

# *The Third Eye*

*(Teesra Naiteer)*



**'Panth Ratan'**  
**Giani Sant Singh Ji 'Maskin'**

Editor  
**Harjit Singh**  
Page 1

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# **THE THIRD EYE**

**(Teesra Naiter)**

**Giani Sant Singh Maskin**

**Publishers:**

**Gur Jyoti Enterprises, Alwar**

# **The Third Eye (Teesra Naiteer)**

by

**Giani Sant Singh Maskin**

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Dedicated to the Lovers of  
Gur Sermon

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

*Few words by Editor*

*Hae Satguru ji :- ਏਹੁ ਕਾਜੁ ਤੁਮੁ ਆਪਿ ਕੀਓ ॥ (ਅੰਕ ੩੮੨)*

*Eaeh kaaj tum aap keeou. (page 382)*

*You Yourself have caused this to happen.*

The Third Eye is the 3rd book which was written himself by respected Giani Sant Singh ji Maskin. It has 18 topics and all are related to every human being may be a Sikh, Hindu, Muslim or Christian and are based on Gurbani, i.e., Universal Guru, Sri Guru Granth Sahib ji (The Ocean of knowledge). The readers who are searching for the ecstasy will be more benefitted by reading and applying the methods in their day to day life.

The first English Book i.e. Biography of Maskin Ji has already been published. The 2nd Book published was Guru's Meditation (Guru Chintan). This book will also be advantageous to English knowing Gursikhs residing in India and abroad and also encourage the second generation Gursikhs who have been born and brought up and settled in their adopted countries. This book will bring them closer to Gurmat also. The word (page / ਅੰਕ) mentioned at the end of Gurbani Shabad is related to Sri Guru Granth Sahib Ji.

I am thankful to Sardar Jaswant Singh ji a close friend of mine who has put in a lot of effort and hard work to accomplish this task. I pray to Supreme Lord God to shower his benison on him so that he may continue to serve the Sikh Panth through his talent.

Actualllly we both are not professional and in this exercise, if we have made some mistakes, those may be forgiven.

Humble servant of Sadh Sangat.

**Harjit Singh**

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*The Third Eye*

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### *Few words from the Translator*

By the grace of God and due to the intimacy with S. Harjit Singh it was my good luck to have the charan chhoh (ਚਰਨ ਛੋਹ) of the respected Giani Sant Singh Ji Maskin. I had the opportunity to listen to his discourses at the annual samagams at Alwar and also in the T.V. However I never thought that he will be called so soon by the Almighty. After his departure I came to realize his greatness in the Sikh world in particular and the world in general. In this connection his couplet given below is relevant:-

“ਚਿਰਾਗੇ ਰਾਹ ਬਨੋਗੇ ਇਕ ਦਿਨ ਨਕਸ਼ੇ ਕਦਮ ਮੇਰੇ।  
ਅਭੀ ਤੋਂ ਮੈਂ ਗੁਮਰਾਹ ਮਾਲੂਮ ਹੋਤਾ ਹੂੰ।”

“Chiraage raah bana-ay gay ek din nakshay kadam mairay,  
Abhi toe main gumrah maloom hota hun.”

I had the good fortune due to the encouragement from S. Harjit Singh to translate his 1st Book i.e., Guru Chintan (Guru's Meditation). Though the translation is not of high literary standard, yet I have the satisfaction for the job in a humble manner.

I hope the English speaking and English knowing persons will be benefited from this book i.e. The Third Eye. I may be pardoned for the mistakes I might have done in this endeavour.

Servant of the Sadh Sangat.

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥  
Ik Onkar Satgur Prasad

### Foreword

In the present times, although religion has not vanished completely, yet adherence to religion is definitely decreasing and people's interest in the religion is waning. Men are going towards atheism under the influence of wealth. In the present terrible times persons of good deeds and lofty life styles are rarely seen. Even then by the grace of God there is no dearth of Gurmukh (pious) sikhs who have access to higher regions. But such persons are rare:-

ਹੈਨਿ ਵਿਰਲੇ ਨਾਹੀ ਘਣੇ  
*Hain viralae naahee ghande*  
The Saints are few and far between.

And such pious Gursikhs, after getting the celestial power with the grace of God, come in the world and after doing worship, they try their best to convey the true message to the people from time to time.

ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੇਲਾ  
*sach sunaaeisee sach kee baelaa*  
He proclaims the Truth at this, the right time.

And the words uttered by them soothe the vexed hearts of the mankind. Ordinarily, whichever soul is sent by God in this world, he is bestowed with means, according to his deeds, to pass his life. However the highest favour of God on the man is that He has granted excellent human body:-

ਇਸੁ ਧਰਤੀ ਮਹਿ ਤੇਰੀ ਸਿਕਦਾਰੀ ॥  
*eis dhartee menh taeree sikdaaree.*  
In this world, you may be a ruler;



ਅਵਰ ਜੋਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ ॥

*avur jone taeree panihaaree*

Other people may be your water-carriers;

One can get His benevolence only in the human body. We can beg for his compassion and kindness only in the human life. We can pray to God to receive the gift of His Name. After hearing the prayers of sincere and truthful human beings, He becomes Gracious and sends blessed souls into this world. He makes them preach His Name and Gurbani (Sacred Revelations) so that people who have forgotten God, may follow the right path and abandon the path going towards evil deeds. In the present times, there is no Gursikh with religious leanings who is not familiar with the name of Giani Sant Singh ji Maskin. Maskin ji is a pooran (perfect) Gursikh with a religious and practical life. He wakes up in the celestial hours, attends his personal hygienic needs, takes bath and then recites Nitnaim (Says daily prayers) and then in profound meditation repeats 'Waheguru'- Guru ji's mantra. He loves kirtan (Singing in the praise of God). Before starting his religious discourse (Katha), he do listens kirtan for some time. He believes that Satguru ji conveys His suggestion through kirtan and I narrate that to the congregation through my discourse:-

ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ ॥

*Houn aapoh bol na jaandaa*

*main kahiaa sabh hukamaao jeeo.*

By myself, I do not even know how to speak;

I speak all that the Lord commands.

According to intellectuals an orator should have fourteen qualities. Out of those fourteen qualities, Maskin ji has got distinctive qualities, viz, he is unavaricious, contented, sweet-tongued and his speaking is uncomplicated and so rhetorical that the truth becomes clearly personified. He binds and draws the attention of listeners towards him. He says the truth fearlessly during his discourse in the congregation, even if it may go against somebody or in his favour. He is an effigy of high moral character. His greatest virtue is that he practices what he preaches.

Apart from Sikhism, he is fully conversant with other religions. Therefore if anyone belonging to other religion comes and put questions, he answers earnestly and satisfies him.

Such learned persons are rare in the world who are good writers as well as good speakers. One, who is a good writer, will not be a good speaker and a good speaker may not be a good writer. However, both these great qualities are present in Maskin ji. He is a good speaker as well as a good writer. When he gives discourse, the topic which he selects, he completes it by giving references and examples from many religious books and topping it by quoting from Gurbani.

He gives such a rhetoric as will be fully understood by the listeners and their attention is engrossed in the discourse. The listeners are spell-bound as the snake is charmed by the use of incantation by the juggler. After listening to the discourse, some people are so much elated that their life-style undergoes a change. These are the great virtues in Maskin ji.

He is a great writer. Initially he wrote two books- Guru Chintan in 1979 and Guru Jyoti in 1982. He has written on 67 topics in Guru-Chintan- for example; Name and Salvation; Food and Meditation; Life and Death; Laughing and Weeping; etc. He has written on these topics in a refined way. By giving examples and reasons he has completed both the aspects. This is the first book that I have seen, wherein so many articles have been on dialectic. By reading this book one gets the complete knowledge of both aspects of dialectic.

In the second book 'Guru-Jyoti' there are 42 articles on different topics. For example; ਮੈਂ ਬਨਜਾਰਿਨ ਰਾਮ ਕੀ...॥ *Main Banjaran Ram ki*. I am the shop-keeper of the Lord. ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ॥ *Raje Shenh Mukaddam Kuttae*. The kings are tigers, and their officials are dogs, ਸੁਪਨੈ ਆਇਆ ਭੀ ਗਇਆ...॥ *Supnai Aia Bhi Gaya*. In a dream, He came, and went away again, ਬਾਬਾ ਹੋਰ ਖਾਣਾ ਖੁਸ਼ੀ ਖੁਆਰੁ ॥ *Baba Hor Khana Khushi Khuaar*. O Baba, the pleasures of other foods are false.

Which ever topic has been started from one point, that has been nicely completed at the same point by giving references and examples to clarify them. By reading these, doubts of skeptics are dispelled. Discourers and preachers have greatly benefitted

from this book.

Now Maskin ji has written this third book (the Third Eye) after taking away some time from his busy schedule for the benefit of the sangat. In this book also there are 18 different topics full of learning which are written in simple language containing lofty ideas. By reading these, and following them the readers will be able to lead an ideal life. For example in the topic of 'Saint' after highlighting the signs of real and false saints on the basis of Gurbani, he has torn into pieces the hypocrisy in an excellent manner.

### Celibacy

In the topic written about celibacy, after talking who is celibate according to Gurwak:-

ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ॥

*eaekaa naaree jatee hoe par naaree dhee bhain vakhaanai*

Having one women as wife he (the Sikh) is a celibate  
and considers any other's wife his daughter or a sister.

He has showed the pre-eminence of family life than other ways of life.

### Jap(Silent repetition of prayer)

While explaining the word 'Jap', after doing research full of learning, he has answered the following questions from the Gurbani:-

- a. Whose meditation is to be done?
- b. When meditation is to be done?
- c. How meditation is to be done?

### Prayer

Likewise he has written very essential article on Prayer, which is an essential part of Sikh code of conduct, and has done a great service to the Sangat. How prayer should be done? After giving illustrations from Gurbani it has been told that prayer should come out of the heart and every small part of the body should engross in the prayer. From such a prayer, union with God takes place. In this way by writing on 18 topics in this book (the Third Eye) according to Gurmat, he has done a great service to the Sangat. These are just a few grains taken out of the 'Dal' to give example for drawing the attention of the Sangat. As the readers will read this book,

they will take full advantage and gain knowledge. There is only one desire of preaching in the heart of Maskin ji- that some how his views may reach the Sangat. With this view in mind, he has got many tapes prepared containing his discourses of Gurbani and its explanations to fulfill the demands of the Sangat. In this way a small part of his views may reach the Sangat and the devotee may enjoy the bliss by following the teachings.

#### In the End

What foreword can I write of the book written by a great learned person like Maskin ji. It is only a glimpse of affection for him due to which he has bestowed this honour on me.

I request all the Sikh-Sangat, learned persons, Gurbani Singers (Ragis) and preachers, to read this book and take full benefit and increase their knowledge.

#### My Prayer

In the end I pray at the feet of Satguru ji from the core of my heart with humility that He may grant long life, Naam and Gursikhi to Giani Sant Singh ji Maskin who has been blessed by His feet. He may also grant him humble mind and high understanding and keep him in high spirits so that by Your grace, he may continue to preach Your mission in the country and abroad.

Waheguru ji ka Khalsa  
Waheguru ji ki Fateh.

From

Jan 1983

Giani Chet Singh  
Ex-Head Priest, Sri Darbar Sahib  
Amritsar

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥  
Ik Onkar Satgur Prasad

### Preface

The writer of this book, Sriman Giani Sant Singh ji Maskin is a great scholar, famous discourser of Gurbani, intelligent elucidator of Sikh religion philosophy and talented writer of Gurmat philosophy. He is the most revered personality at present in the entire Khalsa Panth. His practical divine life has a deep impression on every Sikh. His Guru-devoted life acts as a path-finder specially for preachers and discoursers. His discourses act as a light-house for countless illiterate, ignorant, doubting, superstitious and astrayed from Sikh cod of conduct persons. The honour, that he has received in the world of discoursers, only he deserves it. There is a fame of his lectures in India and abroad. Not hundreds but thousands of listeners come to hear his speeches at every place and enjoy indescribable pleasure of the narration of scriptures.

Inspite of being a successful elucidator and learned narrator, he has no ego. He is sweet-tongued, soft spoken, generous, ascetic, learned, appreciator of scholars and talented. He is a treasure-house of divine virtues and icon of humility.

### About the Book

This is his third book, namely, 'the Third Eye' written by respected Giani Sant Singh ji Maskin. Before this he has written two books, viz, 'Guru-Chintan' and 'Guru-jyoti' which have been published and presented to the readers. The taped religious lectures of Maskin ji have been written and printed thrice in a book-form in two parts and presented to the readers.

In the above-mentioned books published earlier, the life, virtues, nature, benevolence, flavour of discourse, effect of interpretation, style of speaking, style of writing, skill and method of illustration of Maskin ji have been amply elaborated. Therefore I will

try to write only the gist of new research of Maskin ji given in the subjects given in this book.

A fully-researched discussion has been done on the new topics given in his book. The subjects are; Saint, Ascetic, Three Attributes, Salvation, Meditation, Contemplation, Prayer, Dust of Feet, Ecstasy, Sea of Fright, Human Being, Post of Salvation, Preacher, Hermit, Sleep, Life, Exhilaration of Meditation, Dedication. He has used his writing-power on these 18 topics.

He has re-affirmed the Gurmat principle that Saint is not the name of any dress but it is a way of life. To contemplate truth, to study the truth and to have yearning for truth and to become one with the truth, is the life of a saint. To be contented and not to publicise one's self and to pray for the welfare of all is the life of a saint. But there are no assemblies of saints, only a few are there. Gurwak:-

ਹੈਨਿ ਵਿਰਲੇ ਨਾਹੀ ਘਣੇ

*Hain viralae naahee ghanee*

The Saints are few and far between.

ਇਕੁ ਅਧੁ ਨਾਇ ਰਸੀਅਤਾ

*eik adh naae ruseearraa*

Hardly anyone loves the Lord's Name

ਕੋਟਨ ਮੈ ਨਾਨਕ ਕੋਊ

*kottun mai naanak koo*

Among millions, O Nanak, there is scarcely anyone,

For this reason one poet has said:-

ਗਿਰ ਗਿਰ ਮਹਿ ਮਾਣਕ ਨਹੀਂ, ਗਜ ਗੇਜ ਮੋਤੀ ਨਾਹਿ।

ਬਨ ਬਨ ਤਰ ਚੰਦਨ ਨਹੀ ਸੰਤ ਨ ਪੁਰਿ ਪੁਰਿ ਮਾਹਿ।

*Gir Gir Mainh Manak Nahi, Gaj Gaj Moti Nahi.*

*Ban Ban Tar Chandan Nahi, Sant Na. Pur Pur Mahen.*

Ruby is not found in every mountain

Pearl is not found in every elephant

Sandal wood is not available in every forest

Saint does not live in every town.

According to the religious assumption of ancient times, a per-

son who did not marry; or who abandoned home or who gave up touch of skin, was called a religious mendicant (Jati ਜਤੀ). However Guru ji has mandated:-

ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡਿ ਬਹਹਿ ਘਰ ਬਾਰੁ ॥

*jatee sdaavehi jugat n jaanehi*

*shadd behehi ghar baar.*

They call themselves celibate, and abandon their homes, but they do not know the true way of life.

According to Gurmat:-

ਇੰਦ੍ਰੀ ਜਿਤ ਪੰਚ ਦੋਖ ਤੇ ਰਹਤ ॥

*eindree jit punch dokh tae rehāt.*

who conquers his sexual instincts and is free of the five sinful passions.

ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ॥

*eaekaa naaree jatee hoe par naaree dhe bhain vakhaanai.*

Having one woman as a wife he (the Sikh) is a celibate and considers any other's wife his daughter or a sister, is named religious mendicant.

The above mentioned principle has been nicely narrated alongwith well-reasoned examples under the heading 'Jati'. Under the heading 'Three Qualities' after explaining characteristics, appearance and influence of 'Instinct of Passion' (ਰਜੇ ਗੁਣ), 'Property of Darkness' (ਤਮੇ ਗੁਣ) and 'Element of Purity' (ਸਤ੍ਯ ਗੁਣ), it is ruled that 'Element of Purity' is comparatively superior to the other two qualities. But all these three qualities are present in His creation only. Higher than these three qualities is Fourth state which is beyond these qualities. By attaining which we reach the highest state which is the last destination of the seeker.

Under the heading 'Power', after giving details of the worldly powers, he has proved that God is the Power behind all powers and redemption from these worldly powers, salvation is visible. Therefore after leaving the worldly powers and worship of individuals, you should meditate on God so that you may become a part of that Supreme Power.

### Jap

To repeat the same tone or word is called 'Jap'. Continuous remembrance or contemplation is called 'Jap'. This is the way to

have union with God. This is to be mixed with the breath. This is to be populated in every hair. Attention is to be paid to it. This is to be heard. This is to be meditated upon. Meditation is to be done in celestial hour. Jap is essence. Jap (Silent repetition of Prayer) is spiritual life. Jap is meditation. Jap is life. These have been written under the heading of Jap.

### Samadhi

Samadhi means contemplation. Absorption of mind and intellect is contemplation. It is supreme relaxation. When sudden striking of an idea comes to a stop, it is the death of the mind and the death of mind is contemplation. Or it may be so understood that the death of mind is the attainment of God.

### Prayer

Union with God is with His Grace, and beneficence. Relation with the world is established due to lust and relation with God is achieved through prayer. From the flower of prayer comes out fruit called God. Worship, service, charity and daily religious rites are to be done so that prayer may take birth in the inner self. Prayer should come out of the breath. Such a prayer is successful.

ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ ॥

*biruthee kudhae n hovee jun kee arudhaas.*

The prayer of the Lord's humble servant  
is never offered in vain.

Under the Heading 'Dust of Feet', the importance of 'Dust of Feet' of congregation and Gursikhs has been exhibited. Dust of Feet is panacea. The dust of the feet of a saint is capable of washing the filth of sins. Even the sacred rivers like Ganges, Jamuna, Saraswati and Godavari make efforts to obtain that 'Dust of Feet' of the saints.

ਗੰਗਾ ਜਮੁਨਾ ਗੋਦਾਵਰੀ ਸਰਸੁਤੀ

ਤੇ ਕਰਹਿ ਉਦਮ ਧੂਰਿ ਸਾਧੂ ਕੀ ਤਾਈ॥

*gangaa jamunaa godaavaree sarasutee*

*tae kurehi oudum dhoor saadhoo kee taatee*

The Ganges, the Jamunaa, the Godaavari and the Saraswati  
these rivers strive for the dust of the feet of the Holy.

ਕਿਲਵਿਖ ਮੈਲੁ ਭਰੇ ਪਰੇ ਹਮਰੈ ਵਿਚਿ

ਹਮਰੀ ਮੈਲੁ ਸਾਧੂ ਕੀ ਧੂਰਿ ਗਵਾਈ ॥੧॥



*kilvikh mail bharae pārae humrai vich  
humree mail saadhoo kee dhoor guvaeee.*

Overflowing with their filthy sins,  
the mortals take cleansing baths in them;  
the rivers' pollution is washed away  
by the dust of the feet of the Holy.

And

*ਗੁਰਸਿਖਾਂ ਕੀ ਹਰਿ ਧੂੜਿ ਦੇਹਿ ਹਮ ਪਾਪੀ ਭੀ ਗਤਿ ਪਾਂਹਿ ॥  
gursikhaa kee har dhoorr dhāeh  
hum paapee bhee gat paahi*

O Lord, please bless me  
with the dust of the feet of the Guru's Sikhs.  
I am a sinner - please save me.

Under the Heading 'Ecstasy' that wonderful state has been evaluated- which is indescribable- it can only be enjoyed and relished. This happens like the condition of dumb eating a brown sugar(Gurh). Pious men relish bliss of this state.

Under the Heading 'Ocean of Fear' world has been called Ocean of Fear. The learned men have agreed that there are seven types of fear.

Yeh Bhai, Bhai Parlok, Bhai Janam, Baidna Jaat.  
Aun Rakhia Ar Gupt Bhai Akus Matar Bhai Saat.

Apart from these seven types of fears, there is one fear of God, which has been called 'Pure Fear'. Those, who fear God very much, have no other fears. Those, who walk about without any fear of God, have too much fear of the world and messenger of death.

*ਜਿਨਾ ਭਉ ਤਿਨ੍ ਨਾਹਿ ਭਉ ਮੁਚੁ ਭਉ ਨਿਭਵਿਆਹ ॥  
jinaa bho thinu naahi bho much bho nibhaviaah*  
Those who have the Fear of God, have no other fears;  
those who do not have the Fear of God, are very afraid.

In this article, it has been reiterated that the fear of God can liberate us from all other fears.

The books written earlier by Maskin ji have been bought by the Sangat quickly which is the reason that he has written this third book-the Third Eye. The Third Eye means the spiritual knowledge or the eye of perception. Maskin ji has done this great philanthropic job of causing to reach his knowledge of Gurbani upto the Sangat through this book. The tenth Guru ji has called spiritual knowledge as 'Guru'.

ਗਿਆਨ ਗੁਰੂ ਆਤਮ ਉਪਦੇਸ਼ੁ  
(Gian guru Atam updeso).

But as per

...ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥

.....gur bin giaan n hoe

without the Guru, there is no spiritual wisdom.

Spiritual knowledge is acquired from Gurbani. Therefore Satguru ji has bestowed to the world the principle.

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ.... ॥  
baanee guroo guroo hai baanee

The Word, the Bani is Guru, and Guru is the Bani.

I hope that the readers will be able to open their third eye of perception after reading and pondering over and following the Gurmat principles exhibited in this book.

In the end I would appeal forcefully to the learned researchers and Gurmat followers that they should appreciate this book properly and take advantage and they should motivate others also so that the writer is encouraged to write more such books and offer to the Sangat.

Servant of Guru Panth

Jan, 1983

Kirpal Singh  
Head Priest, Sri Harmandir Sahib  
Amritsar

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥  
Ik Onkar Satgur Prasad

### Few Words

By which God is seen-deep foundation of matter is seen-origin of life gleams-and man sees his origin and end-that is the third eye. The third eye is the light of realisation and the glimpse of God is a deep realisation. World is seen with these two eyes-God is seen with the eye of realisation. These two eyes open at the time of birth. But the third eye opens with intense devotion.

The third eye is that celestial insight - is that supreme revelation-by which man sees his origin, his Creator-formless God and is delighted.

