
KALYUG KE KAAMI

SANT SINGH JI MASKEEN

ਤੁਮ ਕਹੀਅਤ ਹੈ ਜਗਤ ਗੁਰ ਸੁਆਮੀ ॥

thum keheeth ha jagath gur suaamee ||

You are called the Lord and Master, the Guru of the World.

ਹਮ ਕਹੀਅਤ ਕਲਿਜੁਗ ਕੇ ਕਾਮੀ ॥੧॥

ham keheeth kalijug kae kaamee ||1||

I am called a lustful being of the Dark Age of Kali Yuga. ||1|| (Ang 710, SGGS Ji)

The great saint, Bhagat Ravidaas ji is referring to the chief vice (ਔਗੁਣ) of present age (yug). In every age, there is always one vice that remains primary. Other vices do exist, but they are overshadowed by that one primary vice. When one type of vice is dominant in majority of human beings in a particular age, it helps us to compare and find out the primary vice of that age. All human beings too have one or two dominant virtues, rest of the good qualities are under that dominant virtue. Similarly, there is always one root vice in human beings, all other vices follow that root vice. The indirect reference to this as given by Dhan Bhagat Ravidaas Ji in the above tukks is explained by Dhan Dhan Baba Guru Nanak Dev Ji as follows:

ਸਲੋਕੁ ਮਰਦਾਨਾ ੧ ॥

salok maradhaanaa 1 ||

Shalok, Mardaanaa:

ਕਲਿ ਕਲਵਾਲੀ ਕਾਮੁ ਮਦੁ ਮਨੁਆ ਪੀਵਣਹਾਰੁ ॥

kal kalavaalee kaam madh manooaa peevanehaar ||

The Dark Age of Kali Yuga is the vessel, filled with the wine of sexual desire; the mind is the drunkard.

ਕ੍ਰੋਧ ਕਟੋਰੀ ਮੋਹਿ ਭਰੀ ਪੀਲਾਵਾ ਅਹੰਕਾਰੁ ॥

krodhh kattoree mohi bharee peelaavaa ahankaar ||

Anger is the cup, filled with emotional attachment, and egotism is the server. (Ang 553, SGGS Ji)

Maskeen ji explains that although there is common belief that this Shalok is by Bhai Mardaana Ji but it were so, what does '੧' in it signifies? Therefore, it means that the words are of Guru Nanak Dev Ji but are directed towards Bhai Mardaana Ji. Just like in Raag Sarang, where the words are by Guru Arjan Dev Ji but are directed towards Surdaas Ji. Bhai Mardaana had raised some accusation against people of the city, the following is Guru Nanak Dev Ji's reply:

ਕਲਿ ਕਲਵਾਲੀ - Guru Nanak Dev Ji says this present yug is a kalaali yug – it makes and sells wine.

(In modern times, wine is made in factories, however in old times, making and selling wine was the job of just one man, referred to as a 'kalaal'). What kind of wine is it, and what (ingredient) does the kalaal makes it from? First is the wine that physical body drinks and absorbs, which numbs body and senses and the connection with worldly problems breaks. Maskeen Ji says if we look at Guru Granth Sahib Ji, Bhai Nand Lal's works, and Zafarnaamah by Guru Gobind Singh Ji Maharaaj, they use wine as a simile to Akaal Purakh's Name, as it is a form of addiction too. To quote the famous lines from Janam Saakhi:

NAAM KHUMARI NANAKA CHARI RAHE DIN RAAT

(May you remain submerged day and night in this intoxication of (Waheguru's) Naam)

How is this 'wine' made then (that keeps one submerged in Waheguru's Naam day and night)? Bhagat Kabir Ji even describes its method of preparation as follows:

ਗੁਰੂ ਕਰਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕਰਿ ਮਹੂਆ ਭਉ ਭਾਠੀ ਮਨ ਧਾਰਾ ॥

gurr kar giaan dhiaan kar mehooaa bho bhaathee man dhhaaraa ||

Make spiritual wisdom the molasses, meditation the flowers, and the Fear of God the fire enshrined in your mind.

