be blessed with appreciation of the real and be bestowed with the understanding of Truth Eternal as embodied in the holy Mool Mantra, the Key opening Stanza of JAP JI SAHIB.



Here I may add one more point as the final capstone to this argument.

SHREE

Out of respect the word Shree is added to the Holy name of the sacred text of *Jap Ji Sahib*. As a gesture of adoration, the word *Shree* is fine indeed but the word *Shree* has brought in a deviation in correctly understanding the real meaning of *Jap Ji Sahib*.

JAP JI SAHIB

The inner meanings are *JAP* means *Praise*, *Ji* means *My Heart*, for heart is the throne room of the Almighty. And *Sahib* means the *Master*, the Almighty. Therefore *Jap Ji Sahib* means *Praise the Lord, O my heart*. Therefore it is a commandment from the inner man in the man, to his own most sensitive spiritual organ, The Heart. Therefore the word *Shree* before a commandment contorts the inner spirit in the very beginning.

May the light of Guru Baba Nanak's divine grace guide the foot—steps of all those who open mindedly read this Holy text, towards a true understanding through illumination of the Man in the Man.

ECSTATIC EXPERIENCE CONFIRMS

The Five Hundredth Anniversary of the Great Guru Maharaj's return to the Highest is arriving in 1969. The time has come now for this great Praise Divine to resound all round the globe. On that holy occasion this sacred Praise shall be read all over the world, by all devotees of Guru Maharaj.

Therefore a timely corrective is being given, by Guru Maharaj's grace.

Where lies the real corrective?

At two points, a major change is necessary, as said before Nirbhau is being mistranslated as *without fear*, Nirvair as *without hate*. It is essential to remember that the Guru Maharaj's Praise uplifts a true heart into a state of consciousness which can only be compared to the soaring of a bird.

At the word Jap the flight of the spirit within begins and at the word Ek Onkar one feels that everything earthly has been shed miles below.

The Soundless Sound links the devotee to its Parent.

In that state of upliftment you can only go up the spiral of Ecstasy, soaring upwards and inwards till the upward and the inward become one.

We recite the Praise Divine once again :

Praise The One

The Parent of Soundless Sound

Truth is Thy Name

Greater of the Cosmos

To a beginning or an end unattached"

Imagine how the ecstatic soul is soaring ever upwards!

Substituting "To a beginning or an end unattached" with the current translation, "Without Fear" makes one feel as if a dead stone falls from the sky. The Ecstasy is dashed to the ground.

When the thought is linked to the creator of the cosmos, from there it proceeds to a still higher attribute "To a Beginning or an end unattached."

At this stage the Ecstatic experience emits blue light. And now, substitute 'Without Fear' and you see a reflection of the darkness of the earth bound mind, sailing into the luminous orbit of ecstasy.

When Guru Maharaj praised the Almighty none of the mundane human emotions of fear or hate could ever enter within the holy orbit of his divine ecstasy.

Japji is an ecstasy of Praise Divine. It is not just a prayer of an earth bound human being.

When the ecstatic Self soars to the very highest conception of the creator—a creator not just of the universe of universes but of the entirety of the cosmos where could the man haunting concept of fear come in?

Nir Vair

From "To a beginning or an end unattached" the Ecstasy swings to a still higher level with "Nir Vair" understood as "Independent of the pair of opposites".

By virtue of this interpretation upward soaring of the soul conforms to the ecstatic experience and its luminous spiral upsurge.

But with "Nirvair" understood even as the negative of Hate i.e. "without" Hate, the mind benighted by the very vibrations of hate gets dashed to earth and the soul gets bathed in dust. The cool flashes of blue light which the vibration of an entity "Independent of the Pair of Opposites" emits begin to radiate heat, scorching the very fibre of the human. Such is the vibration of Hate even in the negative that the entirety of the experience of ecstasy gets thrown down from the Highest Heavens, like a thunderbolt causing a plane crash.

Guru Baba Nanak's consciousness was ever one with God Almighty. For anything so earthly to enter His ecstasy, as the emotion of "Hate", is inconceivable, on the testimony of contemplative experience.

Old translations have followed ready made earthly vocabulary. "Nirvair" in the true context of Japji Sahib means—without opposition, which means "has no opposite number." Follow the logic of this meaning, and the road is open to the rendering "Independent of the Pair of Opposites". If the mind is tied down to "hate" or even "aversion" then there really is no escape for the translators, but if we take "Vair" as opposition, the very logic of the praise taken attribute by attribute leads to "Independent of the Pair of Opposites" as the true meaning.

Now let us proceed word by word, from the beginning.

To start with, the translators have left out the Holy word *Jap*, an imperative to the physical conscious Self from the inner self.

Jap meaning Praise.

Whom? The One—the only one. Who is the One?

He from whom flows the Name—i.e. the Sound of creation—

From whom and from where does it come? From the Source—but the word Source is passive, it lacks dynamism. Hence the rendering of volitional dynamism makes the word Parent apt—Parent of Soundless Sound.

The rest of the words of the praise are a matter of inner feeling for sacred concepts and attributes.

But we come again to the Corrective when we reach the sacred word “Aad”. What does it mean?. Mostly it has been rendered as “from the beginning of time”

But how could Guru Baba Nanak, the Prophet of *Eternity* put a limit to the ageless age of God Almighty!

The common translator could not imagine anything as “before the beginning of Time” but the moment you link the attribute of time you put a bracket at the beginning and make the Boundless bound. You render the Infinite into a finite and that the Great Guru Maharaj could never do. In the parlance of the Great Guru Maharaj Aad means “from beginningless beginning”.