God is formless. A formless eye is required to see him. Comprehension is formless eye. Spiritual quest and meditation is necessary for opening the third eye. Generally it so happens that these two eyes close for ever without opening of the third eye and this life goes waste.

After the presentation of two books, viz., 'Guru Chintan' and 'Guru Jyoti', this third book 'the Third Eye' is placed before the readers and Gurmat well-wishers by the Grace of Satguru ji.

May Satguru ji show his kindness and this book, viz., 'the Third Eye' may be helpful in opening the third eye.

Jan, 1983

Giani Sant Singh Maskin  
Sis Gran, Alwar  
Rajasthan.

## Saint

There are different ranks in the political realm and there are various degrees in the educational field. Similarly, there are different grades in the spiritual sphere; Pious man, scholar, hermit, devotee, religious person, ascetic. In the same way saint is such a state which is the apex of the spiritual world. The essence of life the celestial relishment and the wealth of the divine qualities exist within a saint.

Rashtarpati (President) is the highest political post in our country.

Saint is supreme in the religious world. Saint is a complete bliss and full splendour. Drop after immersing in ocean, becomes ocean. After engrossing in the perfect God, person becomes perfect and a perfect person is called a saint.

How to achieve the state of a saint. Who is a saint? A humble effort has been made to elaborate this theme, on the basis of Gurbani, in this essay.

Saint is not the name of any garb, rather it is an art. More or less delight and elegance that is present in the world of human beings on this earth, is due to saints only. Without saints the earth is a frightful forest. If there is a single saint in any city, then the whole city flourishes. Tranquility and mental peace is attained. The tongue of a saint is inlaid with the jewels of celestial insight. His body is the source of purity. The breath coming out of his body purifies the outside air:-

ਕੁੰਗੂ ਕੀ ਕਾਂਇਆ ਰਤਨਾ ਕੀ ਲਲਿਤਾ

ਅਗਰਿ ਵਾਸੁ ਤਨਿ ਸਾਸੁ॥(ਅੰਗ ੧੭)

*kungoo kee kaaeiaa ratanaa kee lalita,*

*agar vaas tan saas*

With the body of saffron, and the tongue a jewel,  
and the breath of the body pure fragrant incense;

Saint does not practise any penance. His penance has been

successful. Now he lives in the Truth. There is power in his words, nectar in his vision, revolution in his feet, and prosperity in his hands. Saints are generous:-

ਓਇ ਦਾਤੇ ਦੁਖ ਕਾਟਨਹਾਰ ॥ (ਅੰਗ ੨੮੫)

*oue daatae dukh kaattanhaar*

They are the givers, the dispellers of pain.

Only the saints have got life worth living. All others are devoid of spiritual life:-

ਸਾਕਤ ਮਰਹਿ ਸੰਤ ਸਭਿ ਜੀਵਹਿ ॥ (ਅੰਗ ੩੨੫)

*saakat mareh sant sabh jeeveh*

The faithless cynics shall die, while the Saints shall all survive.

He, who does a lot of running about externally and tries to conquer others, becomes a king. His order is followed on the earth but he has been defeated by his own mind: The world-conqueror is defeated in the end by his own mind. He, who has been defeated by his own mind-whose order is not obeyed by his own mind, his victory is an illusion: He, who conquers his mind is in reality a world-conqueror.

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ (ਅੰਗ ੬)

*aaee panthee sagal jamaatee man jeetai jag jeet.*

See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world.

Religious shrines and Sacred Books tell us the ways of conquering the mind. He, who wins his own mind, is saved from the stupid activity of conquering the world. And those, who have been defeated by their minds, try to conquer the world.

All the ugliness, oppression and fornication in the world is due to these people who have been defeated by their own minds. They try to conquer the world by oppression and many homes are ravaged by their oppression. Chastity of many is violated. Many become orphans. The world conquerors have destroyed the world upto today; devastated it. The bigger the conqueror, more is the desolation done on the earth by him. The world-conquerors make a hell of the world.

But those, who win their own mind become succourer to the

world. Their life is the heaven of the earth. More or less peace in the world is due to these saints.

The world is conquered by violence and the mind is controlled by patience.

The temperament of the saint is to remain patient, live in gratitude, there is no grievance, and no complaint and remain happy all the twenty-four hours.

ਸਬਰ ਅੰਦਰਿ ਸਾਬਰੀ ਤਨੁ ਏਵੈ ਜਾਲੇਨਿ ॥

*sabar andar saabree tan eaevai jaalaen*

Those who are patient abide in patience; in this way;  
they burn their bodies.

ਹੋਨਿ ਨਜੀਕਿ ਖੁਦਾਇ ਦੈ ਭੇਤੁ ਨ ਕਿਸੈ ਦੇਨਿ ॥੧੧੬॥ (ਅੰਗ ੧੩੮੪)

*hon najeek khudhaae dai bhaet n. kisai daen.*

They are close to the Lord,  
but they do not reveal their secret to anyone. ||116||

To remain contented, and not to propagate his existence and to pray for welfare of every one is the life of a saint. Proudly person remains mundane. Saints with a distinctive dress, who manifest their existence and mislead people, are in reality mundane, not saints.

Contemplation of Truth, perusal of Truth, and by the yearning for Truth to become an embodiment of Truth is the life of a saint.

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮ ਮਨਿ ਮੰਤ੍ਰੁ ॥

*jinh saas giraas na visrai har naamaa man mant.*

Those who do not forget the Lord,  
with each breath and morsel of food,  
whose minds are filled with the Mantra of the Lord's Name  
ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੋਈ ਸੰਤੁ ॥੧॥ (ਅੰਗ ੩੧੯)

*Dhan s saiee nanka poorun. soee sant.*

- they alone are blessed;

O Nanak, they are the perfect Saints. ||1||

Such saints wear dress as per their natural needs and the fake saints wear that type of dress too.

There are more than five million saints in this country and

they are identified due to the type of dress they have worn.

Some body wears suffron-coloured dress, some one wears blue while some one else wears white. Some wear only loin cloth or remain naked.

Saint is not a garb. Otherwise anybody by having a round turban or by adorning a plume may become a saint. The essence of the bodies of the father and mother is son, and the essence of the truth is saint. And by having his glimpse, one is swelled to tread the path of truth. The existence of a saint is the visible form of truth.

Therefore:-

ਅਬ ਤਉ ਜਾਇ ਚਢੇ ਸਿੰਘਾਸਨਿ ਮਿਲੇ ਹੈ ਸਾਰੰਗਪਾਨੀ ॥  
*ab tou jaae charhai singhasan milae hai sarang paanee.*

Now, I have mounted to the throne of the Lord;  
I have met the Lord, the Sustainer of the World.

ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥੬॥੩॥(ਅੰਗ ੯੬੯)  
*Ram kabira eaek bhae hai koe na sakai pachanee.*

The Lord and Kabeer have become one.

No one can tell them apart. ॥6॥3॥

ਨਾਮੇ ਨਾਰਾਇਨ ਨਾਹੀ ਭੇਦੁ ॥੨੮॥੧॥੧੦॥(ਅੰਗ ੧੧੬੬)  
*naamae Narain nahee bhaid.*

There is no difference

between Naam Dev and the Lord. ॥28॥1॥10॥

He who is separate from God, is in difference. He is mundane. Even to call him mundane is also not proper. He, who lives afar from God, is an animal:-

ਜਿਨ ਕੈ ਭੀਤਰਿ ਹੈ ਅੰਤਰਾ ॥  
*jin kai bheetar hai antaraa*

Those whose inner beings are not in harmony with the Lord,

ਜੈਸੇ ਪਸੁ ਤੈਸੇ ਓਇ ਨਰਾ ॥੨॥(ਅੰਗ ੧੧੬੩)

*jaisae pus taisae oue naraa*

are nothing more than beasts. ॥2॥

There is always one or the other saint present in this world. But the reality is that only a saint can identify a saint. A fake saint will not be able to identify a real saint. How darkness can identify

brightness.

Only ignorant persons identify saint. Therefore many fake saints are worshipped as true saints in the world. Those fake saints who are worshipped due to blind faith, their personal life is worse than that of ordinary mundanes.

Blind faith will call a garb as saint-their is no celestial quality. Dress is the saint. Some one has renounced household or has not become house holder-ordinary man will consider him a saint. Some one takes food once in twenty four hours. Some body wears wooden sandals. Some body has taken a vow for silence. All these are not the qualities of a saint.

Guru Arjan Dev ji has described the qualities and tradition of a saint as followes:-

ਸਸਤ੍ਰਿ ਤੀਖਣਿ ਕਾਟਿ ਡਾਰਿਓ ਮਨਿ ਨ ਕੀਨੋ ਰੋਸੁ ॥

*sashatar teekhan kaat daariou man na keeno ross.*

The sharp tool cuts down the tree,  
but it does not feel anger in its mind.

ਕਾਜੁ ਉਆ ਕੋ ਲੇ ਸਵਾਰਿਓ ਤਿਲੁ ਨ ਦੀਨੋ ਦੋਸੁ ॥੧॥

*kaaj ouaa ko lae svariou til na deeno doss.*

It serves the purpose of the cutter,  
and does not blame him at all. ||1||

ਮਨ ਮੇਰੇ ਰਾਮ ਰਉ ਨਿਤ ਨੀਤਿ ॥

*mun maerae raam ro nit neet.*

O my mind, continually, continuously, meditate on the Lord.

ਦਇਆਲ ਦੇਵ ਕ੍ਰਿਪਾਲ ਗੋਬਿੰਦ ਸੁਨਿ ਸੰਤਨਾ ਕੀ ਗੀਤਿ ॥੧॥ ਰਹਾਉ ॥

*daeiaal daev kirpal gobind sun santna kee reet.*

The Lord of the Universe is merciful, divine and compassionate.

Listen - this is the way of the Saints. ||1||Pause||

ਚਰਣ ਤਲੈ ਉਗਾਹਿ ਬੈਸਿਓ ਸ੍ਰਮੁ ਨ ਰਹਿਓ ਸਰੀਰਿ ॥

*charan talai ougahai baisiou saram na rahio sreer*

He plants his feet in the boat, and then sits down in it;  
the fatigue of his body is relieved.

ਮਹਾ ਸਾਗਰੁ ਨਹ ਵਿਆਪੈ ਖਿਨਹਿ ਉਤਰਿਓ ਤੀਰਿ ॥੨॥ (ਅੰਗ ੧੦੧੨)



*mahaa sagar naih viaapai khinae utriou teer*

The great ocean does not even affect him;  
in an instant, he arrives on the other shore. ||2||

A tree has been cut with a sharp weapon and a boat has been made from it. The boat is ferrying over the person who has cut the tree. When the tree was standing upright on the ground, it was giving shade, flowers and fruits. But now it is ferrying the people over the river.

The existence of a saint give the world comfort and peace. After his departure from the world, his reminiscence inspire the people to the path towards God. Saint prays for the welfare of those who are malicious towards him. Saints are persistent like trees:-

*ਦਰਵੇਸਾਂ ਨੇ ਲੋੜੀਐ ਰੁਖਾਂ ਦੀ ਜੀਰਾਂਦਿ ॥੬੦॥*

*darvaishan nu lorheesai rukhan dee jeerand.*

The dervishes, the humble devotees,  
have the patient endurance of trees. ||60||

When the son of Sheikh Sharaf asked Guru Nank Dev ji, "What is mendicancy". (Faquiri Cheest). The Satguru ji replied that:-

*ਇਬਤਿਦਾਇ ਫਕੀਰੀ ਫਨਾਹ ਅਸਤ।*

*ਇੰਤਿਹਾਇ ਫਕੀਰੀ ਬਕਾਸਤ।*

*To sacrifice one's self for some high ideal  
and to be absorbed in the Ever-lasting Element  
is mendicancy.*

More or less peace and tranquility in the world is due to such saints. In the absence of such saints world would be without any hustle and bustle.



## Celibate

How to attain truth? This is the fundamental problem of the religious person. After a long contemplation what has been perceived is that the truth is attained with celibacy. Therefore that person is considered truthfull who is celibate. Consequently the pronounciation of celibacy and truth (Jat-Sat) became united. Celibacy and truth are closely associated like the body and skirt of a garment. Leaving the desire to attain truth, attainment of the celibacy should be tried. Then truth will be attained automatically. But what is celibacy. Who is called celibate. This awareness is essential.

In the natural sphere human body is a complete body in itself, because it has got five organs of perception. If we look around other lives, some one has got only one organ. As stone is only body. Skin is there, but in the absence of other organs of perception, this stone has got no understanding.

If any person has got no understanding, then we say that he is like a stone. Vegetation and plants are a little more developed. These have got understanding of voice and touch. Snake has got no ears. Scorpion has got no eyes. Human body is complete in itself. It has got all the five organs of perception. To have coordination between all these five organs, intellect is also there. What the eyes are seeing, the ears are listening to that also. Intellect comes to know about it.

With whom we are talking, we are seeing him also. How will we know this in the absence of intelect. To whom we are touching, we are seeing him. If this is not known, then every thing will be topsyturvy. And the development of every phase of human life will be halted.

All the five organs should receive pure food. The use of pure food is calibacy.

He who is not married and has hided in the caves of hills, is not calibate.

The food that we put into our body through our mouth, be-

comes a part of our physical life. But the food of the other organs also becomes the part of our body and life.

If we are hearing improper with our ears, we are hearing poisonous songs or deprecation and lies--all this will go inside us and become a part of our mind. The eyes are seeing wrongly if seeing other's body and wealth with greedy eyes. What has been seen does not go waste, it becomes a part of our life. If we go on seeing and reading filthy posters in the bazaar on all sides, that will all become a part of our life. This has been understood by ordinary businessman and people at the lower level. What is seen and read daily, one is impressed definitely from that. Advertisement has come into existence due to this reason. Howsoever great an item may be, but it is difficult to supply it to the common man without advertisement.

Improper speaking and eating is a wrong food for the tongue. Similarly to see other's body with covetous eyes is a sign of low character.

ਲੋਭਾਦਿ ਦ੍ਰਿਸਟਿ ਪਰ ਗ੍ਰਿਹੰ ਜਦਿਬਿਧਿ ਆਚਰਣੰ ॥ (ਮੰਗ ਪੜ੬)

*lobhaad drisatt par grehung jadbiddh aacharnug.*

If you seek the path of good conduct, forsake greed, and do not look upon other men's property and women.

To hear poisonous songs and improper smelling are the wrong foods for the nose and ears respectively. Wrong touch of the skin is its improper food. Whatever will reach the body and the mind through these five organs of perception, the character will be moulded accordingly.

When a person is careful that foul-smelling and filthy food should not go inside his body because it will make the body sick and arouse sexual desire in the mind, he should also be vigilant that no wrong food should go inside his mind and body through other organs, viz., ears, eyes and skin. A person having full control over his organs of perception is a real celibate. According to mythology a person, who wins his sensual organs, goes to heaven. In reality he, who wins over his organs, achieves a heaven of spiritual bliss. There may be one or two such winners of organs of perception in millions of people.

ਮਿਥਿਆ ਨਾਹੀ ਰਸਨਾ ਪਰਸ ॥

*mithia nahi rasana paras..*  
One whose tongue does not touch falsehood;

*ਮਨ ਮਹਿ ਪ੍ਰੀਤਿ ਨਿਰੰਜਨ ਦਰਸ ॥*  
*man mein preet niranjan daras.*  
whose mind is filled with love  
for the Blessed Vision of the Pure Lord,

*ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰੁ ॥*  
*par tria roop na paekhai naetar.*  
whose eyes do not gaze upon the beauty of others' wives,

*ਸਾਧ ਕੀ ਟਹਲ ਸੰਤਸੰਗਿ ਹੇਤੁ ॥*  
*sadh ki tehal sant sung haet.*  
who serves the Holy and loves the Saints' Congregation,

*ਕਰਨ ਨ ਸੁਨੈ ਕਾਹੂ ਕੀ ਨਿੰਦਾ ॥*  
*karan na sunai kaahoo kee ninda.*  
whose ears do not listen to slander against anyone,

*ਸਭ ਤੇ ਜਾਨੈ ਆਪਸ ਕਉ ਮੰਦਾ ॥*  
*sabh tae jaanai aapas ko manda.*  
who deems himself to be the worst of all,

*ਗੁਰ ਪ੍ਰਸਾਦਿ ਬਿਖਿਆ ਪਰਹਰੈ ॥*  
*gur prasaad bikhia parharai.*  
who, by Guru's Grace, renounces corruption,

*ਮਨ ਕੀ ਬਾਸਨਾ ਮਨ ਤੇ ਟਰੈ ॥*  
*man kee baasana man tae tarai.*  
who banishes the mind's evil desires from his mind,

*ਇੰਦ੍ਰੀ ਜਿਤ ਪੰਚ ਦੋਖ ਤੇ ਰਹਤੁ ॥*  
*indree jit panch dokh tae rehat.*  
who conquers his sexual instincts  
and is free of the five sinful passions

*ਨਾਨਕ ਕੋਟਿ ਮਧੇ ਕੋ ਐਸਾ ਅਪਰਸ ॥੧॥ (ਅੰਗ ੨੭੪)*

*nanak kot madhe ko aisaa aparas.*  
 - O Nanak, among millions,  
 there is scarcely one such 'touch-nothing Saint'.

He who does not do wrong contact with any organ and always remains beyond touch, is a supreme celibate, but such a beyond-touch person is rare:-

*ਨਾਨਕ ਕੋਟਿ ਮਧੇ ਕੋ ਐਸਾ ਅਪਰਸ ॥੧॥ (ਸੁਖਮਨੀ ਸਾਹਿਬ)*  
*nanak kot madhae ko aisaa aparas. (Sukhmani Sahib)*  
 - O Nanak, among millions,  
 there is scarcely one such 'touch-nothing Saint'.

According to an old religious assumption the renouncer of sexual desire only or the renouncer of skin-touch only was called celibate. He is celibate who renounces sex. Like this, the story of six celibates is prevalent in our country. Being celibates only, Gorakh, Sunder, Hanuman, Laxman and Bhairon achieved glory.

According to Gurmat, the renouncer of sex only is not celibate, nor is mind purified by such a so called celibacy.

*ਗੋਰਖ ਜਤੀ ਸਦਾਇੰਦਾ ਤਿਸੁ ਗੁਰੁ ਘਰਿਬਾਰੀ॥*  
*gorakh jatee sadhaaeindaa tis gur gharbaaree.*  
*ਸੁਕਰ ਕਾਣਾ ਹੋਇਆ ਮੰਤੀ ਅਵੀਚਾਰੀ॥*  
*shukar kana hoeiaa mantee aveechaaree.*  
*ਲਖਮਣ ਸਾਧੀ ਭੁਖ ਤੇਹ ਹਉਮੈ ਅਹੰਕਾਰੀ॥*  
*lakhman saadhee bhukh taeh houmai ahankaaree.*  
*ਹਨੂੰਮੰਤ ਬਲਵੰਤ ਆਖੀਐ ਚੰਚਲ ਮਤਿ ਖਾਰੀ॥*  
*hanoomant balvant aakheeai chanchal mat khaaree.*  
*ਭੈਰਉ ਭੂਤ ਕੁਸੂਤ ਸੰਗਿ ਦੁਰਮਤਿ ਉਰਧਾਰੀ॥*  
*bhairo bhoot kusoot sung durummat ourdhaaree.*  
*ਗੁਰਸਿਖ ਜਤੀ ਸਲਾਹੀਅਨਿ ਜਿਨਿ ਹਉਮੈ ਮਾਰੀ ॥੦॥*  
*gurasikh juthee sulaaheean jin houmai maaree.*  
 (ਅੰਗ ੩੪ ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

It appears that some other theory is being served to call a sex-renouncer as a celibate, which has not been understood properly.

He, who will hear improper, will become sexy. He, who will see improperly, will also become sexy and will speak wrongly. Sex

desire will be stimulated if the talk is about other's wife and wealth. If a person reads filthy novel pertaining to sex and sees sex stimulating films, he will become sexy. Sex-impulse is such a deluge in which-good manners, character, devotion-every thing is submerged. After submerging of every thing, there comes revulsion. Extremely sexy persons are generally full of revulsion.

Abandonment of the use of the sexual organ is not celibacy as is accepted in the religious domain. After giving up the wrong victuals of every organ, sex-impulse comes within limits. The impulse does not stop, it is to be understood that the impulse only comes within limits. To shout slogans of sex desire coming to an end is the greatest lie. Because it is against the natural norm.

ਜਤਨ ਕਰੈ ਬਿੰਦੁ ਕਿਵੈ ਨ ਰਹਾਈ ॥

*jatan karai bind kiva na rehaaee.*

No matter how much he tries,  
he cannot control his semen and seed.

ਮਨੁਆ ਡੋਲੈ ਨਰਕੇ ਪਾਈ ॥ (ਅੰਗ ੯੦੬)

*manu aa dolai narakae paee.*

His mind wavers, and he falls into hell.

According to the natural rule, the birth of the body has taken place from sex. Since the birth has taken place from sex, then sex will be present in each and every part of the body. He, who controls the sex-impulse according to age, is celibate. Whose sex-impulse is out of control and has taken the shape of flood, is sexy. Whose sex impulse is within limits, i.e. according to rules- this relation is only with wife or husband- is a celibate.

ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ ॥

*eaeka nari jati hoe par nari dhe bhain vakhanai.*

Having one woman as wife he (the Sikh) is a celibate  
and considers any other's wife his daughter or a sister.

Only renouncer of the household can not be a celibates. The body requires food and the birth of body is from sex and a part of sex is present in each and every part of the body, so the sex will

get food. If the seeing and listening is wrong, then the sex-impulse will become flood and storm and at first a person's own life will be destroyed in this flood.

Salt is called Omni-taste. Without it the food will be tasteless. Now if somebody agrees that since the food is tasty due to salt, therefore only salt should be eaten-what is the need to eat food. Leave aside eating of salt, even the excess of salt will make the food unsavoury.

Similar is the religious opinion about sex that it should not be excessive. Some one can be a renouncer of salt because it is separate from the body. But no one can be an abstainer of sex because according to the Divine rule birth has taken place from sex and sex is present in each and every part of the body. Therefore abandonment of sex will be hypocrisy.