ਸੁਖਮਨ ਨਾਰੀ ਸਹਜ ਸਮਾਨੀ ਪੀਵੈ ਪੀਵਨਹਾਰਾ ॥੧॥

sukhaman naaree sehaj samaanee peevai peevanehaaraa ||1||

The Shushmanaa, the central spinal channel, is intuitively balanced, and the drinker drinks in this wine. ||1||

ਅਉਧੂ ਮੇਰਾ ਮਨੁ ਮਤਵਾਰਾ ॥

aoudhhoo maeraa man mathavaaraa ||

O hermit Yogi, my mind is intoxicated.

ਉਨਮਦ ਚਢਾ ਮਦਨ ਰਸੁ ਚਾਖਿਆ ਤ੍ਰਿਭਵਨ ਭਇਆ ਉਜਿਆਰਾ ॥੧॥ ਰਹਾਉ ॥

ounamadh chadtaa madhan ras chaakhiaa thribhavan bhaeiaa oujiaaraa ||1|| rehaao ||

When that wine rises up, one tastes the sublime essence of this juice, and sees across the three worlds. ||1||Pause||

One thing is absolutely clear – Man **needs** some form of intoxication. One intoxication, that brings one down from his mind, and the other that elevates him above his mind. One intoxication, with which one's problems and worries are forgotten, and the other, with which one's problems and worries are eliminated. The wine that drops one below his own mind is available in shops and can be bought with money. But, the wine that elevates a person above and beyond his mind is not available in shops, rather it has to be manufactured and then drunk, by the person himself. That is why, learned men have called Akaal Purakh's name as a form of intoxication, but this intoxication does not make one lose consciousness. This intoxication awakens all the senses rather than putting them to sleep, which is the case with normal wine.

A man wants to be in a state of complete consciousness or complete senselessness. The middle state between these two states is, however, very painful. Great poet Iqbal says:

HAR CHAND HO MUSHAHDA-E-HAQ KI GUFTAGU
Let us discourse, each moment, of truth divine

BANTI NAHIN HAI BADAH-O-SAAGHAN KAHE BAGHAIR.
How do we talk without the strength of wine?

Iqbal voices the same thing: The divine name of God is like an intoxication.

Maskeen Ji goes back to explain Guru Nanak Dev Ji's tukks:

ਕਲਿ ਕਲਵਾਲੀ ਕਾਮੁ ਮਦੁ ਮਨੁਆ ਪੀਵਣਹਾਰੁ ॥

kal kalavaalee kaam madh manooaa peevanehaar ||

This yug is a Kaalali yug that prepares the wine of kaam, and the mind drinks it. Bhagat Ravidas Ji is hinting at this as well:

ਹਮ ਕਹੀਅਤ ਕਲਿਜੁਗ ਕੇ ਕਾਮੀ ॥੧॥

ham keheeath kalijug kae kaamee ||1||

I am called a lustful being of the Dark Age of Kali Yuga. ||1||

That this yug is the yug of kaam. Maskeen ji says, there are three central points of kaam – **Ahankaar (ego) centric**, **Lobh (greed) centric**, and **kaam (lust) centric**. What is the nature of DESIRE? Desire ignores what one HAS, rather it craves for what one HAS NOT got. Once that is achieved, desire ignores that as well, and starts looking further for more. The desire keeps jumping from one throne to another, it does not settle down. Ahankaar (ego) centric desire craves for fame, lobh (greed) centric desire has immense hunger for materialistic objects, and kaam (lust) centric desire has the thirst for beauty (roop). The desire for the fame, objects, and beauty that one does NOT have in possession. (Maskeen Ji gives an argument to elaborate:) If one bends down and looks at the ground, sky cannot be seen. Similarly, if one looks up at the sky, ground beneath the feet cannot be seen. One will not be able to see ground and sky both at the same time. Second example: If we bend down and look closely at someone's feet, we will not be able to see that person's face. And if look at that person's face, we wont be able to see their feet. It is not possible to see the face and feet of someone at the same time, this is a quality that nature just has not given to man.