It is from this point of the Infinite and the eternal that the wings of Ecstasy start closing and the next step is “Jug Aad”. This really means from the beginning of time—of ages—of epochs, till we reach the point “Hae bhi sach” the ecstatic experience in point of time and space is once again at the level of “it and here”. The Prophet that Guru Maharaj was, saying with his Holy tongue, Nanak, “Hosi bhi sach”, stands true to the endless end of time.

Endless end, of Time because the Great Guru Maharaj would not put a bracket to the other end of Infinity and Eternity.

With this humble explanation, I present this holy rendering of the Praise Divine as confirmed by the mechanics of Ecstasy and the totality of experiential data.

Praise

The One

The Parent of Soundless Sound

Truth is Thy Name.

Creator of the Cosmos

To a beginning and an end Unattached

Independent of the Pair of Opposites.

The image of Immortality

Free of the Cycle of Birth and Death

Self Created

Thy Knowing is the gift of Thy self, The Guru

PRAISE BE TO YOU

From beginningless beginning Truth is Thy Name

From the beginning of Time Truth is Thy Name

In the Present, Indeed, Truth is Thy Name

O, Nanak !

Till endless end of Time, Truth shall be thy Name.

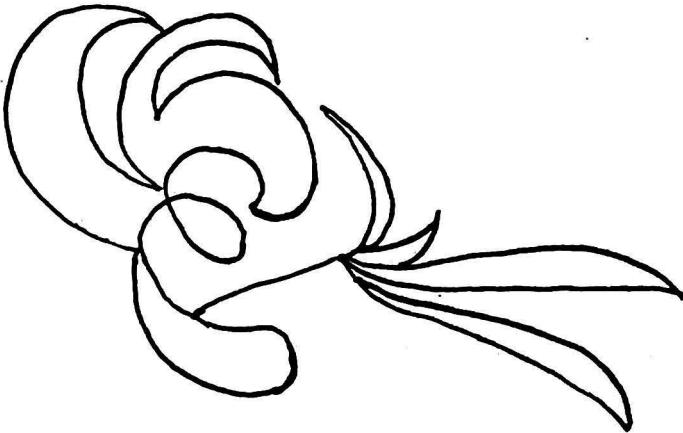
VII

SYMBOLOLOGY OF ECSTASY PRAISE DIVINE



This is the symbol of Ecstasy Praise Divine in totality It is like the Conch, with sound emitting Light

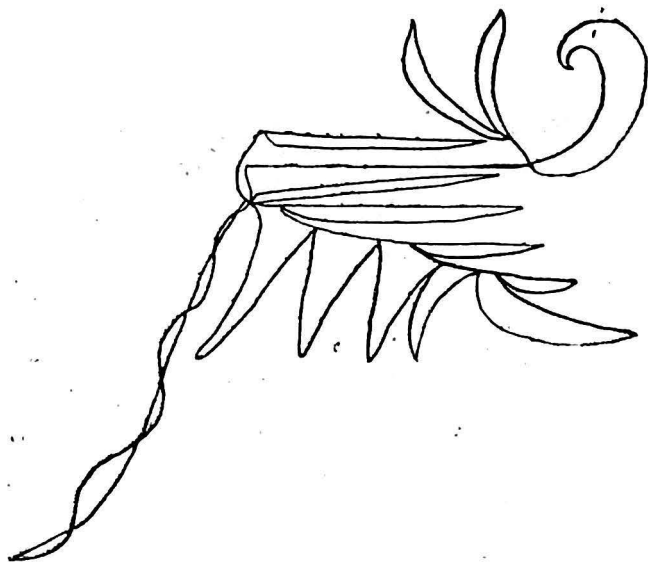
SYMBOL OF 'NIRBHAU' AS MEANING
"WITHOUT FEAR"



It shows the light from consciousness emitting coolness of flowers. Then suddenly the mind enters the field of ecstasy.

The mind brings the element of the negativity of fear. And fear of some loss is always the source of mental disturbance. That loss is linked up with the symbol of fruits. That vibration is destructive of ecstatic experience.

THE SYMBOL OF 'NIRVAIR' AS NEGATIVITY OF HATE



The ecstasy gets vitiated at an earlier point through the intrusion of fear, with Nirbhau bringing in the vibration of fear and its negativity.

So the fruits of the earth and their loss drags the mind in to the picture and the mind is the Parent of instability.

The entry of the very concept of hate into the field of ecstatic experience brings the earth bound vibrations into the whirl of consciousness.

Thus the ecstasy is dragged down to earth, so heavy is the tug that the Ecstatic experience just cannot survive the jolt.

SYMBOL OF ECSTASY "PRAISE DIVINE"
with the new rendering as the base of understanding.



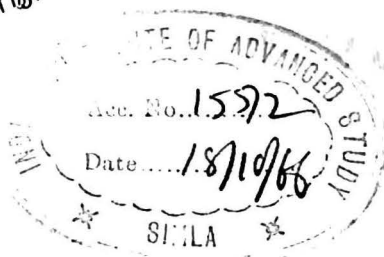
The Ecstasy is a perfection, as there are flashes of blue cool light in all aspects of consciousness.

Printed at Young India Press, K-32 Jangpura Extention,
New Delhi-14.

Noted

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Prophet of the Full Moon

GURU BABA. NANAK

by

B.P.L. BEDI

Translations of the Scriptural Text

by

Sir Jogendra Singh and Raja Sir Daljit Singh

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