According to the mythological stories, god Indra always used to send Mainka, Rambha, Urvashi or some other nymph to pollute the chastity of religious persons. Wishwa Mitter, Siringee, Machhander Nath, etc, were polluted. No Indra, sitting in heaven, sends nymphs and what is the necessity for him. If it is necessary, he is not a god, rather he is wicked.

When some one gives up the taste of the organs of perception, then the organs vehemently demand-this is called that the throne of Indra is wavering.

Whenever somebody suppresses, then the organs forcefully demand, the more the suppression increases, more the hunger of the organs increases and this hunger makes one corrupt. Renunciation is unnatural. Hunger is natural. Food can be given up, not hunger. Food is outside where-as hunger is inside the body.

Food has to be found out. There is no need to search for the hunger. It will originate automatically, being natural. Therefore even after leaving the house hold, and living in the jungle, Mainka, Urvashi and Rambha nymphs were coming to the minds of ascetics and religious persons. Fairies of paradise were coming to the sights of muslim saints. Prayers, fasting and telling the beads is for the sake of fairies. Even then they are not ashamed of to be called calibates.

Human body is born out of the intimacy of woman and man. Therefore woman and man are merging in the body. There are woman particles in the masculine body and man particles in the

feminine body. Woman is woman because masculine particles are incomplete in her body. Man is man because feminine particles are incomplete in his body. Both are half the body. They become complete by the relationship of both. Nature has created this hunger (sex) for becoming complete. Its abandonment will give birth to, hypocrisy, fraud, anger and deception.

All the great super humans of the world have been family men. All the ten Gurus, Sri Ram, Sri Krishna, Brahma, Vishnu, Mahesh, Mahatma Budh, Mohammed Sahib etc. Those who gave deep skill of the religion to the world, were family men. Gurmat accepts link of one man with one woman for sex relations as right dealing.

ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ॥

*eaeka nari jatee hoe par nari dhee bhain vakhaanai.*

Having one women as wife he (the Sikh) is a celebrate.  
and considers any other's wife his daughter or a sister.

O



## Three Attributes

Time has been divided into three phases-

Past, Future and Present.

The life passing through these three periods is tri-quality. The world is passing life in three attributes-these are:-

- (i) Instinct of Passion,
- (ii) Property of Darkness,
- (iii) Element of Purity.

This is internal life. It is seed. As is the seed inside, so are the branches of deeds coming out. These branches of deeds bear fruits of comfort and suffering. 'Tamon' means darkness. A person with a property of darkness will like darkness. He will be compatible with darkness 'Tam' means halt, stop. It is correct that stopping is essential. If God has created darkness, then it is useful. As light is hinderance for sleep and sleep will not come if there is too much light. Darkness of the night is the halt of life, stoppage of life and halt (relaxing) is necessary. A brake is necessary in a train or bus upto a limit. But if brake (halt) is always there, then the purpose of the train is lost, because the purpose of the train is, that it should run and where necessary, it should stop.

Property of Darkness is required. Halt (relaxation) is also required in the life. But if life remains only relaxation, then it is forbidden. Where property of darkness is excessive, such a person will be lazy, pauper and slow. He will really lag behind in every phase of life. Because life is not active, the food of the person with an attribute of darkness will also be hard to digest. Such a person will eat more. He will eat excessive, stale and heavy food. Double the energy of the body is required to digest such a food. The stomach will have to provide all the heat to digest a food with a temperature lower than that of the body. More stomach heat is expended. The whole energy of the body comes down into the stomach. Head becomes heavy, Laziness increases. Man becomes

sleepy. That is the reason for increase in laziness. Since all the heat-energy is engaged to digest the food. He, who eats excess of stale and heavy food, will become so weighty that walking will be wearisome for him. The food of ignorant person will also be heavy. He will eat in excess. Food more than required and in excess of hunger is a poison.

A person with an attribute of darkness also has a stupid faith in God. He will remember God so that he need not do anything and everything should be done by Him only. His faith is so much only that he is saved from the trouble of doing any thing. A person of an attribute of darkness many times makes the figure of God as an attribute of darkness. They worship Bhairon and Kali for which sacrifice of bull or he-goat is required. There was a time when the sacrifice of man was offered. Wine is offered to Bhairon because he does not drink nectar. Sex symbols, male sex organ and vagine is to be worshipped. Even now Phallus (Shiv-Ling) and divine vagina are being worshipped. God of a person with an attribute of darkness will be darkness, where male dance of sexual desire will be performed. Due to offering of a sacrifice of he-goat, goddess Kali should do all jobs. He will avoid doing work himself, this is the summit of a person with an attribute of darkness-remain sleeping in his life; senselessness is his bliss. If he wakes up and the body does not wish to sleep, he will drink wine so that he may feel sleepy although he is wakeful. Senselessness is required. They will celebrate happiness with the help of wine because senselessness is their happiness. They will sleep. The people of this type are maximum in the world. Therefore the world has become a portrait of hell.

Darkness is a stop, and it is a quality. Therefore it is called artificial quality. But we should stop only, keep standing only, and may not walk. In that case our power of walking will be lost. Stopping will prove to be a death. Darkness was there so that we may close our eyes. Now what is to see about darkness. But if eyes are not opened after closing and are always kept closed, then life will be dead. That is why we say about a dead person that eyes of such and such person have closed. Or when eyes have closed then what will we do. It means after death what we will do. Darkness is a celebration for a person with an attribute of darkness. Clubs, the-

atre, gambler's den, taverns and brothels are the creation of the persons having an attribute of Darkness. Their entertainment and pleasure is linked to darkness. A politician with an instinct of passion is always on the move. He has forgotten to stop. A person with an attribute of darkness has forgotten to move. A political person has forgotten to stop. One has done an excess in stopping and the other has done excess in moving. Excess is a jolt and kicks:-

ਯਥਾ:.....ਅਤੀ ਹੂੰ ਧਕਾ ਖਾਹਿ। (ਅੰਗ ੧੪੮)

.....Atee hun Dhakka Khaae.

They are beaten badly, and struck down.

Statesmen say, "Attee Sarbattar Vivarjatae".

Irascible person has no destination. Political person does not know his destination. Although he moves very much, but does not reach the destination. He moves to a place considering that his destination. On reaching there he comes to know that this is not his destination. The destination is still further. All the running about of the life is to reach the destination but the destination is never got. One has got wealth, big house, rank, respect, children, beautiful and elegant wife, friends and relatives, but contentment has still not been received. Running about it still going on. One, who has not received all these, remains under the misapprehension that if he receives all those, he will get peace. But those people, who have got all these, should be asked whether they have received contentment and peace. In the writer's view there is only one benefit in getting all these, that one comes to know that contentment which was expected, has not been received. A poor person is not so much discontented as much the rich person feels. On reaching the throne, one comes to know that he is not worth two cowries. Eventually the throne is resting on the heads of the people. To sit on the throne means to sit on the heads of people. When the heads of the people will stir, the throne will merge with the dust. But the hope pulls the person forward and the discontentment remains:-

ਸਹਸ ਖਟੇ ਲਖ ਕਉ ਉਠਿ ਧਾਵੈ ॥ (ਸੁਖਮਨੀ ਸਾਹਿਬ)

sehas khattae lakh ko outh dhaavai.

Earning a thousand, he runs after a hundred thousand.

As the age advances, everything decreases. Only the desire does not decrease. Eye sight has decreased. Power of the body has decreased. Movement of the feet and working of the hands decreased. Listening by the ears and speaking by the tongue has stayed back. Teeth have gone. The blackness of the hair has disappeared. Intellectual power has decreased. But the desire has increased many times. The body has grown old but the desire has become young. The young wife of an old person would be restless and out of control. This helpless condition happens in the old age. The old age is a mine of the physical and mental diseases. But the desire remains fresh and sound.

This old person even now takes interest in politics and has powerful grip on the wealth.

In Roman (Punjabi)

*Tan kai bal nai Ab peeth daee.*

*Ar har chaley drig bal sangati.*

*Taj kai ih lok bikhai hum kaoo.*

*Chal Aap gai sur lock sjati.*

*Jag mit sakha mukhi phair gai.*

*Ab sewak han na puchhey mum batti.*

*Mum Aahiay plangam hai trishinay.*

*Ik toon mum sang rahi din ratti.*

(Bhav-Rasan-Amrit)

A person having a property of Darkness does not allow himself to be hungry. He remains lie down, and sleeping. A person with an instinct of passion is an appetizer. In this way both are living in hell.

Element of purity is the zenith of life. To be a virtuous means to acquire the sublime status of life.

All the turmoil and violent revolution happening in the world is due to the persons having an instinct of passion. A person having a property of darkness although harms himself, but does not harm others. A person of an instinct of passion has to achieve success in the world from many aspects. However he is not the only person in this endeavour, there are many others also in the field. As such

there is a competition. The person going forward in this competition is obstructive and is to be stopped. Also a person, coming forward from behind, is also to be stopped. A person coming behind will grab. A person at the front will not permit forward going. Therefore there is a struggle with both. Even if brother, father or son is at the back-they are to be stopped. And if howsoever great friend is at the front, he appears enemy. A person with an instinct of passion will be full of tension.

India is having a property of darkness. Therefore it could not develop from outside, it remained a beggar, poverty was every where. The West is having mainly an instinct of passion, and there has been extensive development externally. It is fully developed from outside. There has been a rain of wealth. But it has become totally perturbed and distressed internally.

East is externally poor. West is internally disturbed. To earn money Indians are being sent out of the country. To understand religion-west is running towards India.

A person having an element of purity keeps the life balanced. He does not allow the equilibrium to be disturbed. He does not stop so much that the stop may become death. And he does not run so much that the rest is lost. The West has lost sleep, because they run so much that running has become natural state. They sleep by taking sleeping pills.

The person having an element of purity eats according to his hunger and eats that food which keeps his body healthy and light. There may be no heaviness. An element of purity means there should be no excess in any sphere of life. To speak so much as is necessary and to speak which is beneficial. A person having an element of purity is sweet-tongued, cool-minded, doer of welfare of all and seeks welfare of all. But the element of purity keeps a person in the world only, makes him come upto the threshold of God, but not upto His Abode. Therefore the three attributes are considered to be that of creation (Maya):-

ਰਜ ਗੁਣ ਤਮ ਗੁਣ ਸਤ ਗੁਣ ਕਹੀਐ ਇਹ ਤੇਰੀ ਸਭ ਮਾਇਆ ॥ (ਅੰਗ ੧੧੨੩)  
*raj gun tam gun sat gun kaheei eih taeree sabh maaeiaa |*

Raajas, the quality of energy and activity;  
 Taamas, the quality of darkness and inertia;

and Satvas, the quality of purity and light,  
are all called the creations of Maya, Your illusion.

Property of Darkness is the childhood of life. The child is unconscious. He sleeps more, which is required, because the body is yet to develop. The body as yet has not been completed.

Property of Darkness is childhood, the Instinct of passion is full of zeal. Jumping and shouting will be excessive. Element of purity is elderliness. It is balanced. If some body after growing old, eats more, sleeps more and is sexy, then it has to be said that he had not developed intellectually. He has not learnt anything from life. Hair have grown white in the sun only.

A person with an element of purity is standing at the other side of the world. He has reached at the threshold of God. Now he will knock. This much has to be done. He may knock and make a little more effort. Then he will reach upto His Abode. But if a person with an element of purity halts after understanding every thing, then this quality is also Illusion (Maya)-it is wordly. It is true that for reaching upto God, element of purity is required. A person with an element of puring has discovered the balance of body. Equilibrium of mind is also correct. Now spiritual balance is required and that is not acquired without union with God.

The class of persons having property of darkness is the biggest in the world. The number of persons having an instinct of passion is less than them. However the persons having an element of purity are very few and rare.

Therefore the world has become a hell. Heaven is due to the persons having an element of purity.

Contemplation and bliss of God fructifies when a person rises above the three qualities, crosses over these qualities. When the fourth state, the fourth quality of contemplation of God is received, at that time the life becomes fruitful;

ਚਉਥੇ ਪਦ ਕਉ ਜੋ ਨਰੁ ਚੀਨੈ ਤਿਨੁ ਹੀ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥੨॥

*chouthae pad ko jo nar cheenai*

*tin hee param pad paaeiaa |2|*

That man who realizes the fourth state -

he alone obtains the supreme state. ||2||

Bani, rank and honour are within these three qualities.

Naam (Name of God), an incomparable object is different from the three qualities:-

ਤੈ ਗੁਣ ਰਹਤ ਰਹੈ ਨਿਰਾਰੀ ਸਾਧਿਕ ਸਿਧ ਨ ਜਾਨੈ ॥

*thrai gun rehath rehahi niraaree*

*saadhik sidh n jaanai*

It is beyond the three qualities; it remains untouched.

The seekers and Siddhas do not know it.

ਰਤਨ ਕੋਠੜੀ ਅੰਮ੍ਰਿਤ ਸੰਪੂਰਨ ਸਤਿਗੁਰ ਕੈ ਖਜਾਨੈ ॥੧॥

*ratan kotharree anmrit sanpooran*

*satigur kai khajaanai |1|*

There is a chamber filled with jewels, overflowing with Ambrosial Nectar, in the Guru's Treasury. ||1||

Those who have entered into this compartment-they are called Gurmukh, Brahm Giani- these persons have gone beyond three qualities and are always a few who can be counted on fingers.



## Power

God is a power, not an individual. The knowledge of that Divine Power had been known since the ancient times. But what is that Power? Where is it? In the absence of the full knowledge this Power, there has been a religious meandering. On seeing the flow of energy in the rapidity of the flowing rivers, man began to worship rivers and streams. On observing some special quality in the water, lakes and seas were also worshipped. On seeing the leaves, branches and roots of some trees helpful in healing some diseases, worship of trees also started. Seeing one's own death in the cobra and due to fright the worship of snakes started. Serpent became god. Cow, elephant, swan and peacock were worshipped and their worship is still going on. Moon would remove darkness of the night. Remembrance of festive days was due to the moon. When the moon became full, i.e., night of full moon, then the month was considered complete. By and by it became known that the moon has the light of Sun, then the Sun became god and its worship started.

On seeing some person having wealth of celestial qualities, the man was worshipped. After his death, his grave or monument was worshipped or his statue or portrait was prepared and its worship started. It was understood that there is a maker of this creation. But what is that creator. Where is he. Not knowing this, creation was worshipped and the creation was comprehended as creator. Along with social, financial and physical development, religious development also took place and man at last decided that he will not at least worship things lower than him, with the result that the whole humanity halted at human-worship. He is although having less or more of good qualities, but is at least like me. And the individual's worship in one or the other form remained established, and the mankind has not been able to transcend from this completely even now.



God is not an individual, rather He is a power. If we accept Him as a individual, then we have to accept His limit, but God is infinite:

ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥੧॥ ਰਹਾਉ ॥  
*koe n jaanai taera kaeta kaevad cheeraa |1| rehaao |*  
(Rehras Sahib)

No one knows the extent or the vastness of Your  
Expanse. ||1||Pause||

ਅਨੰਤ ਹੈ ॥ ਮਹੰਤ ਹੈ ॥ ੩੮॥  
*anant hain | mahant hain | 38|(Jap Sahib)*  
Thou art Infinite. Thou art Perfect. (38)

Where from He starts? Where He comes to an end? No one has this perception. If we accept Him as a individual, then we have to accept His birth. He, who takes birth, also dies. There is duality in the world. Two sided events take place.

If there is laughing, then weeping is also there. Sickness accompanies healthiness. Where there is profit, loss is also there. Likewise birth and death are conjoined. But God is apart from birth and death:-

ਅਜਨਮ ਹੈ ॥ ਅਬਰਨ ਹੈ ॥  
*ajanam hain | abaran hain |(Jaap Sahib)*  
Thou art Unborn. Thou art classless.

Accepting Him as an individual, then we have to accept 'His' parents existence also. Then there will rise the question of caste:-

ਨ ਤਾਤੈ ਨ ਮਾਤੈ । ਨ ਜਾਤੈ ਨ ਪਾਤੈ ॥੧੪੮॥  
*na taatai na maatai. na jaatai na paatai, ||148||*  
Neither have father nor mother. Neither have caste nor lineage.

Individual can neither be omnipresent nor everlasting. We are present at one place and not at another place. We are present today, to-morrow we will not be present. We are present today and we were not there some time back. Then we will have to express all faults of the individual in God only.

Individual is in two forms-woman and man. Then we will have

to accept that God is either masculine or feminine. What He is:-

ਨ ਨਰੁ ਹੈ ਨ ਨਾਰੁ ਹੈ ॥੧੬੮॥ (ਅਕਾਲ ਉਸਤਤ)

*na nar hai na naar hai* | (Akal Ustat)

neither a man nor a woman.

ਸੁੰਨ ਮੰਡਲ ਇਕੁ ਜੋਗੀ ਬੈਸੇ ॥

*sunm mandal eik jogee baisae* |

The Yogi, the Primal Lord, sits within the celestial sphere of  
deepest Samaadhi.

ਨਾਰਿ ਨ ਪੁਰਖੁ ਕਹਹੁ ਕੋਊ ਕੈਸੇ ॥(ਅੰਗ ੩੮੫)

*naar na purakh kehahu kooo kaisae* |

He is not male, and He is not female;

how can anyone describe Him?

God is seen conjoined with each and every particle in His  
perfect mental tranquility and without any thought. Then we come  
to know that He is neither man nor woman. Then what is He:-

ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਰਹੇ ਲਿਵ ਲਾਈ ॥

*tribhavan jot rehae liv laaee.*

The three worlds continue to centre their attention on His Light.

ਸੁਰਿ ਨਰ ਨਾਥ ਸਚੇ ਸਰਣਾਈ ॥੪॥(ਅੰਗ ੬੮੫)

*sur nar naath sachae saranaaee* |4|

The silent sages and the Yogic masters seek the Sanctuary of  
the True Lord. ||4||

God is seen like a 'Splendour'. He is a great Illumination. If  
God is Illumination, then He is a Power, not an individual.

Shammas- Tabrez has declared in the loud voice that "I am  
not Muslim, Christian, Parsi or Jew, nor I am Irani or Iraqui, also I  
am not breath, fire, water, air, earth, sky. I am in that who is sepa-  
rate from form, space and time and is omnipresent Power. I am in  
Him. Now I am only He, I am not".

*Che Tadbeerai Ae Musalmanam*

*Ki man Ksiud Ra Namae Danam.*

*Na Tarsaao Yahiudiam.*

*Na Gibram Na Musalmanam.*

*The Third Eye*

41

*Na shardium Na Garbium. Na Bulhairium Na Tarium.*  
*Na aij Mulgai Iraquee. Na aij Kfiaakai Kfiurasaanam.*  
*Na aij Aabam Na aij Kfiakam. Na aij Aatishai na aij Hawaa.*  
*Na Tan Baashad Na jan Baashad. Na Baashad Ishique Jananam.*

“I am not all this. Then what am I?” Then the answer is- He presents the correct appearance of God:-

*Makan Ra La Makan Baashad. Nishaanam Bai Nisha Baashad.*  
*Duee Ra Chun Badar Kardam. Doe Aalam Ra Yakai Dedam.*  
 (Shammash Tabrez)

I reside in that who has no features, no complexion and no special place. Since the day the uncertainty has ended, no one else is visible.

The tenth Guru has declared- He has no distinctive Name and Place:

...ਅਨਾਮੇ ॥...ਅਠਾਮੇ ॥ ੪॥(ਜਪੁ ਸਾਹਿਬ)  
 ....anaamae |....athaamae | 4|

who art without a name, thee hast no fixed abode. (4)

There has been economic, intellectual, and ethical development in every phase, but there has been no complete religious development. Centuries old comprehensions are even today linked with the religious world. After the assumption of thirty-three crore (330 million) gods, new gods and goddesses are being created.

If a person worships God, considering Him of a feminine form, then his mental impressions will become like that of woman and mental impressions are the seeds for the next birth. Therefore his next birth will be of the woman:

ਮਹਾ ਮਾਈ ਕੀ ਪੂਜਾ ਕਰੈ ॥  
 mehaa maaee kee poojaa karai.  
 One who worships the Great Goddess Maya  
 ਨਰ ਸੈ ਨਾਰਿ ਹੋਇ ਅਉਤਰੈ ॥੩॥(ਅੰਗ ੮੭੪)  
 nar sai naar hoe aoutharai |3|

will be reincarnated as a woman, and not a man. ||3||

If a man, after contemplation of woman, becomes a woman in his next birth, then it can also happen in the reverse order. If some woman accepts God in masculine form, then her next birth

will be that of a man. In this way the circuit of birth and death, which is a round of the worldly woes, will not end. If the round does not come to an end, then where is salvation? And without salvation, where is weal. God is Supreme Power. That Power is omnipresent in 'Form' and 'without Form' (Formless) He, being in 'Form' is like a flower. But, being 'Formless', is a fragrance. Fragrance and flower are not separate. Similarly, 'Form' and 'Formless' are not separate. But Form is bound- is at one place. Fragrance is free, It can stay in the flower also and can also go out of the flowers.

Due to this, Satguru ji has advised us to do worship of Formless God:

ਬਿਨ ਕਰਤਾਰ ਨ ਕਿਰਤਮ ਮਾਨੋ ॥

*bin karathaar n kiratham maano.*

Believe not the created Names of the Lord  
except the Created Lord.

ਆਦਿ ਅਜੋਨਿ ਅਜੈ ਅਬਿਨਾਸੀ ਤਿਹ ਪਰਮੇਸਰ ਜਾਨੋ ॥ ੧॥ ਰਹਾਉ ॥  
*aad ajon ajai abinaasee tih paramaesar jaano||rehaao|*  
(Dasam Granth page 1541)

One who is the origin of all,  
unborn, unconquerable and indestructible,  
consider Him alone as Supreme Being.(1)pause.

He is present in the up-thrust of sea, thunder of the clouds and shine of the Sun. Every one is having brightness due to His brightness:-

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥

*sabh mehi joth joth hai soe.*

Amongst all is the Light-You are that Light.

ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

*this dhai chaanan sabh mehi chaanan hoe.*

By this Illumination, that Light is radiant within all.

The power, that is working outside, is that of Sun. If the Sun cools down then every thing else will become frigid. But the Sun is also bright with the illumination of some Great Sun. That enormous Illumination is God. That Super Power is God.



## Jap (Silent Repetition of Prayer/Name)

To keep a contact with any person or thing, he or that has to be reflected. By reflection only the inhabitancy takes place. Which is in the mind with that only our relation remains. On going out of the mind, the relation comes to an end.