As long as the Lobh (greed) centric desire is active, even the topic of attainment of God is a lobh-centric desire, nothing else. One's heart will never become pure if, because of desire, one does path or gives a lot in charity. (Citing the earth and sky analogy described above, Maskeen Ji says:) No matter how dharmik one claims to be, as long as he is captive of desire, he remains Adharmik, no matter what he does. (Maskeen ji talks about Satsangis:) Not all members of Sangat are on the same level. Some are in 'HIGH SCHOOL', some fall in the '6TH OR 7TH GRADE', and then there are some who have just 'TAKEN ADMISSION': the ones that, sadly, do not know anything about God, they come, sit in Guru Ghar for a while and then go. Why, then, are satsangis not identical? Because, everyone is different from each other. So, the (above) Shabad by Guru Nanak Dev Ji is for those who have been admitted into the 'high school', the ones that have understood something by meditation and saadhna. (Maskeen Ji goes back to explain:) If one comes to the Gurdwara filled with desire(s), Gurdwara will just become a bazaar, a market –

just as one goes to the bazaar with desire to get some materialistic, similarly, one comes to the Gurdwara with heart filled with desire of attaining something materialistic. One has not gone to the Gurdwara for (meeting) Guru, it is for something materialistic.

When one's desire crosses all the limits, meaning what was desired was achieved, and then the next, and the next, but desire keeps growing, it becomes Trishna (extreme form of desire). And, just like by adding more fuel to high leaping flames, fire never gets satisfied; a person suffering from Trishna remains hungry throughout his entire lifespan. Such a person eventually drowns in the sea of trishna. Guru Nanak Dev ji says, I look at mankind and what do I see? :

ਪੰਕਜ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਰ ਡੂਬੀਅਲੇ ॥੧॥

pankaj moh pag nehee chaalai ham dhaekhaa theh ddoobeealae ||1||

In the swamp of emotional attachment, their feet cannot move. I have seen them drowning there. ||1|| (Ang 12, SGGGS Ji)

t is not in the nature of water to drown anyone. If it were so, animals like dogs, cats, fish, cows, lions, elephants, horses, snakes, should drown but instead they all swim. Maskeen Ji says he was astonished when he saw (in kerela, India) elephants taking bath in 60 feet deep water, it seemed (to me) as if a mountain is swimming in water. So, animals swim, but sadly, human beings drown in water. A man drowns because he looses his balance, otherwise water does not drown human beings either. It is said, once one learns how to swim, he never forgets it. One can forget other arts if not practice, but not the art of swimming. (Maskeen Ji narrates his own experience of swimming after a long time, and it was proved correct). So, even nature does not have any intention of drowning human beings. So, you may ask the question: why does human beings drown in water then? It is amazing, because while an alive person drowns, dead bodies still float. In Haridwaar, dead bodies are tied to a big, heavy stone before doing jal-parvaah. So, just like a person drowns in water by loosing balance, he drowns in the the world because of worries and stress, otherwise it is not in the nature of the world to drown anyone. If it were so, kings of big kingdoms in this world should have drowned, but they didn't. Maharaja Ranjit Singh should have drowned, but he didn't. If family life drowns, then Bhagat Kabir Ji. Bhagat Ravidas Ji, Bhagat Sadna Ji, Bhagat Trilochan Ji, Sri Ram, Sri Krishan, they all should have drowned because, after all, they lived a family life, but they didn't drown. Similarly, even wealth does not drown: Bhagats used to earn money by doing kirtt, Maharaja Ranjit Singh was a king even, still they did not drown.

Therefore, wealth, fame and family does not drown anyone, but still man drowns because he looses his balance in life.

Charpat Nath Yogi puts forward a question to Dhan Dhan Guru Nanak Dev Ji (recorded in Sidh Gosht):

ਦੁਨੀਆ ਸਾਗਰੁ ਦੁਤਰੁ ਕਹੀਐ ਕਿਉ ਕਰਿ ਪਾਈਐ ਪਾਰੇ ॥

dhuneaaa saagar dhuthar keheei kio kar paaeeai paaro ||

"The world-ocean is treacherous and impassable; how can one cross over?"

