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Reply by [Antonia Donofrio](#) Sep 25

Santokh ji

The story of the toad and the centipede. I remember telling this same story on SPN at a point where analysis had gone over the top. The story went over like a lead balloon.

But it rings true for me.

toniji



Reply by [Amrjit Singh Bandeshe](#) Sep 26

Toniji,

Is this, **The story went over like a lead balloon.** somewhat akin to the consequence of "*ANALYSIS PARALYSIS*??

Amrjit



Reply by [Amrjit Singh Bandeshe](#) Sep 26

Santokh Ji,

Looks like you were making the point "**analysis paralysis**" ?

regards

amrjit



Reply by [Amrjit Singh Bandeshe](#) Sep 26

Dear Gurmit Veer Ji,

I cannot help but do exactly what Veer Santokh Ji has done, viz:

" WE ARE WITHIN THE MOOL ; INSIDE US IS ONLY THE PATH TOWARDS MOOL "

It is like a vast computer game with the outcome already predefined in the created matrix

The daily work should also be done like a seva. THIS IS MOST IMPORTANT :

We are mor satvic then. This way the surt can pass through the muuns thoughts and go through the gaps.

Your post fascinates me and I don't really know how else to respond ! I am learning heaps from reading your writings. **You should author something !**

I am interested also in the **gaps between the thoughts**. It seems that thoughts tend to muffle or act as a 'smog' over the 'ether' of **cosmic consciousness**

So now I am more convinced to do the following :

Guru ji's advice is to listen to kirtan , dwell on the meaning of hymns , sit in sad sangat , truthful living , honest work and of all do SEVA in any form anywhere

Keep going Gurmit Ji - there is a LOT you still have to say !

Amrjit



Reply by [Jaspreet Singh Sethi](#) Sep 26

Dear All,

There is no doubt as Amrjit Ji points out there is heaps to learn from the postings here. But thinking about taking this discussion onto people in my life, by passing on what I get from here, seems enormous.

I mean there is no denying about the level of intellectuality involved but somehow at times I feel not upto the mark in being able to comprehend the message, and doubt how could I discuss this with others.

This surely is opening new horizons for me at a personal level, with issues that never crossed my mind.



Reply by [Santokh Singh](#) Sep 26

Jaspreet Singh Ji,
What you say from your heart, touches many hearts.
I have the same feelings as you've expressed here.

Amrjit Paji,
You're right about Analysis Paralysis and the Toad and Centipede story.

Gurmit Paji,
Your articles are for Hansas not swines like me. LOL

Toniji,
You seem to take be on top of things. You are partaking steel balls like cotton candy. I'm struggling to catch up.

To Myself,
"The Yogi at home is a madmonk, and the yogi out there is real."
This is a punjabi proverb



Reply by [Amrjit Singh Bandeshe](#) Sep 26

Veer Santokh,

Ghar ka Jogi jogarda, bahar ka jogi sidh ?

That is normally what happens, isn't it ?

Amrjit



Reply by [Amrjit Singh Bandeshe](#) Sep 26

Jaspreet Ji,

You are enhancing the *collective species level*(per Gurmit Ji) by taking the discussion points onto other people in your life - which is just one level below the creation of realty level that Gurmit calls *universal mind level* !!

Keep up the good effort. You are on the right track :)

Amrjit



Reply by [gurmit singh](#) Sep 26

What we discuss here affects us all and makes tracks in our muuns working. Muun doesn't do anything of its own but is affected by the environment of experiences. Experiences here are realities which bring about changes in the muun.

We all learn by sharing and we all grow by being together.

What we are experiencing is Sad Sangat effect.

gurmit



Reply by [Antonia Donofrio](#) Oct 2

Dear friends,

I found the most amazing Internet site - an online book and the title is *Naam*.. The author is Kirpal Singh.

And perhaps this book is new only to me. The book contains many references to Gurbani to explain the many and varied natures of Naam. Here is an example. The passage is discussing Shabd as Sound Current. It talks about the melody within.

MUSICAL MELODIES WITHIN

The Primordial Form of the Lord is the Sound Principle, and myriads of tunes are playing at His Door all the time:

Fortunate I am to have the Lord as my friend and companion,
For endless Symphonies keep playing at His Door. 177
GURU ARJAN

It is through Shabd that the creation came into being, with its various divisions and subdivisions. Each division has its own peculiar musical notes which one hears as one rises from one higher plane to another. All the saints have given detailed account of these Sounds and in Gurbani particularly we have an elaborate exposition on the subject.

It is a matter of common knowledge that the Hindus as they visit a temple strike the big bells hanging over the doorway. The Christian churches are invariably provided with a belfry and the bell is pulled by the bell ringer before the commencement of the church service. In the earlier Sikh temples either a conch was blown or a gong was struck, though this has now been replaced by playing a big drum (Naqara). A careful research on the subject reveals that all these outer things, viz., bells, gongs, conches, etc., are but symbolic representations without of the inner Sound Principle. Again, a careful study of the structure of all these places of worship also helps us to understand a significant religious element involved therein. Hindu temples have a dome-like shape with a big saucer-shaped bell hanging from the center of the dome, and whoever goes in for worship first clangs the bell. In the temple of the human body also, in the dome-like structure of the head, the pilgrim soul, as it enters the astral region, hears a sound that resembles that of a gong or a conch. Similarly the Christian cathedrals are either in the formation of a big dome resembling the human head or are steeple-shaped, reminiscent of the ascending human nose, over which, as the soul concentrates at the still-point behind and between the two eyebrows, a bell-like sound is heard. Khawaja Hafiz, a mystic poet of great repute, speaks of It thus:

None knows where my Beloved abides,
But sure enough comes the sound of a bell therefrom.

In Sikh scriptures it is stated:

The Sound of the gong is heard everywhere. 178
GURU ARJAN

The Buddhist monasteries are also dome-shaped and are always embellished with two drums: one on the right and the other on the left. The scriptures of all religions contain references to the ringing sound of bells or the blowing of horns and conches: the reason being that this is the First experience of the soul as it rises above body consciousness and enters the temple of the Most High, the way to which begins from the root of the nose

behind the two eyebrows. In the same way countless melodies greet the soul as it proceeds onward on the Path; but five of them are generally considered and accepted as of immense value in leading and guiding one on the journey Godward. These melodious tunes interchangeably lead from plane to plane until one catching the native Melody reaches the Home of his Father, with the proper help and guidance of some Master-saint.

In the Wars of Bhai Gurdas, one comes across many references in this context:

The soul hears the playing of Singhi (Zither). 179

The unending Music plays and the Light of Toor appears. 180

In the silence of the soul there is effulgent Light,
Be ye absorbed in the sweet exhilarating Music. 181

Hafiz says:

Listen ye to the heavenly orchestra,
With notes of dulcimer, flute, zither and guitar.

These inner musical notes, which can be contacted through a Master, help in liberating the soul from the walls of finitude and take her up to the high home of the Father - the Kingdom of God; for that is the only Highway.

http://www.ruhanisatsangusa.org/naam/naam_shabd5.htm#melodies-within

For me it makes sense to take a section at a time and ask questions about Kirpal ji's explanations. The chapters examine many subjects that we have been discussing.

toniji