Out of the major bounties bestowed by the God, memory is a unique gift. This is the greatest beneficence. By keeping the past in the memory man has adorned his present.

But on the memory, man's own personal nature and mental impressions have an impact. Which is not retained in the memory, it is very difficult to keep that in mind and remember. And what is infused in the mind, it is difficult to forget that.

If a thing or an individual is not retained by the mind and to make that a part of the mind, the method that is adopted, is called 'Jap', which means silent repetition of prayer/Name. We do not need to repeat to remember our children, family and property as they have become a part of our mind. Their contemplation goes on automatically. No special effort is required. Contemplation of the wealth is not required as it has fully become a part of the mind.

Contemplation of God is to be done, as He is not the part of our mind. Contemplation of that goes on, who is our own and that becomes a part of our mind. Man has considered God as stranger, although no one is our own more than God.

Due to this reason God could not become a part of our mind. There is no place in the mind for a stranger. He is stranger and an outsider without whom we can not keep our existence. Where from this life has come, within whom this life exists and wherein this life will merge, we consider Him a stranger:-

ਮਾਇਆ ਮੋਹਿ ਸਗਲ ਜਗੁ ਛਾਇਆ ॥  
*maaeiaa moh sagal jag chhaya.*

Emotional attachment to Maya is spread out all over the world.

ਕਾਮਣਿ ਦੇਖਿ ਕਾਮਿ ਲੋਭਾਇਆ ॥

*kaaman daekh kaam lobhaaeiaa.*

Seeing a beautiful woman,  
the man is overcome with sexual desire.

ਸੁਤ ਕੰਚਨ ਸਿਉ ਹੇਤੁ ਵਧਾਇਆ ॥

*sut kanchan sio haet vadhaaeiaa.*

His love for his children and gold steadily increases.

ਸਭ ਕਿਛੁ ਅਪਨਾ ਇਕੁ ਰਾਮੁ ਪਰਾਇਆ ॥੧॥ (ਅੰਗ ੧੩੪੨)

*sabh kish apanaa eik raam paraaeiaa |1|*

He sees everything as his own,  
but he does not own the One Lord. ||1||

Who is our own and no one is more our own than Him, our memory power has no link with Him, although the memory functions due to the power bestowed by Him. Bhagat Kabir says that on the day I came to know that only Ram is my own, then automatically Ram resided in my mind:-

ਅਬ ਮੋਹਿ ਰਾਮੁ ਅਪੁਨਾ ਕਰਿ ਜਾਨਿਆ ॥

*ab mohae raam apna kar jaania.*

Now I recognize that He is my Lord.

ਸਹਜ ਸੁਭਾਇ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥ (ਅੰਗ ੩੨੨)

*sehaj subhaae maera man mania |1| rehauo |*

My mind is intuitively pleased with Him. ||1||Pause||

In deed he is our own who is helpful in suffering. This is the criterion to identify our own. He is our own who is companion even during pain. He, who is not companion in pain, is not our comrade. He is comrade of comfort. By mistake we think that he is our associate, he is our companion. But if we stare a little deeply all the relations in the world are only relations for comfort:-

ਸੁਖ ਮੈ ਬਹੁ ਸੰਗੀ ਭਏ; ਦੁਖ ਮੈ ਸੰਗੀ ਨ ਕੋਇ ॥

*sukh mein bauh sangee bhae dukh mein sang na koe.*

In good times, there are many companions around,

but in bad times, there is no one at all.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥੩੨॥ (ਅੰਗ ੧੪੨੮)  
*kahu nanak har bhaj manaa ant sehaaee hoe |32|*  
 Says Nanak, vibrate, and meditate on the Lord;  
 He shall be your only Help and Support in the end. ||32||

Poet Rahim ji, one of the nine Ratans in the court of Akbar said that an adversity is beneficial, provided it comes for a few days, because it causes one strong understanding that who is one's own and who is stranger:-

*Reh Man Bipda Hun Bhaai Joe Thorhai Din Hoe.*  
*Hit Anhit Sabh Jagat Mein Jaan Parat Sabh Koe.*

Only God remains the prop when all other supports vanish. Meditation is the only means to commune with such a Supreme Friend and Supreme Power.

Let us ponder-now-How to do Jap (repetition of God's Name)

To repeat one tone repeatedly is called Jap. Children in the school cram multiplication tables, doing their Jap. They are made to repeat these tables.

We are children in the religious world. Intellect of the child is small. By making him repeat the mathematics, counting is made a part of his intellect. Before God we all are children only. Before His unlimited existence our intellect is extremely small:-

ਤੂੰ ਸਮਰਥੁ ਵਡਾ ਮੇਰੀ ਮਤਿ ਥੋਰੀ ਰਾਮ ॥ (ਅੰਗ ੩੪੭)  
*tun samarath vaddaa maeree mat thoree raam.*

You are great and all-powerful;  
 my understanding is so inadequate, O Lord.

God may become a part of our wisdom and understanding, for this His Name has to be crammed, so that the Name may become a part of life.

Repetition of any one word is a fault in the literary world-called Tautological Fault. But this conception proves completely wrong in the universal life. Universal Life is fully based on Tautology. Breathing is going on repeatedly. We have never called breathing again and again as tautological fault. Tautology of breath is the

very life. Pulse, vein, blood is circuiting again and again. Heart is beating again and again. Water has to be drunk repeatedly. Food has to be eaten repeatedly throughout whole life. If we eliminate tautological (repeated) words/conversation and actions, that is, we may not repeat, then relations with the family will be ruptured to-day only. Day and night come again and again. Repetition of birth and death is the activity of the world.

The whole of life of the universe is based on tautology. By repeating the Name of God, it becomes His remembrance. What is in our memory, we are linked with that only. On forgetting from the memory, the relation is snapped. The morsel of food, after going inside through the mouth, becomes blood, marrow, meat and energy of the body. Meditation (Jap) can enter inside through the ears. Tongue may utter and ears may listen- this is the engrossment into the name of God. The union of Word and mind is the union of Guru and Sikh- Devotee and God:-

ਸੁਣਨ ਗੋਬਿੰਦ ਗੁਨ ਸੁਨਉ ਅਰੁ ਗਾਉ ਰਸਨਾ ਗੀਤਿ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੬੩੧)

*sravan gobind gun suno ar gaao rasanaa geet |1| rehaao |*

With your ears, hear the Glorious Praises of the Lord of the Universe, and with your tongue, sing His song. ||1||Pause||

Mind (attention) is to listen. One person is speaking loudly, the other is listening. Suddenly, the listener tells, "Friend, say this talk again, I have not heard." But the question arises why the listener has not heard when the speaker is speaking loudly and the listener's ears are alright. Then why has he not heard? Now the listener replies that his attention got diverted elsewhere. The attention (mind) was to hear and it was elsewhere.

The word 'Waheguru' is to be uttered and also it is to be listened. This is the practise of 'Word and Attention'. This is also called the union of Word and mind. In the beginning it is very difficult to do Jap:-

ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥(ਅੰਗ ੯)

*aakhan aoukhaa saachaa naao |*

It is so difficult to chant the True Name.



Otherwise saying “Waheguru” (God’s Name) is not difficult. But while repeating, to listen with full attention, is very difficult. A person will not be able to do it even for a single minute. To listen to the uttered ‘Name’ - this is the practise of meditation in Gurmat. And by listening only all the suffering and sins are perished. We can listen then only when the attention and thought is in it.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥  
*nanak bhagatan sada vighas |*  
 O Nanak, the devotees are forever in bliss.

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥(ਅੰਗ ੨)  
*suniai dookh paap kaa naas |8|*  
 Listening-pain and sin are erased. ||8||

Reading Gurbani is to think about it. There is not much necessity of reading it. Read once or twice and ponder over it, this is enough. But Gurbani should dwell in each and every part of body- it should become a part of life, that is why it is to be repeated.

ਜਪਿ ਮਨ ਮੇਰੇ ਗੋਵਿੰਦ ਕੀ ਬਾਣੀ ॥  
*jap man maerae govind kee baanee |*  
 O my mind, chant the Bani,  
 the Hymns of the Lord of the Universe.

ਸਾਧੂ ਜਨ ਰਾਮ ਰਸਨ ਵਖਾਣੀ ॥੧॥ ਰਹਾਉ ॥(ਅੰਗ ੧੯੨)  
*sadhoo jan raam rasan vakhaanee |1| rehaao |*  
 The Holy People  
 chant the Lord’s Name with their tongues. ||1||Pause||

When the penance of uttering of Shabad (God’s Name) with the tongue and hearing it with ears becomes complete in itself, then the Shabad begins to dwell slowly in the breath. As the breathing is going on automatically in the body at present, so is the muttering of Name being repeated:-

ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁੜਿ ਜਨਮਿ ਨ ਆਵਾ ॥੧॥  
*eaek sabad maeraai pran basat hai bahur janam na avan |1|*  
 The One Word of the Shabad abides within my mind;

I shall not come to be born again. ||1||

This is called silent prayer or meditation.

ਜਾਪੁ ਸੁ ਅਜਪਾ ਜਾਪੇ ॥

*jaap s ajapaa jaapae |*

Utter the spontaneously unuttered Name.

Now this meditation continues while sitting and getting up. On reaching this state, the account of all lives is finished. All the mental impressions, which are the source of the cycle of birth and death, are wiped out:-

ਧਰਮ ਰਾਇ ਦਰਿ ਕਾਗਦ ਫਾਰੇ

ਜਨ ਨਾਨਕ ਲੇਖਾ ਸਮਝਾ ॥੪॥੫॥(ਅੰਗ ੬੯੭)

*dharam raae dar kagad farae*

*jan nanak laekha samajha |4|5|*

The Righteous Judge of Dharma,  
in the Court of the Lord, has torn up my papers;  
servant Nanak's account has been settled. ||4||5||

All the sins are washed away in the flow of this silent prayer. The papers of mental impressions of all previous births are torn, and an extinction of the seeds of mental impressions, the circle of life and death comes to an end.

ਹਰਿ ਕੇ ਨਾਮ ਕਬੀਰ ਉਜਾਗਰ ॥

*har kae nam kabir oujagar |*

Through the Lord's Name,  
Kabeer became famous and respected.

ਜਨਮ ਜਨਮ ਕੇ ਕਾਟੇ ਕਾਗਰ ॥੧॥(ਅੰਗ ੪੯੮)

*janam janam kae katae kagar |1|*

The accounts of his past incarnations were torn up. ||1||

Japji is the first Bani of Sri Guru Granth Sahib. The first sermon of Guru Nanak Dev ji is Jap (Silent repetition of God's Name). The first word, that came down from Lord God, was 'Jap'. Guru ji has explained in Japji-

Whose Jap is to be done,

When and how it is to be done?

Jap of Truth is to be done:-

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥  
*aad sach jugad sach* |

True In The Primal Beginning. True Throughout The Ages.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥(ਅੰਗ)  
*hai bhee sach nanak hosee bhee sach* |1|  
True Here And Now. O Nanak, Forever And Ever True||1||

Jap(Repetition of God's Name) is to be done in the early dawn:-

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥  
*anmrit vaela sach nao vadiaaee vichar* |  
In the Amrit Vaylaa, the ambrosial hours before dawn,  
chant the True Name, and contemplate His Glorious Greatness.

Jap is to be done with the tongue:-

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥  
*eik doo jibhou lakh hohi lakh hovehi lakh vees* |  
If I had 100,000 tongues,  
and these were then multiplied twenty times more,  
with each tongue,

ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥  
*lakh lakh gaera akhiahi eaek naam jagadis* |  
I would repeat, hundreds of thousands of times,  
the Name of the One, the Lord of the Universe.

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥  
*eaet rah pat pavarea chareai hoe eikees* |  
Along this path to our Husband Lord,  
we climb the steps of the ladder,  
and come to merge with Him.

These are the stairs of God's Gate.

The tongue should go on uttering, go on uttering name of God-Waheguru, Waheguru. One day this uttering- this Name will

merge with the breath and engross us in God. The whole Gurbani is Name and sermon to repeat name of God. Waheguru is the spiritual Guru's mantra in Sikhism. Gur-mantra is always implanted in a deserving person. In the beginning one was initiated by giving water touched by Guru's foot (Charan-pahul). Masands (a priest who received offerings on behalf of Guru) had also been initiating Sikhs by giving Charan-Pahul and Waheguru Gurmantra. In course of time they became very proudy and therefore Guru Gobind Singh ji, the Tenth-Guru, changed this tradition and then sikhs were initiated by giving Holy Water of Khanda (Double edged sword). Every religion has got their own tradition of initiation.

In Sikhism Jap is ritual and Jap is action:-

ਜਪਹੁ ਤ ਏਕੋ ਨਾਮਾ ॥

*japahu tan eaeko nama |*

Chant the Name of the One Lord.

ਅਵਰਿ ਨਿਰਾਫਲ ਕਾਮਾ ॥੧॥ ਰਹਾਉ ॥(ਅੰਗ ੨੨੮)

*avar nirafal kama |1| rehaao |*

All other actions are fruitless. ||1||Pause||

Action and duty without meditation are useless and hypocrisy:-

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮ ਜਾਗਾਤੀ ਲੂਟੈ ॥

*karam dharam pakhandd jo desai tin jam jagati lootai |*

The religious rites, rituals and hypocrisies which are seen,  
are plundered by the Messenger of Death,  
the ultimate tax collector.

ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੂਟੈ ॥੧॥(ਅੰਗ ੨੪੨)

*niraban kirtan gavahu kartae ka*

*nimakh simrat jit chhotai |1|*

In the state of Nirvaanaa, sing the Kirtan of the Creator's  
Praises; contemplating Him in meditation,  
even for an instant, one is saved. ||1||

That Religious Duty and Action is hypocrisy, if there is no Jap along with these. Meditation will give spiritual life. Consequently, meditation is a superior religious duty and pure action. Without meditation other actions are dirty. Without meditation, religious

obligations are deceit:-

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥  
*sarab dharam maih sraesat dharam |*  
Of all religions, the best religion

ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥ (ਅੰਗ ੨੬੬)  
*har ko naam jap niramal karam |*  
is to chant the Name of the Lord and maintain pure conduct.

Comfort is achieved by meditation. Cycle of birth and death comes to an end by meditation. By Meditation union with God is achieved.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੀਤਿਆ ਕਛੁ ਨ ਕਹੈ ਜਮਕਾਲੁ ॥  
*har har naam japantia kash na kehai jamakal |*  
If you chant the Naam, the Name of the Lord, Har, Har, the Messenger of Death will have nothing to say to you.

ਨਾਨਕ ਮਨੁ ਤਨੁ ਸੁਖੀ ਹੋਇ ਅੰਤਿ ਮਿਲੈ ਗੋਪਾਲੁ ॥੧॥ (ਅੰਗ ੪੫੭)  
*nanak man tan sukhie hoe antae milai gopal |1|*  
O Nanak, the mind and body will be at peace, and in the end, you shall merge with the Lord of the world. ||1||

ਹਰਿ ਜਪਦਿਆ ਖਿਨੁ ਢਿਲ ਨ ਕੀਜਈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ  
:: ਮਤੁ ਕਿ ਜਾਧੈ ਸਾਹੁ ਆਵੈ ਕਿ ਨ ਆਵੈ ਰਾਮ ॥  
*har japadia khin dhil na kejee maeree jindurreeeae*  
*mat ki jaapai sah aavai ki na aavai raam |*  
Do not hesitate for an instant - meditate on the Lord, O my soul; who knows whether we shall draw another breath?

Congregation is to be attended so that meditation may be done. Pronouncement of God's Name (Shabad) is the soil. Our consciousness, mind is the seed. Mind as a seed is to be sown in the Shabad as a soil. Soil is pure, great and productive. But we have got segmented seed (i.e., mind). The seed is coarsely pounded. If the seed is bifid, then it becomes pulse. While doing any work the mind gets divided into two parts. This is called running in two directions, i.e., doubt:-

ਬੀਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ ॥ (ਅੰਗ ੪੬੮)

*beeo beej pat lai geae ab kio ougavai dal |*

Those who planted their seed have departed with honor; now,  
how can the shattered seed sprout?

Broken seed and coarsely pounded seed can not be made whole. But the coarsely pounded mind can be made whole by doing meditation. Unless a seed is unbroken, it does not sprout:-

ਕਬੀਰ ਜਾ ਕੀ ਦਿਲ ਸਾਬਤਿ ਨਹੀ ਤਾ ਕਉ ਕਹਾਂ ਖੁਦਾਇ ॥੧੮੫॥

*kabir ja ki dil sabat nahi ta ko kahan khudaae |185|*

Kabeer, one whose heart is not healthy and whole -  
how can he attain his Lord? ||185||

Firstly the seed should be 'whole', Secondly it should be the sowing season:-

ਜੇ ਇਕੁ ਹੋਇ ਤ ਉਗਵੈ ਰੁਤੀ ਹੁ ਰੁਤਿ ਹੋਇ ॥ (ਅੰਗ ੪੬੮)

*jae eik hoe th ougavai rutee hoo rut hoe |*

If the seed is whole, and it is the proper season,  
then the seed will sprout.

If the seed is unbroken, soil has been cultivated, but the season is not proper, weather is not agreeable, the seed do sprout out of season but it does not fully bloom.

Therefore weather should be agreeable. For sowing any seed, season comes once or twice in a year.

The season for meditation, i.e., the season to sow the seed of mind-form in the soil of Shabad-form comes how many times. The season for meditation comes twice during every twenty-four hours, at the time of dawn and dusk. When day is not a day and night is not a night, that is the season (time) for meditation.

When it is dawn, night has not gone completely and also the days has not yet appeared- this is the time for meditation. Early dawn comes twice during every twenty four hours-Once when the night is about to depart, secondly when the day is about to depart. Sun has set, but it is not night yet-brightness is present, but it is not day yet because sun has set. Gursikh has been instructed to meditate at these two times. This time has got its own speciality and is helpful for meditation. Day is an expansion and spread. The birds, shut in their nests, start flying with the day-break. The petals

of closed flowers bloom and spread out. With the spread of the Sun-rays, life expands. The new meditator will have difficulty to meditate during the day time. The mind will scatter. The world will come to mind. There will be a vocational running about.

Night is the squeezing of life. The petals of the flowers begin to close. The birds come back and lock up in their nests. Night is contraction. The consciousness of the man shrinks at night. All the power of the body shrinks. Shrunkness is relaxation. Now body will require relaxation.

It has even been written in Vedic Books that at night even the power of digestion of man also contracts. Therefore less food should be eaten at night.

But the present day atmosphere is such that only the food at night (dinner) has become festivity. The heavy food eaten in excess at night will not be digested completely and there will be laziness for getting up in the morning.

When there is no spread of the day and no contraction of the night, that time is called dusk, evening.

When the union of day and night is taking place, that union is prayer. It takes place twice- one is early dawn (Amrit Vela) of the morning and other early dawn of the evening. If by identifying season, seed in mind-form is put into the soil of Shabad at that time, then such a tree grows up, on which there is always spring and it remains flourished and autumn never comes on it. It remains blooming all the twelve months:-

ਕਬੀਰ ਐਸਾ ਬੀਜੁ ਬੋਇ ਬਾਰਹ ਮਾਸ ਫਲੰਤੁ ॥

*kabir aisa beej boe bareh maas falant |*

Kabeer, plant the seeds of such a plant,  
which shall bear fruit throughout the twelve months,

ਸੀਤਲ ਛਾਇਆ ਗਹਿਰ ਫਲ ਪੰਖੀ ਕੇਲ ਕਰੰਤੁ ॥੨੨੯॥

*sital chhaaeiaa gehir fal pankhi kael karant |229|*

with cooling shade and abundant fruit,  
upon which birds joyously play. ||229||

Jap is the essence. Jap is spiritual life.

Jap is worship and Jap is living.



## Contemplation

All the running about of man is for the rest. Hard effort without relaxing is only death. The aim of all the activity is rest. The desire for rest is longed by each and every part of the body. A man tired by the whole day when goes to sound sleep, that rest is like a heaven on the earth. Rest has a deep relationship with the state of mind. The influence of the mind falls on the body and the effect of the body falls on the mind. When there is an injury, any part of the body is wounded and there is pain; then the mind feels the pain. If the mind is restless or there is deep worry, then there is so much fast flow of the ideas, that the sleep becomes a dream. Even if the sleep comes belatedly, the sleep is shallow. Due to this man feels tired himself in the morning because the body did not get complete rest. The whole night has passed by changing sides and the body has been working for the whole night. Due to this the body feels run down during the day.

Contemplation is supreme rest. When the body is in complete rest, then it is sleep. When the mind is at rest, it is contemplation. The person whose sleep is not complete, contemplation by him is very difficult. The sleep is so essential that if a person does not sleep for days, then he can either die or become mad. When the flow of ideas slows down, then sleep comes. When the ideas stop fully, then the contemplation becomes fruitful. The stoppage of the ideas is the death of the mind and the death of mind is indeed contemplation.

In the modern times, when a sound sleep is being lost, then the contemplation is a distant state. These days the sleep is being lost in many developed countries. People go to sleep with the help of sleeping pills. The life is full of so much tension and mischief that sleeping pills or intoxicants are required. Sleeping with the help of intoxicants and sleeping pills is not fully useful for the body. Scientists have developed sleeping pills indeed, but there are no pills for contemplation. Whereas a deep sleep recovers the fatigue of the whole day, the contemplation unloads the fatigue of whole



life. The contemplation becomes fruitful at that time when there is no problem, but there are countless problems in the life. Every new day brings forth a new problem. The old problems have not been solved, but new ones come out. Where there is problem, there is no contemplation. Contemplation comes there where is solution. Solution is complete rest-where mind has died. The death of mind is the attainment of God:-

ਮਨੁ ਮਾਰੇ ਧਾਤੁ ਮਰਿ ਜਾਇ ॥

*man maarae dhaat mar jaae |*

When someone kills and subdues his own mind,  
his wandering nature is also subdued.

ਬਿਨੁ ਮੁਏ ਕੈਸੇ ਹਰਿ ਪਾਇ ॥ (ਅੰਗ ੧੫੯)

*bin mooeae kaisae har paae |*

Without such a death, how can one find the Lord?

ਮਨ ਅੰਤਰਿ ਬੋਲੈ ਸਭੁ ਕੋਈ ॥

*man antar bolai sabh koe |*

Everyone speaks through the mind.