ਚਰਪਟੁ ਬੋਲੈ ਅਉਧੂ ਨਾਨਕ ਦੇਹੁ ਸਚਾ ਬੀਚਾਰੇ ॥

charapatt bolai aoudhhoo naanak dhaehu sachaa beechaaro ||

Charpat the Yogi says, O Nanak, think it over, and give us your true reply. (Ang 938, SGGS Ji)

Charpat Nath, who had left his family and worldly possessions, asks Guru Nanak Dev Ji, it is difficult to cross this world ocean. O Great Nanak Dev Ji, please guide us, how we swim this ocean? Charpat Nath has accepted he could not swim across the ocean. So, how do we swim and cross over? Guru Nanak Dev Ji replies with his love-filled politeness:

ਆਪੇ ਆਖੈ ਆਪੇ ਸਮਝੈ ਤਿਸੁ ਕਿਆ ਉਤਰੁ ਦੀਜੈ ॥

aapae aakhai aapae samajhai this kiaa outhar dheejai ||
What answer can I give to someone, who claims to understand himself?

ਸਾਚੁ ਕਹਹੁ ਤੁਮ ਪਾਰਗਰਾਮੀ ਤੁਝੁ ਕਿਆ ਬੈਸਣੁ ਦੀਜੈ ॥੪॥

saach kehahu thum paargaraamee thujh kiaa baisan dheejai ||4||
I speak the Truth; if you have already crossed over, how can I argue with you? ||4|| (Ang 938, SGGS Ji)

What answer can I give you - you know very well the answer to the question you have asked me. You have already crossed over, you are a 'Paargraamee' - you stay on the other side of the ocean. There are people who are Paargraamee, the ones that have already swam and crossed over to the other side. Then, there are people who are Paardarshee, those who can see they have to swim and cross over but their feet are still. The eyes can see and one is desperate to reach the place that one can see. And then, there are people who are standing on this side of the ocean and say all is well at this side, we are enjoying ourselves thoroughly. Such people are called 'Sansaari', Paardarshee people are called 'Abhayaasee', and the Paargraamee is called 'Sant'.

This side of the ocean (the materialistic world) is the world of Kaam. Seems like, there is no wish to swim over and cross to the other side. (Maskeen Ji recapitulates the concept of Ahaankar and Lobh and says:) When the desire centre around beauty, male is called kaam, while Gurbani and Sadhus sometimes refer to females as 'Kaamini' - Kaam Di Mani, where male desire stops for a brief period. Guru Arjan Dev Ji says:

ਰੂਪ ਰੰਗ ਸੁਗੰਧ ਭੋਗ ਤਿਆਗਿ ਚਲੇ ਮਾਇਆ ਛਲੇ ਕਨਿਕ ਕਾਮਿਨੀ ॥੧॥ ਰਹਾਉ ॥

roop rang sugandhh bhog thiaag chalaee maaeiaa shhalaee kanik kaaminee ||1|| rehaao ||
You must abandon your beauty, pleasures, fragrances and enjoyments; beguiled by gold and sexual desire, you must still leave Maya behind. ||1||Pause|| (Ang 901, SGGS Ji)

The writer of 'Saar Keetavali' says:

'Kanak Kanak Te Adhiktaa, Kanak Kanak Te Bahaoguna Sat Guna Adhikaaye, Wa Khaye Bhauraat Hai, Wa Paye Bhauraaye.' He says, if one eats Kanak (marijuana), he goes crazy and when one gets hold of kanak (wheat) j, he goes crazy, implying one loses balance as soon as he lays his hands on wealth and drowns.

Thus, this present Yug is full of kaam. The present day literature that is being sold, 90% of it is full of kaam. The movies that are being made, they are completely full of kaam. What amazes (in advertising) is, clothes are to be sold (by advertising), but beauty of the woman is put forward instead. A bicycle is to be sold, and there is a lady standing next to it, as if only women are going

to ride bicycles. So, its not the cars, cycles and clothes that are selling, its the women that are being sold and bought, it is nothing but a bazaar of women where they are traded. One can see this kind of destructive behaviour in all the four corners of the world.