ਮਨ ਮਾਰੇ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ ॥੨॥ (ਅੰਗ ੩੨੯)

*man maarae bin bhagat n hoe |2|*

Without killing the mind,  
devotional worship is not performed. ||2||

The flow of breath going on in the body, is the life of this body. The flow of ideas going on in the mind, is its life. The ideas are required for the development of the world, but they are hinderance in the path of religion, likewise waking is also. But sleeping is also necessary. If only waking is there and sleep is lost, then it is suicidal. Similarly the flow of ideas goes on and does not stop, it is also suicidal, and is without spiritual bliss. The balance of the whole life is lost.

At the time of death, when the thread of breathing breaks, but the thread of the ideas does not break, then such a person takes birth again. Before the breaking of the thread of breaths, whose thread of ideas breaks, he is a liberated soul. He also remains in the Will of God.

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥

*prabh kee aagiaa aatam hitaavai |*

One who, in his soul, loves the Will of God,  
*ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥ (ਅੰਗ ੨੭੫)*  
*jeevan mukat sooo kehaavai |*  
 is said to be Jivan Mukta - liberated while yet alive.

If the ideas have not stopped upto the last moment, then there will be re-birth. Ideas are the seed for the next birth. When the thread of breath breaks, then people say that so and so has died. But he dies only when the ideas stop. With the stoppage of ideas, man becomes complete. Ideas are the proof of being incomplete. To a dead person, people say he has become complete. But no body becomes complete after death, unless he is complete while still living. The thing, whose influence is much more, the flow of ideas of that thing goes on the whole day. At the time of death they come to mind who were always considered the aim of life. If the remembrance of any phase of the world is going on even at the last moment, then such a person remains in the world only. His death results in one more new life:-

*ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥*  
*ant kaal jo lashami simrai aisee chinta menh jae marai |*

At the very last moment, one who thinks of wealth,  
 and dies in such thoughts,

*ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੧॥*

*sarap jon val val aoutarai |1|*

shall be reincarnated over and over again,  
 in the form of serpents. ||1||

*ਅਰੀ ਬਾਈ ਗੋਬਿਦ ਨਾਮੁ ਮਤਿ ਬੀਸਰੈ ॥ ਰਹਾਉ ॥*

*aree baeee gobid naam mat beesarai | rehaao |*

O sister, do not forget

the Name of the Lord of the Universe. ||Pause||

*ਅੰਤਿ ਕਾਲਿ ਜੋ ਇਸਤ੍ਰੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥*

*ant kaal jo eisatree simrai aisee chintaa menh jae marai |*

At the very last moment, he who thinks of women,  
 and dies in such thoughts,

*ਬੇਸਵਾ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੨॥*

*baesavaa jon val val aoutarai |2|*

shall be reincarnated over and over again as a prostitute. ||2||

ਅੰਤਿ ਕਾਲਿ ਜੋ ਲੜਿਕੇ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥  
*anthkaal jo larrikan simrai aisee chinta menh jae marai |*  
 At the very last moment, one who thinks of his children, and dies  
 in such thoughts,

ਸੂਕਰ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੩॥

*sookar jon val val aoutarai |3|*

shall be reincarnated over and over again as a pig. ||3||

ਅੰਤਿ ਕਾਲਿ ਜੋ ਮੰਦਰ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

*anthkaal jo mandar simrai aisee chinta menh jae marai |*

At the very last moment, one who thinks of mansions, and dies in  
 such thoughts,

ਪ੍ਰੇਤ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੪॥ (ਅੰਗ ੫੨੬)

*praet jon val val aoutarai |4|*

shall be reincarnated over and over again as a goblin. ||4||

He, who has kept God as his aim of life, then the remembrance  
 of God remains the principle recollection in his life. He will only  
 recollect God at the last moment. The memory of God will immerse  
 him in God for ever:-

ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥  
*ant kaal naraein simrai aisee chinta menh jae marai |*

At the very last moment, one who thinks of the Lord,

and dies in such thoughts,

ਬਦਤਿ ਤਿਲੋਚਨੁ ਤੇ ਨਰ ਮੁਕਤਾ ਪੀਤੰਬਰੁ ਵਾ ਕੇ ਰਿਦੈ ਬਸੈ ॥੫॥੨॥ (ਅੰਗ ੫੨੬)

*badat trilochan tae nar mukta pitanbar va kae ridai basai||*

says Trilochan, that man shall be liberated;

the Lord shall abide in his heart. ||5||2||

The last moment has been accepted as an examination time.  
 What ever has been done in whole of the life, that will come in the  
 front at the time of death, and the death will present a shape of  
 success or failure.

Contemplation of God finishes the worries. With the  
 contemplation of God the ideas of nice demands are fulfilled and  
 ideas of bad demands stop. Therefore there is no problem. Where  
 there is no problem, there is contemplation. Bad ideas ceased, good  
 ideas fulfilled- in such a state undisturbed by thought, contemplation  
 takes place. Exhaustion of numerous lives is dispelled. After a sound

sleep at night, the freshness, which is felt in the morning, is a great gift got from sleep. But with the stoppage of ideas, when contemplation takes place, the supreme freshness, lightness, light life of fragrance of the flowers and bliss is obtained, this is inexpressible, is beyond telling:-

ਬਿਸਮ ਬਿਸਮ ਬਿਸਮ ਹੀ ਭਈ ਹੈ ਲਾਲ ਗੁਲਾਲ ਰੰਗਾਰੈ ॥

*bisam bisam bisam hee bhaee hai laal gulal rangarai |*

I am wonder-struck, wonder-struck, wonder-struck and amazed,  
dyed in the deep crimson color of my Beloved.

ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਰਸੁ ਆਈ ਹੈ

ਜਿਉ ਚਾਖਿ ਗੁੰਗਾ ਮੁਸਕਾਰੈ ॥੨॥੧॥੨੦॥(ਅੰਗ ੧੩੦੨)

*kahu nanak santan ras aae hai*

*jion chakh gunga musakarai |2||20|*

Says Nanak, the Saints savor this sublime essence, like the mute,  
who tastes the sweet candy, but only smiles. ||2||1||20|

ਕਥਨ ਕਹਣ ਕਉ ਸੋਝੀ ਨਾਹੀ ਜੋ ਪੇਖੈ ਤਿਸੁ ਬਣਿ ਆਵੈ ॥੨॥(ਅੰਗ ੮੮੩)

*kathan kehan ko sojhi nahi jo paekhai tis ban avai |2|*

By speaking and describing it, it cannot be understood;

only one who sees it realizes it. ||2||

ਕਿਆ ਕਹੀਐ ਕਿਛੁ ਕਹੀ ਨ ਜਾਇ ॥(ਅੰਗ ੧੧੨੫)

*kiaa kaheai kish kahee na jaae |*

What can I say? I cannot say anything.

When the life-stream merges with the God-form sea, it becomes God-form, this is contemplation state. After making grave or tomb, people say that this is the tomb of such and such person. But contemplation is not received by merging in the earth. It is obtained by engrossing in God.

O

## Prayer

Some things are received with an effort. These can not be received without making any effort. What is got by hard work, has a limit. God is limitless. If He is met by making efforts, then God is within a limit and our effort has become greater than God and He will become shorter. Effort will be the price of God, then He will not be priceless.

This also does not mean that there is no need to toil. It has to be done. For doing meditation, reciters of Naam do enormous hard work. There can not be a greater toil than reciting His name:-

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ (ਜਪੁ ਜੀ ਸਾਹਿਬ)

*jinee naam dhiaaeiaa geae masakat ghaal |*

Those who have meditated on the Naam,  
the Name of the Lord,  
and departed after having worked  
by the sweat of their brows.

But after doing hard labour, only so much is known that He is not met by toiling only. After doing hard work one comes to know about this fact.

ਘਾਲ ਨ ਮਿਲਿਓ ਸੇਵ ਨ ਮਿਲਿਓ ਮਿਲਿਓ ਆਇ ਅਚਿਤਾ ॥ (ਅੰਗ ੬੨੨)

*ghal n miliou saev n miliou miliou aae achinta |*

We cannot meet the Lord by our own efforts,  
nor can we meet Him through service;  
He comes and meets us spontaneously.

God is met by His grace. He is met by His beneficence. Only prayer can be done for His beneficence. Relation with the world is conjoined due to desire only. Relation with God is achieved by prayer. As much predominant is the desire, so much effort will a person make. As much hard work a person does, so much will he prosper in the world. He goes forward. That path which takes a person to lofty heights in the world, the same path in spiritualism becomes a reason for his demoralisation.

In the world a liar goes forward. Dishonest makes very much progress. But in the religious world as a result of this progress due to dishonesty, he lags behind. The religious effort is required so that the prayer may originate in the heart and supplication may come out of the breath.

Meditation, penance, service, charity and daily recitation of Gurbani etc. are all to be done so that the prayer may originate. Out of the flower of prayer fruit in the form of God sprouts. However, many people consider the seed of their efforts every thing and in this way the seed in the form of their efforts goes waste. The seed should get proper soil, water, manure and supervision, then it will bloom. To go about with a seed of hard work on one's palm is to waste the seed in vain. Uptil now saints with Divine knowledge (Brahm Giani) have said that they have attained God only due to His beneficence and compassion, although they have put in hard labour.

In Sikhism, prayer is essential after singing the glory of God, anecdote and daily recitation of Gurbani (Nit-Nem). The flower of prayer grows out of the branches of singing of the glory of God and Nit-Nem and the prayer is said after the recitation of Gurbani or completion of kirtan. The meaning of prayer is that "God we have done what was possible for us to do. Now you show your beneficence. We have nothing by which we could evaluate You." Those, who put in very hard labour, pray only with holded hands.

We can not command over that Immortal Power. We can not put price. If we evaluate, He will come in our grip. He, who came in the grip, need not be worshipped. Limitless is worshipped and Limitless can not be ordered.

ਨਾਨਕ ਹੁਕਮ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ ॥੨੨॥ (ਅੰਗ ੪੭੪)  
*nanak hukam na chalee naal khasam chalai aradas* |22|  
 O Nanak, no one can issue commands to the Lord Master;  
 let us offer prayers instead. ||22||

If after doing penance, prayer is not done at the end, all will go waste. If after doing Nit-Nem and penance, prayer is born, that prayer never goes waste:-

ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ ॥ (ਅੰਗ ੮੧੯)  
*birathee kadae na hovee jan kee aradas* |

The prayer of the Lord's humble servant  
is never offered in vain.

Prayer when comes out of the breath when every part of the body engrosses in the prayer, then through such a prayer God is met. Prayer is to be done while standing. When the hands are folded and humility originates inside, then such a prayer is accepted:-

ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਅਣੈ ਰਾਸਿ ॥

*apae janai karae aap aapae aanai raas |*

He Himself knows, He Himself acts,  
and He Himself does it right.

ਤਿਸੈ ਅਗੈ ਨਾਨਕਾ ਖਲਿਇ ਕੀਚੈ ਅਰਦਾਸਿ ॥੧॥ (ਅੰਗ ੨੯੩)

*tisai agai nanaka khalie keechai aradas ||1||*

So stand before Him, O Nanak, and offer your prayers. ||1||

ਦੁਇ ਕਰ ਜੋੜਿ ਕਰਉ ਅਰਦਾਸਿ ॥

*due kar jorr karo aradas |*

Pressing my palms together, I offer my prayer;

ਤੁਧੁ ਭਾਵੈ ਤਾ ਆਣਹਿ ਰਾਸਿ ॥ (ਅੰਗ ੨੩੨)

*tudh bhavai ta aanaih raas |*

if it pleases You, Lord, please bless me and fulfill me.

Where a person considers himself completely helpless, nothing happens under control, whatever has been done, has not been evaluated-then under such conditions prayer is born.

World is got with struggle, but God is met by His beneficence. Beneficence is gifted to the person who prays. If there is a worldly demand in the prayer, then that is also not a prayer. Gratitude should be expressed in the prayer. Grateful heart can perform prayer. One, who is full of grievances, prayer can not come out from the core of his heart.

O God, You have given human life, resources to pass life, congregation, parents, air, water, limitless sunlight. I am worthless, I have no capability, You are compassionate and Bestower, all this is Your generosity. This thanks giving nature may remain, may God give such a intellect, etc.

When in such a manner the feeling of thanks springs up from within, then the prayer is accepted. Then from the flower of this prayer the fruit of union sprouts. Life becomes praise-worthy. When

ever persons having a feeling of thanks and benevolent instinct  
pray, God listens and bestows His proximity.

ਸਤੁ ਸੰਤੋਖੁ ਹੋਵੈ ਅਰਦਾਸਿ ॥

*sat santokh hovai aradas |*

If a prayer is offered with truth and contentment,

ਤਾ ਸੁਣਿ ਸਦਿ ਬਹਾਲੇ ਪਾਸਿ ॥੧॥(ਅੰਗ ੮੭੮)

*ta sun sadd behalae paas |1|*

the Lord will hear it, and call him in to sit by Him. ||1||

○



## Dust of Saints' Feet

The entire life is a union. No life is ruptured from that Great Existence and can not remain intact also after rupture. The air inside us is conjoined with the outside air. The fire and water inside the body has a link with the outside. We should not consider our measurement as five or six feet because we are in the universe like a drop in the ocean or as a particle in the Sahara desert. We are conjoined. If the Sun is not there, we can not exist. If we consider our limit upto the Sun, which is more than nine crore, sixty lakh miles away from the earth, according to the science, then the existence of the Sun is from some other Great Sun and that Great Sun is under some other Great Sun and where this series ends, nothing is known. Therefore it can not be brought within calculation. We can only say: is boundless, is boundless. Therefore we are included in the universe. When we are included in the universe, then every particle of the universe will effect us. Man is such a social and intellectual being that he gives his sway and also takes more than all. World activity is called give and take-this is absolutely correct. He, who is as much sentimental, so much will he accept effect from nature and also gives effect. He, who is as much far-sighted, introversive and sentimental, so much will he feel the ups and downs of the world at a very deep level. So much pain Guru Nanak Dev ji has seen in the world, and on seeing it he said:-

ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥ (ਮੰਗ. ੯੫੪)

*nanak dukhia sabh sansar |*

O Nanak, the whole world is suffering.

So this is very big truth in connection with the life in the world. Only the saints feel the glimpse of God in the nature. One poet also has a bit deep view. The height of the hills, music of the birds, beauty of the flowers and roar of the sea-in which way a poet sees and listens is beyond the grasp of common man. Poet is more

sensitive that common people. The sensitivity and sight of a saint is perfect. What he sees, is not visible to others.

The waves, that a pious person emits from his body, have an effect on all in a subtle form, but the effect on water and earth is too much.

Earth, and water pacify those waves in themselves. After a very long time it has been understood that the dust of the feet of pious people, ascetics and saints purifies the earth on which they are standing. If such a holy person is uttering Gur Shabad or meditating, then a water in nearby river, lake, tank or utensil also becomes pure. It becomes nectar. Ascetics have been meditating on the banks of those tanks and rivers since centuries and those tanks and rivers have absorbed in themselves those waves of meditation and tranquilized themselves, that effect is working. That is why God comes to mind while sitting on the banks of these tanks and streams.

The water turns into nectar when five Gurbanis are recited with full concentration. To give water sanctified by the touch of Saint's feet, is a very old tradition. It was going on in Sikhism completely:-

ਚਰਨ ਧੋਇ ਰਗਰਾਸਿ ਕਰਿ ਚਰਣਾਮ੍ਰਿਤ ਸਿਖਾਂ ਪੀਲਾਇਆ॥

(ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਅੰਗ ੧)

*charan dhoe reharaas kar charanamrit sikhian pilaeia*

He washed His feet, praised God

and got his Disciples drink the ambrosia of his feet.

When Sudama met Sri Krishna in a humble and wretched condition, then Sri Krishna made Sudama to sit on the throne, washed his feet and drank the charanamrit (water obtained after Washing the feet) and thought himself lucky:-

ਚਰਣੋਦਕੁ ਲੈ ਪੈਰ ਧੋਇ ਸਿੰਘਾਸਣੁ ਉਤੇ ਬੈਠਾਏ॥

(ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਅੰਗ ੧੦)

*charanodak lai pair dhoe singhasan outae baithaeae*

Washing his feet he took that water

and made Sudama sit on the throne.

Spiritual discoverers saw that the water has been sanctified. It is liquid and pacified in itself those sanctified waves. Then by and by this also became known that dust also infuses those sancti-

fied waves in it. Therefore such a dust of a saint's feet has been put on the forehead. Guru Arjan Dev ji has been supplicating for such a dust from God:-

ਗੁਰਸਿਖਾਂ ਕੀ ਹਰਿ ਧੂੜਿ ਦੇਹਿ ਹਮ ਪਾਪੀ ਭੀ ਗਤਿ ਪਾਂਹਿ ॥ (ਅੰਗ ੧੪੨੪)  
gursikhan kee har dhur daehi ham papee bhi gat panhen |

O Lord, please bless me  
with the dust of the feet of the Guru's Sikhs.

I am a sinner - please save me.

Moulana Rumi, a renowned Sufi Saint of Iran says that if you want to see the beginning and end of life, then make collyrium of dust of the saint's feet and apply it to your eyes, this is a blessing.

*Surna Kun Toe Kshak Aulia.  
Ta Ba Bini Ibatda Ta Intha.*

(Moulana Rumi)

Bhai Nan Lal tells his single requirement and says that this is the only longing that I should become dust of saint's feet or I should get saint's dust.

*Shvad Kurbaanae Kshak Raahae Sangat,  
Dil 'Goya' Hamin Bas Aarju Karad.*

(Bhai Nan Lal ji)

The dust of the saint's feet is more pure than the water of the river Ganges-even though according to mythology, Ganges is the water of Vishnu's feet. It is the water of Brahama's Kamandal (Mettalic basket with bow like handle to carry), and water of Shankar's forehead. There are sixty eight shrines built on its bank and the saints have been singing its glory. But the Ganges is low as compared to the dust of saint's or Gursikh's feet. There is no talk of even one Ganges. If millions of holy rivers like the Ganges are there, even then it is nothing before the dust of saint's feet."

ਚਰਣੋਦਕੁ ਹੋਇ ਸੁਰਸਰੀ ਤਜਿ ਬੈਕੁੰਠ ਧਰਤਿ ਵਿਚਿ ਆਈ॥

charanodak hoe surasari taj baikunth dharat vich aae |

Ganges, the wash of the Lords' feet,  
left heavens and came down to earth.

ਨਉ ਸੈ ਨਦੀ ਨੜਿਨਵੈ ਅਠਸਠਿ ਤੀਰਥਿ ਅੰਗਿ ਸਮਾਈ॥

no sai nadi narrinavai ahasath tirath ang samaae |

Nine hundred ninety nine rivers

and sixty eight pilgrimage centres merged in it.

ਤਿਹੁ ਲੋਈ ਪਰਵਾਨੁ ਹੈ ਮਹਾਦੇਵ ਲੈ ਸੀਸ ਚੜ੍ਹਾਈ॥  
*tihu lōee paravan hai mehadaev lai sis charraaee|*

In all the three worlds, it is accepted as authentic  
and Mahadev (Siva) has borne it on his head.

ਦੇਵੀ ਦੇਵ ਸਰੋਵਦੇ ਜੈ ਜੈ ਕਾਰ ਵਡੀ ਵਡਿਆਈ॥

*daevee daev saraevadae jai jai kaar vaddee vaddiaaee|*

Gods and Goddesses all worship it and hail its greatness.

ਸਣੁ ਗੰਗਾ ਬੈਕੁੰਠ ਲਖ ਲਖ ਬੈਕੁੰਠ ਨਾਥਿ ਲਿਵ ਲਾਈ॥

*san gangaa baikunth lakh lakh baikunth naath liv laaee|*

Myriads of heavens and the master of heavens including the

Ganges, absorbed in meditation declare

ਸਾਧੂ ਧੂੜਿ ਦੁਲੰਭ ਹੈ ਸਾਧਸੰਗਤਿ ਸਤਿਗੁਰੁ ਸਰਣਾਈ॥

(ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਅੰਗ ੨੩)

*saadhoo dhōorr dulanbh hai saadhasangat satgur*

*saranaaee|*

that the dust of the feet of sadhu is rare

and is obtainable only by coming under the shelter

of the True Guru.

Poet Rahim was one of the 'Ratans' (Jewels) of the court of Akbar. After Akbar, Emperor Jahangir appointed him Army Chief. Narrow-minded Jahangir did not like the broad-minded and Krishna-worshipper Rahim. He was thrown out without means. Rahim subsisted with difficulty by begging:-

Ya Rahim Dar Dar Firai Maang Madhukarhi Khai.

Yaro Yari Chhor Doe Ab Rahimi Voh Nahain.

Wandering here and there, Rahim reached Chittar-Koot and came to know that poet Tulsi Dass lived there. He decided to meet him.

Tulsi Dass also came to know that poet Rahim is coming to see him. Sitting on the bank of the river at Chittar-Koot, Tulsi Dass saw that Rahim is coming in front of him. By chance an elephant of a king was standing near Tulsi Dass. He was digging the earth with his trunk and putting the dust on his forehead. At that time poet Rahim came near poet Tulsi Dass. Tulsi Dass asked Rahim:-

"Dhur Dharat Nit Sees Par Kaho Rahim Kij Kaj."

Answer:

*"Jeh. Raj Mun Patnee Taree So Dhiundat Gaj Raj."*

The dust of feet with which Ahalia, the wife of Gautam, got salvation, this elephant is searching for that dust. Hearing this Tulsi Dass became emotional and embraced him, then put the dust of the feet of Rahim on his forehead.

From the ancient times spiritualists have understood that the dust of saint's feet alters the destiny, purifies the body and gives good inspiration to the mind.

In Sikhism there has been greatness of the dust of the feet from the very beginning and the Sikhs consider it a blessing after putting it on the forehead. There is a supreme relishment and bliss hidden in the dust of the feet.

The dust of the feet of the Gursikh saints is the dust of God's Feet. To live in this dust is like embracing God:-

*ਧੁੜੀ ਵਿਚਿ ਲੁਡੰਦੜੀ ਸੋਹਾਂ ਨਾਨਕ ਤੈ ਸਹੁ ਨਾਲੇ ॥੨॥ (ਅੰਗ ੧੪੨੪)*

*dhurri vich luddandarree sohaan nanak tai seh nalaе |2|*

Even rolling in the dust, I look beautiful,

O Nanak, if my Husband Lord is with me. ||2||

The dust of the feet finishes vanity and develops humble nature. The dust of the feet gives inspiration to do penance and purifies the body. The dust of the feet of Gursikhs, who are communed with the Guru and Gurbani, is the dust of the feet of God and only the lucky persons get this gift.

Those persons, whose life-coat is dyed in God's Name, whose heart has a remembrance of God, whose eyes are longing to have a glimpse of the loving God only, give us the dust of the feet of these persons:-

*ਜਿਨ ਕੇ ਚੌਲੇ ਰਤੜੇ ਪਿਆਰੇ ਕੰਤੁ ਤਿਨਾ ਕੈ ਪਾਸਿ ॥*

*jin kae cholae ratarrae piarae kant tina kai paas |*

Those whose shawls are so dyed,

O Beloved, their Husband Lord is always with them.

*ਧੁੜਿ ਤਿਨਾ ਕੀ ਜੇ ਮਿਲੈ ਜੀ ਕਹੁ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥੩॥ (ਅੰਗ ੨੨੨)*

*dhurr tina kee jae milai jee kahu nanak kee aradas |3|*

Bless me with the dust of those humble beings, O Dear Lord.

Says Nanak, this is my prayer. ||3||



## Ecstasy

The wonderful ecstasy is a supreme state-when we see, we can not see the whole, whom we hear, we can not hear completely, who we describe, that remains indescribable, may become beyond description-in such a state we should enjoy ecstasy. To enjoy ecstasy, we should have a deep view which is developed by worship. As the intellect becomes subtle, so the rain of ecstasy starts. Very few persons have got subtle intellect and vision.

God is extremely subtle:-

ਹਰਿ ਜੀ ਸੁਖਮੁ ਅਗਮੁ ਹੈ.....॥(ਅੰਗ ੭੫੬)

*har jee sookham agam hai.....*

The Dear Lord is subtle and inaccessible;

The gate, through which we have to pass and reach upto the loving God, that gate of salvation, according to Kabir ji is thinner than one tenth of the grain of black mustard, which can not be seen with a naked eye. There is a saying that so and so has got intellect or buffalo. Dullness has been compared with a buffalo. Kabir ji compares with an elephant:-

ਕਬੀਰ ਮੁਕਤਿ ਦੁਆਰਾ ਸੰਕੁਰਾ ਰਾਈ ਦਸਏ ਭਾਇ ॥

*kabir mukat duara sankra raaee daseae bhaae |*

Kabeer, the door of liberation is very narrow,  
less than the width of a mustard seed.

ਮਨੁ ਤਉ ਮੈਗਲੁ ਹੋਇ ਰਹਿਓ ਨਿਕਸੋ ਕਿਉ ਕੈ ਜਾਇ ॥੫੮॥(ਅੰਗ ੧੩੬੭)

*man to maigal hoe rehiou nikso kio kai jaae |58|*

Your mind is larger than an elephant;  
how will it pass through? ||58||

Always thinking of wealth, property and beauty makes the intellect dull and relation with the subtlety is snapped. In reality, such a dull-headed person is a capitalist, because he can neither listen nor see truth. He is devoid of subtle vision and subtle listening. Such a person is in fact, blind and deaf:-

ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥ (ਅੰਗ ੩੧੩)

*maeiadhari at annaa bolaa |*

One who is attached to Maya is totally blind and deaf.

Wealthy person's life has got no flavour of ecstasy. Ecstasy is a great gift bestowed by God. If the intellect is subtle, then the flavour of ecstasy is scattered on all sides.

Sounds of various types- animal gesture, chirping of the birds, thunder of the sea, different languages and sounds of man takes a subtle-minded person to ecstasy. Different types of living beings, difference of body of every living being from that of other living being, difference of life style, various types of forms and colours, beauty, moving about of the animals naked, blowing of air, flowing of the water, wonderful actions of fire-all these scenes takes an intellectual person into ecstasy. We should practise to make the intellect subtle, ecstasy is scattered on all sides. Intellect will become subtle if we do contemplation of the subtle God who is extremely subtle. Therefore the intellect of persons meditating on God is so subtle that no other person has got such a subtle intellect. Spiritual power is obtained by subtle intellect:-

ਕਹਿ ਕਬੀਰ ਬੁਧਿ ਹਰਿ ਲਈ ਮੇਰੀ

ਬੁਧਿ ਬਦਲੀ ਸਿਧਿ ਪਾਈ ॥੨॥੨੧॥੨੨॥ (ਅੰਗ ੩੩੯)

*keh kabir budh har lee maeri budh badli sidh pae 2|21|72|*

Says Kabeer, the Lord has taken away my wisdom, and I have attained spiritual perfection. ॥2॥21॥72॥

ਬਿਬੇਕ ਬੁਧਿ ਸਤਿਗੁਰ ਤੇ ਪਾਈ

ਗੁਰ ਗਿਆਨੁ ਗੁਰੂ ਪ੍ਰਭ ਕੇਰਾ ॥ (ਅੰਗ ੨੧੧)

*bibaek budh satgur tae pae*

*gur giaan guroo prabh kaeraa |*

From the True Guru,

I have obtained a discriminating intellect;  
the Guru has revealed the spiritual wisdom of God.

Man has got three types of speaking. One is ordinary conversation. It is speaking in prose. In normal life prose is used, it is practical and makeshift. There is another type of speaking which

is in verse. These are said in poetry. Poem from prose, couplet from prose-poetry is bit weighty. The sway of poetry is profound. Poet is afore from common life. He has got a bit deep view. What he sees is not visible to the common man. Poet remains in a little ecstasy, lives in mystery. That is why his words are strung pearls and these words cast a spell even on the mind of common man. On seeing the beauty of nature, the poet enjoys so much as has not come in the share of any body else. The person who rises above the physical body and lives at the intellectual level, his conversation is full of wisdom and gives knowledge to the world.

But there is yet another way of speaking afore from this, where there is no prose, no poetry. Neither common conversation nor even poetry is there. There is another way of telling which is in advance from both these methods. That is ecstasy, silence, speechlessness.

In astonishment words are lost, one becomes speechless. The state is ecstasy. This is such a state where speech is lost. When two lovers meet after separation for a long time, at that time speechless state takes place. That want to say something but can not say. Heart is extremely glad. With that stroke weeping has come and the words are lost.

When God separated by countless births is met, on that meeting which speechless state takes place, what bliss is obtained, it is difficult to tell that by speaking. Words are too small. Words have a limit. When That Limitless comes and meets, then it becomes difficult to describe with limited words:-

ਕਿਆ ਕਹੀਐ ਕਿਛੁ ਕਹੀ ਨ ਜਾਇ ॥ (ਅੰਗ ੧੧੨੫)

*kia kaheai kitch kehee na jaae |*

What can I say? I cannot say anything.

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥ (ਅੰਗ ੨)

*jae ho jaana akhan nahi kaihna kathan na jaaee |*

Even knowing God, I cannot describe Him;

He cannot be described in words.

ਕਥਨ ਕਹਣ ਕਉ ਸੋਝੀ ਨਾਹੀ ਜੋ ਪੇਖੈ ਤਿਸੁ ਬਣਿ ਆਵੈ ॥੨॥ (ਅੰਗ ੮੮੩)

*kathan kehan ko sojhee nahi jo paekhai tis ban aavai |2|*

By speaking and describing it,



it cannot be understood;  
 only one who sees it realizes it. ||2||  
 ਹਉ ਬਿਸਮੁ ਭਈ ਜੀ ਹਰਿ ਦਰਸਨੁ ਦੇਖਿ ਅਪਾਰਾ ॥(ਅੰਗ ੭੮੪)  
*houn bisam bhaee jee Har darsan daekh apara |*  
 I am wonder-struck,  
 gazing upon the incomparable Blessed  
 Vision of the Lord's Darshan.

The ocean of bliss has overflowed. It is difficult to take out this ocean through the tap of tongue. Ecstasy so remains spreaded. If the words come out in this state of ecstasy, then these are the words of the Lord. It should be said that only the Lord speaks:-

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥(ਅੰਗ ੭੨੨)  
*jaisee main avai khasam kee bani*  
*taisarra karee gian vae laalo |*  
 As the Word of the Forgiving Lord comes to me,  
 so do I express it, O Lalo.

Conversation is of three types. In the first case conversation is between two rustics. Which is of high pitch. Many times it goes on for the whole day. In this both express their own views. But they do not listen to each other. Therefore there is no coordination in their conversation. In the second case there is a discussion between an ignorant person and a learned person. One is listener and he listens, the other speaks.

There is still another type of discussion. Two divine scholars discussion. On seeing each other they will keep quite, because the heart of both is at the same level. It is equal. When two divine scholars meet, there will be no dialogue.

Only they know each other, no one else knows. God is said to be far away from mind, speech and intellect. There is silence in that supreme ecstasy. Nothing need be said. Therefore the pious persons have said-how they may narrate, they are dumb:-

ਕਹੁ ਕਬੀਰ ਗੁੰਗੇ ਗੁੜੁ ਖਾਇਆ  
 ਪੂਛੇ ਤੇ ਕਿਆ ਕਹੀਐ॥੪॥੭॥ ੫੧॥(ਅੰਗ ੩੩੪)  
*Kahu Kabir gungai gurbh khaya*  
*poochhae te kaheai. ||4||7||51||*

Says Kabir, the mute has tasted the molasses, but what can he say about it if he is asked?

Boundless ocean has manifested. The Lord of universes has come and is seated. Now what a small tongue may describe. There each and every part of the body becomes a tongue. It is apparent from the eyes that they stand up after weeping. Some such thing has happened which is beyond description:-

ਬਿਸਮ ਬਿਸਮ ਬਿਸਮ ਹੀ ਭਈ ਹੈ ਲਾਲ ਗੁਲਾਲ ਰੰਗਾਰੈ ॥

*bisam bisam bisam hee bhaee hai laal gulaal rangarai |*

I am wonder-struck, wonder-struck, wonder-struck and amazed,  
dyed in the deep crimson color of my Beloved.

ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਰਸੁ ਆਈ ਹੈ

ਜਿਉ ਚਾਖਿ ਗੁੰਗਾ ਮੁਸਕਾਰੈ ॥੨॥੧॥੨੦॥(ਅੰਗ ੧੩੦੨)

*kahu nanak santan ras aae hai*

*jio chaakh gungaa musakarai |2|1|20|*

Says Nanak, the Saints savor this sublime essence, like the mute,  
who tastes the sweet candy, but only smiles. ||2||1||20||

There is happiness and smile. Dense clouds of blossom and pleasure are spread. But it is beyond narration. Such is the state of ecstasy and it is supreme sweetness.



## Ocean of Fear

The saints of India have named the world as an 'Ocean of Fear'. As there is water every where in the sea, so is fear every where in the world. Fear is the water of the sea of the world. That is why world is also called water of fear. In the ocean of the world, the life is drowning.

ਤਿਤੁ ਸਰਵਰਤੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥

*tit saravararrai bhaee lae nivasa pani pavak tinhai keea |*

In that pool, people have made their homes,

but the water there is as hot as fire!

ਪੰਕਜ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਭੁਬੀਅਲੇ ॥੧॥ (ਅੰਗ ੧੨)

*pankaj moh pag nahi chaalai ham dekha teh dubealai |1|*

In the swamp of emotional attachment,

their feet cannot move.

I have seen them drowning there. ||1||

Fear of self is definitely a safety measure if it is within limit. Birds, aquatic beings and land animals do self defence after becoming fearful, that is when they feel any danger. On seeing any danger animal becomes fearful runs for his safety, hides himself. When there is no fear, the animals become fearless and move around gladly and sleep carefree. Only man is such a living creature who always remains frightened. There is no fear. But by an imagination of fear, he remains fearful and fear becomes a burden of life and takes away all the flavour of life. Fear of death before its arrival; I may fall sick, earned wealth may not go waste, there may not be an interruption in the earned respect and honour, I may not lag behind in the race of life. In this manner, after infusing fears of many types in his life, a person makes his life a hell. Fear more than a limit, is suicidal and such a fear is a mental disease. With the increase in the extent of fear, the balance of mind is disturbed and there is a possibility of becoming mad.

If the fear of any particular thing or person goes very deep in the mind, then it becomes difficult to take it out quickly.

As some body was bitten by a rat in the childhood, then even now he screams on seeing a rat. Some thing was eaten and it was not digested and was vomitted. Due to this so much fear was permeated that on seeing that thing one begins to tremble. Such a fear is out of limit and consequently becomes lethal.

An accident of railway train or bus had taken place. Now one is so much frightened that it is difficult to sit in the train. Death takes place even at home, rather more people die at home than in train accidents. Then should we refuse to go inside the house?

To remain frightened all the time is a hinderance for the development of life. Those who do not embrace dangers, can not undertake any big development. Those, who fight great dangers fearlessly, do big constructive jobs and make their lives decent. It is correct that fear is self-defence, if it is within limits. To keep fear within limits, Gurbani has suggested some ways. The world is dirty and the fear of the world is also dirty:-

ਮੈਲਾ ਮਲਤਾ ਇਹੁ ਸੰਸਾਰੁ ॥

*maila malata eihu sansar |*

This world is polluted with pollution.

ਇਕੁ ਹਰਿ ਨਿਰਮਲੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥੧॥ ਰਹਾਉ ॥ (ਮੰਗ ੧੧੫੨)

*eik har niramal jaa kaa anth n paar |1| rehaao |*

Only the One Lord is Immaculate;

He has no end or limitation. ||1||Pause||

Fear of pure God is pure.

A person is afraid of another person or law, but does not fear God. As the traffic rules have been made so that there are no accidents. But if somewhere accidents happen, it does not mean that car is not to be driven. One gets hurt by falling from a cycle, therefore cycling is not to be done. Like this by dirty fear all the development of life comes to a stop.

Flower has got a fear of fading but the thorns are not afraid of it. Flowers have got freshness, blossoming, tenderness, and beauty. There are dangers and danger only for a life like that of flowers. But if some one thinks that what is the necessity of becoming flowers when there are so many dangers, let us be thorns only.

This type of frightful thinking has made the life of many like that of thorns.

We should be fearless from the world and have a fear of God. But man is going about without any fear of God and is afraid of the world:-

ਭੈ ਤੇ ਨਿਰਭਉ ਡਰਤਾ ਫਿਰੈ ॥ (ਅੰਗ ੯੦੦)

*bhai tae nirabho darata firai |*

The fearless are afraid of fear.

The world is dirty and its fear is a poison.

God is pure and His fear is Nectar and is giver of life.

When some one meditates with a fear of God in the mind, he gets that pure fear. Such a person looks God present everywhere, i.e. Omnipresent:-

ਨਿਰਮਲੁ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ ਵੇਖੈ ਰਾਮੁ ਹਦੂਰੇ ॥

*nirmal bhou paeia har gun gaeia har vaekhai ram hadurae |*

In the Fear of God,  
the Immaculate Lord,

sing the Glorious Praises of the Lord,

and behold the Lord's Presence before you.

ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਸੁਆਮੀ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ ॥ (ਅੰਗ ੭੭੩)

*har atam ram pasaria suami sarab rehiaa bharpurae |*

The Lord, the Supreme Soul,

is the Lord and Master of the Universe;

He is pervading and permeating everywhere,  
fully filling all spaces.

Now this fear is not a burden, it is a necessity. The fear of God is gladness and bloom. The meditation of fearless God for all the twenty four hours had made as fearless:-

ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ ॥ (ਅੰਗ ੨੯੩)

*nirabho japai sagal bhôu mittai |*

Meditating on the Fearless Lord, all fear departs.

Now in every incident of the world, Hand of God is visible. Therefore the world has been accepted as such. Life and death, profit and loss, respect and disrespect-all is the sport of God. What ever is happening in the world, He is merry on seeing all this:-

ਜੋ ਰਾਜੁ ਦੇਹਿ ਤ ਕਵਨ ਬਡਾਈ ॥

*jou raj daehi tan kavan badaaee |*

If You gave me an empire,

then what glory would be in it for me?  
 ਜੋ ਭੀਖ ਮੰਗਾਵਹਿ ਤ ਕਿਆ ਘਟਿ ਜਾਈ ॥੧॥ (ਅੰਗ ੫੨੫)  
 jou bhikh mangavai tan kiaa ghat jaaee |1|

If You made me beg for charity,  
 what would it take away from me? ||1||

By seeing every incident or accident of the world, to remain fearful is a state of mental sickness. With the reliance of God's contemplation mind remains steady.

*Jo Hans Rahia Hai So Hans Raheyga.  
 Jo Roe Rahia Hai So Ro Rahey Ga.  
 Sakunae Kalab Se Kshuda Kshuda Kar,  
 Jo Kuchhi ke Hona Hai So Hoe Raheyga.*

In the begining of life on this planet, when man was living in the forest, he had been pain-stricken from wild animals-lion, leopard, wolf, snake etc. in the darkness of night since then. Due to this the fear of darkness has permeated so much in the unconscious that even today he is afraid of darkness only. Even if there is none in the darkness to make him fearful. Only darkness makes him frightened and man fabricates some dreadful world in the darkness by his own imagination.

On the day the lamp of recollection of God lights, then the internal darkness of numerous lives is removed. On that day the external darkness appears only a sport of God and then there is no fear. With the refulgence of God's Name now the outside darkness also looks His Form:-

ਨਮੋ ਅੰਧਕਾਰੇ ਨਮੋ ਤੇਜ ਤੇਜੇ ॥ (ਜਾਪੁ ਸਾਹਿਬ)  
 namo andhakarae namo taej taejae |

Salutation to the embodiment of darkness.

Salutation to thee who art the lustrous glitter.

The fear of God is such a fire in which all the fears of the world burn to ashes. Without the fear of God it is extremely difficult to cross the Ocean of Existence:-

ਭੈ ਬਿਨੁ ਕੋਇ ਨ ਲੰਘਸਿ ਪਾਰਿ ॥ (ਅੰਗ ੧੫੧)  
 bhai bin koe n langhas paar |

Without the Fear of God, no one crosses over the world-ocean.



## Man

The human body is the zenith of the entire existence on the earth. It is incomparable. The meaning of man is—who has a mind, who keeps a mind, i.e., who can think, understand and keep in memory. There are many other even more beautiful, strong and bigger bodies on this earth, but the greatness of man is matchless.

There are three types of life on this earth.

1. Life lower than mind,  
    who are called animals and have lagged behind.
2. Who have got body as well as mind  
    and whose inclinations are not only on the body  
    but have risen above the body.  
    He has started thinking something higher  
    than the fulfilment of the body  
    and is living at the level of mind, he is man.
3. He, who has gone beyond mind, is not man,  
    he is god and has gone higher than mind  
    and is living at the level of spiritual splendour. He is god.

These are three levels of life:

Body, mind and soul

World below the mind is animal life where the thinking has contracted and stopped at the level of body. After fulfilment of body, the animal is contented. All his efforts are only for the fulfilment of the body. For him body is every thing. The world of man begins from where thinking has started. To those we call animals, in these there are many men also, they can think.

There is one anecdote: One thirsty elephant went inside a pond to drink water. While drinking water one crocodile caught his leg and pulled him into the deep water. Seeing no help for safety he evoked the hidden power, plucked a lotus flower from the pond,

raised it towards the sky and a feeling of prayer arose.

This anecdote tells us that an elephant can think:-

ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਗਜ ਗਰਾਹ ਤੇ ਛੁਟਾ ॥

*jab hee saran gahee kirapa nidh gaj garah tae chhuta |*

As soon as the elephant took to the protective Sanctuary of the Lord, the ocean of mercy, he escaped from the crocodile.

ਮਹਿਮਾ ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ ਰਾਮ ਕਹਤ ਬੰਧਨ ਤਿਹ ਤੂਟਾ ॥੨॥

*mehama naam kahan lou barnou*

*ram kehat bandhan teh futaa |2|*

How much can I describe the Glorious Praises of the Naam?

Whoever chants the Lord's Name, his bonds are broken. ||2||

ਦੁਖਤ ਗਜਿੰਦ ਅਰਬਿੰਦ ਗਹਿ ਭੇਟ ਰਾਖੈ

*dukhat gajind arabind gaeh bhaet rakhai*

ਤਾਕੈ ਕਾਜੈ ਚਕ੍ਰਪਾਨਿ ਆਨਿ ਗੁਸੇ ਗ੍ਰਾਹ ਜੀ ॥

(ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਅੰਗ ੪੨)

*takai kajai chakrapan aan grasae grah jeeou |*

The mother of Mahatma Budh had a dream that an elephant has entered her womb. Astrologers, who understood the basis of dreams, were called. They told that a great soul has entered in the womb. It is also written in his biography that his previous birth was that of an elephant.

A forest was on fire. All the animals of the jungle ran away to save their lives, an elephant also ran. He got tired and stopped. Then one hare came and hid under the front foot of the elephant. When the elephant raised one of his front feet, then the hare immediately found his shelter by coming under the foot.

The fire of jungle went on spreading. This elephant did not place his foot on the ground. The elephant himself got burnt but did not allow the hare to come under his foot. Due to this act of kindness and charity, this spirit was born in the form of Sidarath and later on became Mahatma Budh. In the life of Mahatma Budh kindness remained prominent.

This anecdote tells that an elephant has got mind, he can think. Well, all elephants may not be able to think. Even all men do



not think, how an elephant will think. But there is a possibility that in some special situation the mind of an elephant starts working.

In cow, elephant, lion, peacock, swan, monkey, etc., there is hidden possibility to become man. They are more alert. Therefore since the ancient times, it has been considered a sin to kill these animals. Where thinking power has started functioning, feeling has developed, a part of sympathy has come, there the existence of man begins.

The human population of the whole world has been agreed to be about four and a half thousand million (4.5 crore). But this counting has been done as a result of two hands and two feet. In the inside of these two hands and two feet is there mind also or not, this has not been taken care of. Can he think or not, is there sympathy inside him or not. But if the counting of human beings is done by keep in mind the human point of view, then perhaps there will be a few thousand who can be called 'human beings'. Now it so seems that animals are coming to an end in the jungles and increasing in the cities. Therefore now there is not so much fear in the jungle as much as there is in the cities.