(Maskeen Ji talks about the difference in male and female appearance:) Nature has kept differences in male and female features. Both have been given different forms of beauty by nature. The beard is a man's shingaar, it is not given to female. Some religious scholars say, male is more beautiful than female. Example: A Babbar Sher, with its long, flowing mane, the grandeur on its face, a lioness looks pale standing next to it. Similarly, a female counterpart looks pale in comparison to a cockerel, parrot, peacock (with its long, beautiful feathers, etc.). These are a few examples that shows how nature itself has groomed male with all the shingaars. So, since man is already made beautiful by nature, females have to resort to make-up to beautify themselves. But, nature has made female extremely beautiful in a different way – it has given the gift of being a mother to her, this gift males do not have. Psychologists believe this makes males jealous, and as a reply, they give birth to beautiful paintings and drawings and other artistic creations. One can see from observation that majority of acclaimed painters, sculptors, poets, philosophers, scientists are all males. But still, female has the gift of giving birth to life, while male can only give birth to lifeless objects, here is where males have lagged behind females. In spite of the differences, males live in the affection of females, whether it is for mother, sister or wife. Guru Nanak Dev Ji says:

ਬਾਲ ਕੰਨਿਆ ਕੇ ਬਾਪੁ ਪਿਆਰਾ ਭਾਈ ਕੇ ਅਤਿ ਭਾਈ ॥

baal kanniaa ka baap piaaraa bhaaee ka ath bhaaee ||

The father is dear to his son and daughter, and the brother is very dear to his brother. (Ang 596, SGGGS Ji)

Similarly, a female lives in the attraction of males – this male could be her brother, father, husband or son. Attraction of the opposites. Sometimes, female wants to emulate men, but men have naturally been made taller than women. So, in compensate that, women wear long heeled sandals, ignoring that they might break their legs by loosing balance. If a chameli tries to be a rose, it wont be able to do so, in the process it will loose its own character instead. So, if a female wants to be (emulate) a male, she wont be able to do so, she will not be able to remain true to her own femininity either. Likewise, if a man wishes to be a female, which does happen. Maskeen Ji says he has watched his daarha over the period of 40 years, it hasn't grown an inch, but those who cut their beard and wage war against the beard, they have to fight with it their entire lives. The hair (almost) say this: O man, bring as many scissors and razors as you can, I will blunt them all but wont stop growing till you die. Then, he goes to the barbers and requests him to make his face just like females' (by shaving the facial hair), even though God has made them different from each other. To this day, no peacock has gone to the barbers and said, 'I want to look like the female peacock'. No sher has gone to barbers either to look like sherni. Only man does this kind of stupidity. Maskeen Ji says, look closely and deeply and honestly, you will a face without daarha deeply unappealing. A man who is not given any facial hair by nature is called a 'khodaa'. Maskeen Ji narrates a little story of a Raagi Singh from kanpur, he had no facial hair (khodaa). He was middle aged, yet he would go around asking every other 'hakim' for any medicine that could help him grow daarha at all, because he felt embarrassed doing kirtan at Guru Ghar without any Daarha. One day, he comes to Maskeen Sahib and says, 'Maskeen ji, you have known Balwant Singh ji Nirmaley for so long, I have heard 'Nirmaleys' know a lot about medicines, could you ask him if he can help me grow Daarha at all. Maskeen ji said in satire, 'What irony, those who don't have Daarha look everywhere for medicines in desperation so they could grow it, and then there are people who can grow it naturally, they go looking for barbers!'

Look at Jesus Christ, Mohammed Sahib, countless Rishis, Munis, Sadhus, they all had this gift. Females have the greatest gift of them all – to give birth to new life. That is why, Guru Nanak Dev Ji said:

ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥

so kio mandhaa aakheeai jith janmehi raajaan ||

So why call her bad? From her, kings are born. (Ang 473, SGGS Ji)

Its just that female does not realise the greatness of herself, that is why she has started emulating the male. It is an astonishing fact that 20% of women in America shave because they get daarhi on their face. Even in Sikh world, Maskeen Ji says, those who imitate men and dress like men, end up having beards. If God has made your (female) physical form different from males, then the dressing code is also meant to be different.

So, Maskeen Sahib says, if a female has lived her life in attraction of the male, she will be reborn as a male in her next life. Likewise, if a male has lived his life in attraction of the female, it is imperative he will get the female form in the next life as it not necessary a male is born as male the next life and vice-versa.

From here on, Maskeen Ji sums up the katha by highlighting the main clauses of discussion.

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