In below the mind world, there could not be the birth of society, politics, religion and family. Mind is required for all this to happen. Therefore families could not come into being in the animals. Who is sister or mother or father or son. Because all this takes place from thinking and the world lower than the sphere of thought is an animal world. Senselessness comes by the use of intoxicants when man comes below the sphere of thought, then there remains no relation of sister, mother and daughter in his view. The past of man is animal and due to the attraction of the past, generally man goes below the human kind.

He, who is going according to the society, diplomacy and religion, is a human being. In the animal world there is no place for the smaller one. Bigger animal eats the smaller one or keeps him suppressed. More or less the same is seen in the human world. The bigger country keeps the smaller country oppressed. The bigger caste does not allow the lower caste to stand up. The rich man does not allow the poor to progress. All this is animalness. The earth has become hell due to more animals. Some times earlier philosophers used to think that when man will become educated,

then bloodshed and vices will come to an end. But it is surprising that these educated people are doing more bloodshed and violence. The present day education has failed to make man civilised. Only religion is such a medium through which man becomes civilised. But to become civilised is not the destination of life, it is halt. Destination is to become god. To live at the spiritual level is the Zenith of life.

In the present times, it is becoming difficult for the man to become god. Half the world is openly athiest, and who is thiest, he is not fully thiest. In this way after reaching the top, man is going down.

On the day with the meditation of God, spiritual splendour is manifested and such a state is acquired which is beyond mind and thought. Then this life becomes a blessing. The destination of life is God. Who has got life (Jaan) is animal (Jaanvar). This word is very lovely in Urdu language. Who has got life is animal, who has got breath (Praan) is living creature (Praani).

Then all are animals, but where mind is with the life-that is man or human being. He who rises above life and mind and reaches upto soul, attains Supreme Splendour, lamp of God's Name is enkindled he is god. Until a person does not become god, the circuit of life and death continues. Man is in the middle and there is a possibility of going towards both the sides. If he goes back, he will be animal. If he goes forward, he will become god.

To enable man to go forward, holy saints have been motivating since the ancient times:-

ਆਗਾਹਾ ਕੂ ਤੁਰਾਇ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਡੜਾ ॥  
*agahan ku tragh pichaa phair na muhadarra |*  
 Look ahead; don't turn your face backwards.

ਨਾਨਕ ਸਿਝਿ ਇਵੇਹਾ ਵਾਰ ਬਹੁਰਿ ਨ ਹੋਵੀ ਜਨਮੜਾ ॥੧॥ (ਅੰਗ ੧੦੯੬)  
*nanak sijh eivaehaa vaar bahurr n hovee janamarraa |1|*  
 O Nanak, be successful this time,  
 and you shall not be reincarnated again. ||1||

The eyesight should always be ahead, thought should be forward-looking, when one goes so deep, then such a destination is

reached which is a Zenith and the people say that he is not a human being, he is a god. If all this is not done and the life is passed in the reverse direction, then it is said that he is an animal. He who could not go forward and also did not go back and he has kept himself under control, it is said about such a person-He is a man. There is a milk of human kindness in him.

The person, who keeps himself under control due to the fear of social policy and system of government and in whom there is supremacy of thoughts, is a man. The person, who lives under the fear of God and fearless from the world but remains engrossed in thoughtless state, is a godly person. Only such godly person are called- a 'form of God':-

ਹਰਿ ਹਰਿ ਜਨ ਦੁਇ ਏਕ ਹੈ ਬਿਸ ਬਿਚਾਰ ਕਛੁ ਨਾਹਿ ॥  
*har har jan due eaek hai bib bichar kichh nahi |*

The Supreme Lord (God)  
 and His devotees are one and the same.  
 There is no fraction of duality in them  
 (no difference between them).

ਜਲ ਤੇ ਉਪਜ ਤਰੰਗ ਜਿਉ ਜਲ ਹੀ ਬਿਧੈ ਸਮਾਹਿ ॥ ੬੦॥  
*(ਦਸਮ ਗ੍ਰੰਥ ਅੰਗ ੧੩੬)*  
*jal tae oupaj tarang jio jal hee bikhai smaahain | 60|*

As a wave arising out of water (ocean)  
 merges again into the same water.  
 (Similarly God is comparable to the Ocean  
 and His devotees as the waves).(60)



## State of Nirvaanaa

There is abundant mention of State of Nirvaanaa (Release from bondage) in Gurbani and attainment of Nirvaanaa is the goal of life:-

ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਊ ਤਿਆਗੈ ਖੋਜੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥  
*ousatat ninda dooo tiagai khojai pad nirabana |*  
 Renounce both praise and blame;  
 seek instead the state of Nirvaanaa.

ਜਨ ਨਾਨਕ ਇਹੁ ਖੇਲੁ ਕਠਨੁ ਹੈ ਕਿਨਹੂੰ ਗੁਰਮੁਖਿ ਜਾਨਾ ॥੨॥੧॥(ਅੰਗ ੨੧੯)  
*jan nanak eih khael kathan hai*  
*kinahun guramukh jana |2|1|*  
 O servant Nanak, this is such a difficult game; only a few  
 Gurmukhs understand it! ||2||1||

Liberation state(State of Narvaanaa) is Supreme state. Liberation is supreme wealth. Liberation is celestial life. He, who is engrossed in its search, is a saint engaged in a spiritual quest. He who has achieved liberation, is a saint and spiritual scholar.

He, who knows in connection with God only, is a learned person. But he, who knows only God and not in relation to God, is the realiser of the Supreme. He not only knows in relation of God, rather knows only God. To know in connection with somebody is something else. What is the colour? Which clothes does he wear, Which language he speaks? Where he lives? Such an acquaintance is hollow. It is a formality. But who has worn clothes, has a colour and home, to know him only is to know completely. This is the difference between a learned person and a Realiser of the Divine (Brahm Giani). One knows in connection with God, the other knows God only. The meaning of liberation is: steady, without addiction, without movement and in complete stability. Mind is divided, segmented. Divided mind will not be able to do non-stop recitation of Gurbani (Akhand Path). How a segmented mind will do non-stop signing of Gurbani (Akhand Kirtan)?. On the day mind

becomes indivisible, what ever is done on that day, is singing in the praise of God and recitation. What ever, religious rituals are performed with a segmented mind, all are hypocrisy because mind is not present in those religious acts. Which religious act is not done with the entire mind and that religion based on such acts is a hypocrisy:-

ਭਗਤੀ ਭਗਤੀ ਭਗਤੀ ਭਗਤੀ ਭਗਤੀ ਭਗਤੀ ਭਗਤੀ ਭਗਤੀ ਭਗਤੀ ਭਗਤੀ  
ਭਗਤੀ ਭਗਤੀ ਭਗਤੀ ਭਗਤੀ ਭਗਤੀ ਭਗਤੀ ਭਗਤੀ ਭਗਤੀ ਭਗਤੀ ਭਗਤੀ

*karam dharam pakhand jo disain*

॥ ਨਾਭਰੀ ਨਾਭਰੀ ਨਾਭਰੀ ਨਾਭਰੀ ਨਾਭਰੀ ਨਾਭਰੀ ॥

| The religious rites,

rituals and hypocrisies which are seen,

are plundered by the Messenger of Death,

the ultimate tax collector.

(ਪ੍ਰਸੰਨ ਹੋ) ॥੧॥੧॥ ਨਿਰਬਾਣ ਕੀਰਤਨ ਗਾਵੈ ਕਰਤੈ ਕੈ ਰੂਪੇ

ਨਿਰਬਾਣ ਕੀਰਤਨ ਗਾਵੈ ਕਰਤੈ ਕੈ ਰੂਪੇ

*nirabān kīratān gāvadāe kartāe ka*

ਰੂਪੇ ਕੈ ਰੂਪੇ ॥੧॥੧॥ ਨਿਰਬਾਣ ਕੀਰਤਨ ਗਾਵੈ ਕਰਤੈ ਕੈ ਰੂਪੇ

॥ In the state of Nirvāṇa,

sing the Kīrtan of the Creator's Praises;

-dī. ॥੧॥੧॥ ਨਿਰਬਾਣ ਕੀਰਤਨ ਗਾਵੈ ਕਰਤੈ ਕੈ ਰੂਪੇ

contemplating Him in meditation,

zi or ॥੧॥੧॥ ਨਿਰਬਾਣ ਕੀਰਤਨ ਗਾਵੈ ਕਰਤੈ ਕੈ ਰੂਪੇ

even for an instant, one is saved. ॥੧॥੧॥

God is incorporeal. To engross in such a formless is to perform a very difficult task. When more or less concentration is obtained and with that concentration what relishment is made, many under wrong impression consider that as the complete flavour of God's Name (Nam-Ras) and stop themselves from going forward. When a little concentration is obtained by signing praise of God or by reciting Gurbāni, it is considered every thing. After that the mind remains segmented the whole day. A segmented mind will make every thing fragmented.

As much segmented mind a person will have, so much will he be destroyer for the world, because he will break and segment the world. A person with a fragmented mind does not like a communed person. As much fragmented a person is, so much fragmented will he make. God is an indivisible Effulgence. The bliss of engrossment in that Indivisible can not relished without concentration. That

indivisible Radiance is to be evoked. It is to be prayed by becoming emotional, 'Bless us a liberated state and preserve us from vacillation.':-

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੁ ਨਾਨਕ ਏ ਕਰਿ ਰੱਖੁ ॥੧॥ (ਅੰਗ ੨੫੬)  
*dolan tae rakho prabhu nanak dae kar hath |1|*  
 Please protect me, and save me from wandering,  
 God, Reach out and give Nanak Your Hand. ॥1॥2

That indivisible Radiant God is Tranquil, Immovable, and and Immortal. He is distinct from colour and form. How to commune with him. We should not commune with any lighted earthen lamp, Idol or portrait. This is all form. It has been created whereas He is without Form (Nirankar):-

ਅਕ੍ਰਿਤਾ ਕ੍ਰਿਤ ਹੈਂ ॥ ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈਂ ॥ ੧੭੭॥ (ਦਸਮ ਗ੍ਰੰਥ ਅੰਗ ੨੩).  
*akrita krit hai | amrita mrit hai | 177|*  
 Thou art self-originated but none created thee.  
 Thou art the immortal elixir of ambrosia. (177)

Created one becomes extinct. How we may commune with Formless Creator?

When shabad is to be sung or word 'Waheguru' is to be uttered, then we should not bother about its meaning. Only listen to it. We should be alert that no idea strikes suddenly:-

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥  
*prabh ki ousatat karoh sant meet |*  
 Sing the Praises of God, O Saints, O friends,  
 ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥  
*savadhan eaekagar cheet |*  
 with total concentration and one-pointedness of mind.

We should be so alert that we may be able to see that coming up idea. When we look at the ascending thought-wave, it is pacified. Concentration is achieved. But there is this much duality in concentration. One is uttering the shabad. The other is hearing it. These are two beings. While listening shabad he becomes the form of shabad. Repeating Gur-Mantra, now the utterer and the listener

of Gur Mantra is the same:-

ਆਪਿ ਕਥੈ ਆਪਿ ਸੁਨਨੈਹਾਰੁ ॥ (ਮੰਗ ੨੯੨)

*aap kathai aap sunanaihaar .|*

He Himself is the speaker,  
and He Himself is the listener.

Such a tranquil state is called State of Nirvaanaa..

○

## Preacher

The meaning of 'Char' is : Learned, of good character, who understands reason; saying and contrivances.

Parcharak-'Par' 'means to the other person'. He is a preacher who teaches the other person: education, knowledge and good character, and shows the way. Preacher is required to propagate the qualities of a thing, art-skill and religion. Preaching has an effect on not only common man but also on the learned and rational people. This much has been understood even by people in general that as much a thing is publicized, so much effect that thing will have and the sale of that thing increases accordingly. Now it has become difficult to sell a thing without publicity. The political people, after propagating in their own favour, become successful in getting the votes of the people. Kings sitting on their thrones make use of various means of publicity to keep janta under their thumb. With the help of decent publicity, even a worthless thing is sold in the market and even a liar and dishonest politician becomes successful to come to power. With this type of publicity at a high level, the standard of life of the janta does not go up but a politician gets a high throne.

From the ancient times of human civilisation it had been understood that preaching has a very great effect. Then the saints and Gurujis under-took the job of preaching of the religion so that the people are made virtuous.

The great super humans had themselves been preaching or appointed their companions in the duty of preaching. Mahatma Budh himself had been preaching and their companions were also preaching. The result was that one half of the people of India became Budhists. Later on with the help of his preaching, Shankracharya uprooted Budhism from India. Christianity and Islam have multiplied due to preaching.

As much wandering on this earth Guru Nank Dev ji had done,



no other super human had done so much wandering for the sake of preaching. The third Guru, Guru Amar Dass ji established twenty two cots (Manjian) for preaching. This tradition went on systematically. In Sikhism, prominent learned persons- Bhai Gurdas ji, Bhai Mani Singh ji and courtier poets of Guru Govind Singh ji Maharaj were renowned preachers. Later on Udasis and Nirmalaes had been preaching Sikhism and Gurbani.

After the partition of the country, short-comings began to creep basically into the Gursikhi preaching and where this short-coming will come to a stop, it is difficult to say. Even if our religion and politics is one, but even our preaching of religion has become political preaching. Our Gurmat Preaching class can be divided into two parts. The first class consists of Granthis, Ragis (Gurbani Singers), Discoursers, Dhadis, Poets, writers etc. The second class is of the managers. It is the need of the day to think on both these aspects of preaching.

There is a need to adopt only one principle point for the preaching class-what he preaches he should be a model of that preaching so that people may be able to see in visible form from his life what he has said. It should not be so:-

ਮੁਖ ਤੇ ਪੜਤਾ ਟੀਕਾ ਸਹਿਤ ॥

*mukh tae parata tikaa sehit |*

You read the scriptures, and the commentaries,

ਹਿਰਦੈ ਰਾਮੁ ਨਹੀ ਪੂਰਨ ਰਹਤ ॥

*hirdai raam nahi pooran rehat |*

but the Perfect Lord does not dwell in your heart.

ਉਪਦੇਸੁ ਕਰੇ ਕਰਿ ਲੋਕੁ ਦ੍ਰਿੜਾਵੈ ॥

*oupdaes karae kar lok drirravai |*

You preach to others to have faith,

ਅਪਨਾ ਕਹਿਆ ਆਪਿੰ ਨ ਕਮਾਵੈ ॥੧॥(ਅੰਗ ੮੮੭)

*apna kahiaa aap na kamavai [1]*

but you do not practice what you preach. ||1||

He should first reconcile his mind with what he has said:-

ਪ੍ਰਥਮੇ ਮਨੁ ਪਰਬੋਧੈ ਅਪਨਾ ਪਾਛੈ ਅਵਰ ਰੀਝਾਵੈ ॥(ਅੰਗ ੩੮੧)

*prathamae man parbodhai apana pachhai avar rijhavai |*

First, he instructs his own mind, and then, he leads others.

He should be brave in profession as well as practice. There should be a coordination between saying and doing. Only then it will be effective on the whole world:-

ਜਿਸ ਕੈ ਅੰਤਰਿ ਬਸੈ ਨਿਰੰਕਾਰੁ ॥

jis kai antar basai nirankar |

One whose inner being is filled with the Formless Lord

ਤਿਸ ਕੀ ਸੀਖ ਤਰੈ ਸੰਸਾਰੁ ॥ (ਅੰਗ ੨੬੯)

tis ki seekh tarai sansaar |

by his teachings, the world is saved.

He should not pull down sky by talking, rather he should raise the earth by this practice and preaching:-

ਹਰਿ ਜਸੁ ਸੁਨਹਿ ਨ ਹਰਿ ਗੁਨ ਗਾਵਹਿ ॥

har jas sunaih na har gun gavaih |

They do not listen to the Lord's Praises,

and they do not sing the Lord's Glories,

ਬਾਤਨ ਹੀ ਅਸਮਾਨੁ ਗਿਰਾਵਹਿ ॥੧॥

baatan hi asamaan giravaih |1|

but they try to bring down the sky with their talk. ||1||

Actionless people become very great heroes of talking but are fully powerless from conduct. Preaching done by such people and their smoky speech flies away like a smoke. Poet Iqbal has said that such preachers are harmful for the world:-

Masjid to Bana Lee Shafi Bhiar

Eeman Kee Haraart Welon Ney,

Man Apna Purana Papee Hai

Barson Say Nimaji Ban Na Saka.

Iqbal Barha Updeshak Hai

Man Baaton Say Moh Laita Hai,

Guftaar Ka Yehi Gazi To Banaa

Upkar Ka Gazi Ban Na Saka.

He, who talks about God, should have full faith in God. Preacher of discipline should himself not be indisciplined. Preacher who talks about fearless God, should himself not be frightened. He

should speak about truth fearlessly.

Preacher must have the following three virtues:-

1. *Shabad Illustration*,

2. *Reasoning &*

3. *Comprehension*.

Without Shabad Illustration talk can not be weighty and what he is saying, in that connection he has not full comprehension. Which ever phase is weak out of these three things, preaching will not be fully effective. Time and energy is wasted. He, who has got spiritual-realisation and to present the realisation, he has got shabad-illustration and reasoning, that preacher is worth of appreciation. The dust of his feet is great:-

ਜਨੁ ਨਾਨਕੁ ਧੁੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ  
ਜੋ ਆਪਿ ਜਪੈ ਅਵਾਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥ (ਮੰਗ ੩੦੬)

jan nanak dhurr mangai tis gursikh ki  
jo aap japai avareh naam japaavai |2|

Servant Nanak begs for the dust  
of the feet of that GurSikh,  
who himself chants the Naam,  
and inspires others to chant it. ||2||

Saints (sants) in Sikhism also come in the preacher class. A few sants have left behind an ineffaceable imprint of their life. Except a few sants, many have made their own religious sects, and many amongst them have established their own code of conduct contrary to that of Sri Akal Takhat Sahib, which can be dangerous for our religion unity.

The second class is of the managers. Their basic responsibility is to properly take care of the management of the Gurudwaras and cause to make available the daily needs of the Gurudwaras required for preaching. Guru's money box and property of the Gurudwara may not be misused. The arrangement for the stay of the travellers and the langer (free kitchen) is managed properly.

There are a few ragis (religious singers), preachers and granthis (priests) who are courageous for both saying and doing. Similarly there are a few in the management class, who carry out their responsibility completely. Whereas greed is supreme in the

preaching class, pride is prominent in the management class. This is harmful for Gurmat preaching. This is alright that our religion and politics is one and the same. However, the majority of the managers appears to have only politics. Religion is not there even for name's sake. To use Gurudwara platform to reach the parliament and misuse of Gurudwara funds are common incidents. They are not proficient in the tradition and remain desirous for leadership for a long time. They come to Gurudwara for paying respect once in a blue moon. All this is routine. The post of president is the highest of all. But Gurdev, Sri Guru Granth Sahib ji is the Supreme.

Satguru ji is President. Five Beloved ones can be subordinates and not president. Consequently, if in future five Beloved Ones are elected, then it will be beneficial for Gursikhi. One of the Five Beloved Ones may be made Jathedar (Leader). Then managers can be saved from ego and there will be safety from the grip of the post of president.

The managers should assist good persons in preaching and politics to enable them to come forward to improve the religious preaching and political state of the Sikh nation. But if the manager himself is engaged to gain political power, then he will have no spare time for supervision of the Gurudwara and for assisting religious preaching and Guru ji's money box can be misused.

On seeing the fruit it is known what was sowed. So by seeing the creeping in of the religious weakness, we should change our religious management. Managers should give cooperation to political persons beneficial for the Sikh nation. They themselves should not become political and misuse the service given to them for the management of the Gurudwara. From the day this attitude has developed that by using the Gurudwara platform, quick progress can be made in the political field, since then the atmosphere of the Gurudwaras has become more political and less religious. This is extremely dangerous for the religious progress of the Sikhs.

The service of Gurudwara is to become humble. But due to this service pride has increased. Those, who win Gurudwara election, take out procession in such a manner as if they have won parliament election. In this way, man has impured the atmosphere of the Gurudwara. Without Nit-Nem of Five Gurbanis, nor keepers of Five Kakaars (Uncut Hair, the sword, the comb, the iron-bangle

in the wrist and underwear as per sikh tradition), 'still they are leaders of the Gurudwaras. This is harmful for Sikh religion and Gurudwaras. I fully agree with the view that no nation without progressing in the political field, can hold their feet firmly. Those political persons who are beneficial for the Sikh nation, should be appreciated and assisted to enable them to improve the external state of the Sikhs. Inside the Gurudwaras there should be only narration of scriptures (Katha), Kirtan (Singing of Gurbani) and recitation of Nam (God's Name) so that Divine Learned persons and Nam-Relishers are born. The truth is that without Nam-Relishers how to rely on politician. Flavour of Name is the foundation of life and root of life. First foundation is made and then the palace is constructed. The palace of politics should be raised on the foundation of the religion. The political person, who is not completely religious, is not to be relied upon. He can deceive the nation at any time for his personal benefit:-

*"Kfiuda Taras Baaid Amanat Gujaara"*

According to Sheikh Saadi, if the trust of your wealth or your honour is to be deposited with some one, he should essentially be a religious person, otherwise there would be a breach of trust. Iqbal has said that if a politician after coming into power, is not religious, he would either be a Changez Khan or Hallaku:-

*"Jalalay Patshahsee Ho Ya Jamhuri Tamashia Ho,  
Jude Ho Deen Siasat Se To Reh Tatee Hai Changezee."*

May Satguru ji apply his Divine Power, be gracious and may bestow living along with 'speaking' on the preachers and may confer religious belief and flavour of Naam on the managers.



## Solitude

The meaning of solitude is to sit with one's self. He only can sit with himself who is sad from the world. And the mind does not become sad until and unless the world does not look unreal. The unreal appearance of the world is of two types and therefore sadness is also of two types. And if the sadness is of two types, then solitude in the world is also of two types.

One has been deeply hurt from the world, one has become bankrupt. Some dear friend, son, wife or a loving person has died. Then as much is the emotional heart, so much deep the shock will be and with such a shock heart shrinks. Life-consciousness is parochial. Man needs loneliness in such a condition. In too much grief, man wants to remain alone. He wants to sit with himself because nothing has remained outside. Those, who were made the base of life, had not remained. When the base of life is not there, then the life-consciousness will shrink and disappointment will surround the life from all sides. In such a terrible disappointment and sad and depressed time man thinks of committing suicide.

The basis of such a dejection, sadness and dismay is ignorance. In such a condition, man thinks about only suicide or does commit suicide.

There is another type of disappointment from which solitude is born. The base of that solitude is knowledge. In this type of solitude man does spiritual revolution, i.e., instead of committing suicide a person changes himself. By doing meditation, the reality of the world is seen. By attending congregation and studying religious books one comes to know that the comforts and life in this world are a mere dream and are transitory. Due to this the mind becomes sad. This sadness is born out of meditation and spiritual quest. Mind sad from unreal looks for the real:-

ਜਿਸ ਦਰ ਕਾਰਣਿ ਫਿਰਾ ਉਦਾਸੀ ਸੋ ਦਰੁ ਕੋਈ ਆਇ ਕਰੈ ॥੧॥ (ਅੰਗ ੮੭੭)

*jis dar karan firan oudasi so dar koe aae kehai |1|*

For the sake of that door, I wander around sadly,  
detached from the world;

if only someone would come and tell me about that door. ||1||

He, who is sad from the world, will do spiritual revolution. He, who is sad from God, will commit suicide. Because there remains no other alternative for him.

Baba Sri Chand the son of Guru Nanak Dev ji was sad from the world since his birth. His this sadness was based on knowledge. The sect which he established was also called 'Udasi'. The udaasis propagated the Bani of Guru Nanak Dev ji fully in many countries.

In the sadness dependent on knowledge, the person does not abandon every thing. The routine of day-to-day life goes on as usual but the desires vanish completely in the life. The person eats when feels hungry but there is no desire for excellent meals. He is living but there is no desire for life. He does work for livelihood only. He is not worries whether the work is successful or not.

Where the longing for life is predominant, there the flow of lust impulse will also be very fast. And where the aim of life is yearning for life, there the fear of death will also be predominant. As much is the longing for life, so much will be the fear of death.

The person, who has been hurt by the world and is in pain and is consequently sad, he also becomes fearless of death. That is why such a person commits suicide. Even if committing suicide is legally a crime in the whole world, even then suicide is present in the world and it is much more in the developed countries.

A person has got a nice house, wife, wealth and also enjoys all the worldly comforts but the mental torture has not gone, extreme dejection and sadness surrounds. Such a person starts thinking of committing suicide. To commit suicide is madness and cowardice. The uncut stone of this life can be personified by fabricating it. It is right that this unshaped stone is of no use. But the idol is to be shaped from it. Although there is nothing in this life, but out of this unreal life, a supreme life will be born. On having a glimpse of that life, man rises above the craving for life and fear of death:-

*ਮਰਣੈ ਕੀ ਚਿੰਤਾ ਨਹੀ ਜੀਵਣ ਕੀ ਨਹੀ ਆਸ ॥*

*marnai ki chinta nahi jeevan ki nahi aas |*  
I have no anxiety about dying, and no hope of living.

ਤੂੰ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਹੀ ਲੇਖੈ ਸਾਸ ਗਿਰਾਸ ॥ (ਅੰਗ ੨੦)  
*tu sarab jia pratpalhi laekhai saas giraas |*

You are the Cherisher of all beings;  
You keep the account of our breaths and morsels of food.

Sadness and despair based on ignorance is an extreme darkness, and in that darkness there is nothing else except to commit suicide.

But with the spiritual quest the world has looked unreal. Now all actions are being done. There is no longing for the fruit. Whether the planted saplings may or may not reach upto fruition, all has been left to God. All actions are being done without any desire for fruit:-

ਕਾਹੁ ਫਲ ਕੀ ਇਛਾ ਨਹੀ ਬਾਛੈ ॥  
*kahun fal ki eichhaa nahi bachhai |*  
he has no desire for the fruits of his labours.

ਕੇਵਲ ਭਗਤਿ ਕੀਰਤਨ ਸੀਗਿ ਰਾਚੈ ॥  
*keval bhagat kirtan sang rachai |*  
He is absorbed in devotional worship and the singing of Kirtan,  
the songs of the Lord's Glory.

Such a person is disappointed in hope, there is sadness and in this kind of sadness and disappointment, communion with God is really possible:-

ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੁ ਵਲਾਏ ॥  
*asa mahen niras vilai |*  
One who, in the midst of hope,  
remains untouched by hope,

ਨਿਹਚਉ ਨਾਨਕ ਕਰਤੇ ਪਾਏ ॥੩॥  
*nihcho nanak kartae paeae |3|*  
shall truly find the Creator Lord. ||3||



A person permeated in the world himself also becomes a delusion. A person, engrossed in Divine Element and a hermit, considering world as unreal and doing all actions, reaches upto Immortal Element.

When it becomes known that in the world there is no such thing by which I may be satiated, my fulfilment can be done, my fulfilment can not be done. On having such a perception, a real solitude is born and without achieving such a dejection, it is difficult to rise above the world.



## Sleep

As food and water is essential for the body, similarly sleep is necessary. We have to reach for food and water but sleep itself finds the body.

After getting a sound sleep, profound freshness is received and a person becomes capable to work for the whole day.

Consciousness has three states: awake, dreaming, and sound sleep (dreamless sleep). While going to sleep, sound sleep does not come immediately. Body sleeps but the brain continues to work. The world of imagination starts. The dreams begin and if these dreams continue for the whole night, then on getting up in the morning, the tiredness remains, because the mind has been working for the whole night. When the mind also takes rest for a small time, that state is called 'sound sleep'. If this sound sleep does not come for five to ten minutes, then there can be many ailments and there is a fear of disturbance in the mental balance. In a state of sound sleep only, the spiritual-practitioner has got the knowledge of contemplation. Sound sleep is a supreme sleep and contemplation is a supreme wakefulness. The existence of day and night is for sleeping and awakening.

The truth is that where there is sound sleep, full awaking is there only. Where sleep is incomplete and dreams go on the whole night, there the awaking is also incomplete where sleeping is essential for the development of life, awakefulness is also equally necessary. If the awakefulness is eliminated, then sleep is death. During sleep, the relation with the world is delinked temporarily, but due to death delinking is for ever. In common man's life sleep is incomplete. Therefore the wakefulness is also incomplete. Due to partial wakefulness, partial relations are established. The relation with the wakeful world has been established, but the relation with the Creator of the world remained snapped. According to Gurbani sleeping and awaking is multi-dimensional:-

ਜਾਗੈ ਸੁਕਦੇਉ ਅਰੁ ਅਕੁਰੁ ॥

*jagai sukdaeo ar akur |*  
Suk Daiv and Akrur are awake and aware.  
*ਹਣਵੰਤੁ ਜਾਗੈ ਧਰਿ ਲੰਕੂਰੁ ॥*

*Hanwant jaagai dhar Lankoor |*  
Hanwant with his tail is awake and aware.  
*ਸੰਕਰੁ ਜਾਗੈ ਚਰਨ ਸੇਵ ॥*

*Sankar jaagai charan saev |*  
Shiva is awake, serving at the Lord's Feet.  
*ਕਲਿ ਜਾਗੇ ਨਾਮਾ ਜੈਦੇਵ ॥੨॥*

*kal jaagae Nama JaidaeV |2|*  
Nam Daiv and Jai Daiv are awake  
in this Dark Age of Kali Yuga. ||2||  
*ਜਾਗਤ ਸੋਵਤ ਬਹੁ ਪ੍ਰਕਾਰ ॥*

*jagat sovat bahu prakaar |*  
There are many ways of being awake, and sleeping.

*ਗੁਰਮੁਖਿ ਜਾਗੈ ਸੋਈ ਸਾਰੁ ॥(ਅੰਗ ੧੧੯੩)*  
*gurmukh jaagai soee saar |*  
To be awake as Gurmukh is the most excellent way.

If there is no affiliation with God, then our awaking is incomplete. By sleeping we can only do rest. Sleeping is necessary for development of body. But for the development of consciousness, wakefulness is essential. Awakening is needed to complete any job. A sleeping man can not perform any activities. He can not run a shop. Only wakeful persons can drive railway train or motor car etc. By taking food or water in dream during sleep, thirst or hunger is not satiated. It can be satiated in wakefulness only.

Full wakefulness is required to have communion with God and to relish the flavour of His Name's bliss since one-half of our consciousness is always in sleep, therefore the organs of perception also remain asleep:-

*ਨੈਨਹੁ ਨੀਦ ਪਰ ਦ੍ਰਿਸਟਿ ਵਿਕਾਰ ॥*  
*nainou need par drishat vikaar |*  
The eyes are asleep in corruption,  
gazing upon the beauty of another.

*ਸ੍ਰਵਣ ਸੋਏ ਸੁਣਿ ਨਿੰਦ ਵੀਚਾਰ ॥*

*sravan soeae sun nind vichaar |*

The ears are asleep, listening to slanderous stories.

*ਰਸਨਾ ਸੋਈ ਲੋਭਿ ਮੀਠੈ ਸਾਂਦਿ ॥*

*rasna soeē lobh meethai saad |*

The tongue is asleep, in its desire for sweet flavors.

*ਮਨੁ ਸੋਇਆ ਮਾਇਆ ਬਿਸਮਾਦਿ ॥੧॥*

*man soeiaa maya bismaad |1|*

The mind is asleep, fascinated by Maya. ||1||

*ਇਸੁ ਗ੍ਰਿਹ ਮਹਿ ਕੋਈ ਜਾਗਤੁ ਰਹੈ ॥*

*eis greh mein koeē jaagath rahai |*

Those who remain awake in this house are very rare;

*ਸਾਬਤੁ ਵਸਤੁ ਓਹੁ ਅਪਨੀ ਲਹੈ ॥੧॥ ਰਹਾਉ ॥(ਅੰਗ ੧੮੨)*

*saabat vasat ouhu apāni lahai |1| rehaao |*

by doing so, they receive the whole thing. ||1||Pause||

Complete thing means union with God and for God's bliss complete awakening is required. Eyes see the form, colour and wealth of the world, but do not see God.

Ears enjoy on listening the songs of worldly flavours and deprecation, but are bereft of the bliss of listening to Gurbani Kirtan. Tongue enjoys the flavour of food but does not take pleasure from meditation. And the mind remains asleep in the amusement of the world. In this way our organs of perception are doing only half the work and not working fully.

This can also be called spiritual paralysis. Only one-half of the energy is working and the other half is lying asleep. Consequently knowledge is also one-half.

There is a mention of Kumbh Karan in our religious history. He was brother of Ravan. He used to have very sound sleep, and sleeping only was the aim of his life. Whenever Ravan needed the help of his brother, then drums, tabors, trumpets and conches were played to awaken him, only then would he awake.

Wealth is Kumbh Karan, it has awoken but we have not awoken. So many drums and tembourines have torn. By singing praise of God, throats of so many singers have become hoarse. Although we have heard so many tones of aloud recitation of Gurbani and also heard anecdotes, still we have not woken up. It appears that the sleep is very deep and is of many previous births.

That is why we start yawning during singing of the praise of God (Kirtan) or narration of scriptures (Katha) and sometimes we go to sleep. Some one is sleeping and to awaken him, he has to be called out. Similarly the sleeping mind has to be awakened by the humming of Guru's Word:-

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਅਪੁਨਾ  
ਸੋਇਆ ਮਨੁ ਜਾਗਾਈ ॥੨੩॥(ਅੰਗ ੭੫੮)

*simar simar simar gur apna soeiaa man jagaaen* |23|

Remembering, remembering, remembering my Guru  
in meditation, my sleeping mind is awakened. ||23||

Body will awaken, then will to go sleep. This is natural for the body. But if the sleeping consciousness awakens once, then there is no sleep. Then there is a rain of Supreme bliss for all the twenty-four hours. This is the eternal wakefulness, and Satguru ji is preaching the eternal awakening:-

ਨਿਤ ਨਿਤ ਜਾਗਰਣੁ ਕਰਹੁ  
ਸਦਾ ਸਦਾ ਆਨੰਦੁ ਜਪਿ ਜਗਦੀਸੁਰਾ ॥(ਅੰਗ ੧੨੦੧)  
*nit nit jagaran karoh sada sada anand jap jagadisora* |  
Continually and continuously remain awake and aware.

You shall be in ecstasy forever and ever,  
meditating on the Lord of the Universe.

The eternal awakening only is life and the spiritual quest is for eternal awakening. On receipt of the relishment of God's Name, the consciousness awakes in such a way that there is no sleep thereafter:-

ਸੇ ਜਨ ਜਾਗੇ ਜਿਨ ਨਾਮ ਪਿਆਰਿ ॥੧॥(ਅੰਗ ੧੬੦)  
*saē jan jaagae jin naam piara* |1|

Those humble beings who love the Naam,  
are awake and aware. ||1||

Gurbani has properly mentioned the names of these awakened dignitaries who have woken up:-

ਜਾਗੈ ਸੁਕਦੇਊ ਅਰੁ ਅਕੂਰੁ ॥  
*jaagai sukadhaeo ar akoor* |

Sukdaiv and Akrur are awake and aware.

ਹਣਵੰਤੁ ਜਾਗੈ ਧਰਿ ਲੰਕੁਰੁ ॥

*Hanwant jaagai dhar Lankur |*

Hanuman with his tail is awake and aware.

ਸੰਕਰੁ ਜਾਗੈ ਚਰਨ ਸੇਵ ॥

*Sankar jaagai charan saev |*

Shiva is awake, serving at the Lord's Feet.

ਕਲਿ ਜਾਗੈ ਨਾਮਾ ਜੈਦੇਵ ॥੨॥(ਅੰਗ ੧੧੯੩)

*kal jaagae Nama Jaidae v |2|*

Naam Daiv and Jai Daiy are awake

in this Dark Age of Kali Yuga. ||2||

ਰੇ ਜਨ ਉਥਾਰੈ ਦਬਿਓਹੁ ਸੁਤਿਆ ਗਈ ਵਿਹਾਇ ॥(ਅੰਗ ੬੫੧)

*rae jan outharai dabiouh sutian gee vihaae |*

O man, you have been tormented by a nightmare,

and you have passed your life in sleep.

A person following his mind remains asleep throughout his whole life. To remain wakeful in the flavour of God's Name is perfect wakefulness:-

ਜਾਗਨਾ ਜਾਗਨੁ ਨੀਕਾ ਹਰਿ ਕੀਰਤਨ ਮਹਿ ਜਾਗਨਾ ॥੫॥(ਅੰਗ ੧੦੧੮)

*jaagana jagan neeka har kirtan menh jaagnaa |5|*

Vigils, vigils - sublime is the vigil

spent singing the Kirtan of the Lord's Praises. ||5||

Before the life goes to sleep for ever, i.e., comes to an end, if such a wakefulness is achieved, then consider the birth of this life as successful:-

.....ਸੁਤੇ ਗਏ ਮੁਹਾਇ ॥(ਅੰਗ ੩੪)

*Sutae geae muhaae |*

Those who sleep are plundered.

We have slept too much when we were animals, vegetation and stones. But if this waking could not be obtained in the present human body, then realize that we have lost this opportunity.

O

## Life

What is life?  
Where from is it?  
And why is it?

These ideas do come to the mind of an intellectual person and then he goes to the depth of spiritual level to find the essence of life. What is the origin of life and its end. This yearning has been going on since long. First of all, Brahma, the begetter of Vedas, tried his best to find out the origin of life. But on seeing so much the length of life's journey and so great the expansion of life, he became ecstatic and returned. Whatever he discovered by his research, he disowned that. He explained: Unaccountable, Unaccountable! This is also not, this is also not, That is something else, something else which is not coming in my grip. Researchers of Nature and spiritual discoverer have been doing research in their own respective ways.

What life is? Why is it. Where from is it?

Although not complete, yet some indications have been found. Shamas Tabrej, a sufi saint of Iran, says, "My life journey is very long. I am an ancient researcher of God. But the search is from so much time. As yet earth, sky, sun, moon, stars, animals and human life had not come into existence. I am sitting in the remembrance of God since then and I am an ancient lover. I am an old par-amour."

*Adam Na Budo Man Budam.  
Havaa Na Budo Man Bodam  
Aen Kas Na Budo Man Budam.  
Man Aashaq Dereena um.*

(Shamas-Tabrej)

But Bhai Nand Lal ji an eminent devotee of Guru Ghar and

worthy of the pleasure of Guru Govind Sjingh Ji, says that earth and sky had yet not come into existence, my desire to meet is very ancient:-

*Na Bud Haich Jameeno Asman Nishanhan.  
Ki Shouk Yaad to Aavurd Dar Vajud Maran.*

(Bhai Nand Lal Ji)

Here it can be logically said that when earth and sky were not existing, where was Bhai Nand Lal Ji then? And sitting where he was remembring God?

This passage of life is very lengthy. This started from nebula, became water, vegetation, birds and animals-and developing in this way it reached upto the human body:-

*ਅਰਬਦ ਨਰਬਦ, ਧੁੰਧੁਕਾਰਾ ॥ (ਅੰਗ ੧੦੩੫)  
arabad narabad dhundhukara |*

For endless eons, there was only utter darkness.

Every living being longs for comfort. This longing can be so subtle that it may not be visible, may not be felt. But this comfort-longing hidden inside every living being is the yearning to meet God, because only God is a 'Form of Comfort.'

What is life. Gurbani has placed different aspects of it before the world.

Human life is a stringed instrument, from which an animated being may bring out celestial sound. God has bestowed us this unique stringed instrument. The movement of breathing are the strings in this instrument.

To play music on the stringed instrument, a long practice is required to be done. But the instrument can be broken easily. One day this instrument becomes old, its strings become weak and then break:-

*ਕਬੀਰ ਜੋ ਹਮ ਜੰਤੁ ਬਜਾਵਤੇ ਟੁਟਿ ਗਈ ਸਭ ਤਾਰ ॥  
kabir jo ham jant bajavatae tut gae sabh tar |  
Kabir, all the strings of the instrument I played are broken.  
ਜੰਤੁ ਬਿਚਾਰਾ ਕਿਆ ਕਰੈ ਚਲੇ ਬਜਾਵਨਹਾਰ ॥੧੦੩॥ (ਅੰਗ ੧੩੬੯)  
jant bichara kia karai chalaе bajavanehar |103|*



What can the poor instrument do,  
when the player has departed as well. ||103||

Divine song is to be played with the strings of this instrument:-

ਦਮਿ ਦਮਿ ਸਦਾ ਸਮਾਲਦਾ ਦੰਮੁ ਨ ਬਿਰਥਾ ਜਾਇ ॥ (ਅੰਗ ੫੫੬)  
*dam dam sada samalada danm na birtha jae |*

With each and every breath,  
he constantly remembers the Lord in meditation;  
not a single breath passes in vain.

*Laba Lav Bikun Dam-B-Dam Noshi Kun  
Game Har Do Aalam Farahi Mosh Kun*

Life is an opportunity to realise God. If benefit is not taken from this opportunity, then it is difficult to get this opportunity again and again:-

ਅਉਸਰੁ ਚੁਕਾ ਹਥ ਨ ਆਵੈ ॥੧੫॥

(ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਅੰਗ ੧)

*aousar chuka hath na avai |15|*

Lost opportunity comes not again.(15)

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ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

*bhaee parapat manukh daehuria |*

You have been blessed with this human body.

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥ (ਅੰਗ ੩੭੮)

*gobind milan ki eih taeri baria |*

This is your chance to meet the Lord of the Universe.

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ਇਹੀ ਤੇਰਾ ਅਉਸਰੁ ਇਹ ਤੇਰੀ ਬਾਰ ॥

*eih taera aousar eih taeri bar |*

This is your chance, and this is your time.

ਘਟੁ ਭੀਤਰਿ ਤੂ ਦੇਖੁ ਬਿਚਾਰਿ ॥ (ਅੰਗ ੧੧੫੯)

*ghat bhitār tū dhaekh bichar |*  
Look deep into your own heart, and reflect on this.

Life is a substance. In the plate of this life, there is a nectar of nine valuables. But the unconscious fool is wasting uselessly this substance of life:-

*ਜਨਮੁ ਪਦਾਰਥੁ ਖੋਇ ਗਵਾਰਾ ॥ ਰਹਾਉ ॥*

(ਮੰਗ ੬੭੬)

*janam padarath khoe gavara | rehaao |*  
The foolish mortal wastes this precious human life. ||Pause||

Life is such a path in which pearls of breath are lying scattered. We cross over these pearls like a blind. Instead of going on this path for communion with God, we sit in the path only. This path of life starting from the world reaches upto Formless God.

Some part of life is a matter and a part of inanimate solid world. And life-consciousness is a part of Supreme Splendour God. To reach Supreme Splendour from the material world, life is a path.

*ਮਾਰਗਿ ਮੋਤੀ ਬੀਥਰੇ ਅੰਧਾ ਨਿਕਸਿਓ ਆਇ ॥*  
*marag moti beetharae andha niksiou aae |*

The pearls are scattered on the road;  
the blind man comes along.

*ਜੋਤਿ ਬਿਨਾ ਜਗਦੀਸ ਕੀ*  
*ਜਗਤੁ ਉਲੰਘੇ ਜਾਇ ॥੧੧੪॥*

(ਮੰਗ ੧੩੭੦)

*jot bina jagdis ki jagat oulanghae jaae ||114||*

Without the Light of the Lord of the Universe,  
the world just passes them by. ||114||

Life is ladder- a means to reach upto God from the world. One end of the ladder is kept on the ground and the other end is with the roof. To enable man standing on the earth to reach the room of God, He has given this ladder of life. If he is unable to climb this ladder this time then he will remain at the bottom only and the life on the ground is very painful:-

ਇਸੁ ਪਉੜੀ ਤੇ ਜੋ ਨਰੁ ਚੁਕੈ  
ਸੋ ਆਇ ਜਾਇ ਦੁਖੁ ਪਾਇਦਾ ॥੨॥

(ਅੰਗ ੧੦੭੫)

*eis pourri taē jo nar chukai so aae jaae dukh paaeinda |2|*  
That human who misses this chance,  
shall suffer the pains of coming and going in reincarnation. ||2||

ਅਬ ਕੇ ਛੁਟਕੇ ਠਉਰ ਨ ਠਾਇਓ ॥੩॥

(ਅੰਗ ੩੩੮)

*ab kae chhutkae thour n thaeiou |3|*

If you stumble and fall now,  
you shall find no home or place of rest. ||3||

According to Sri Guru Teg Bahadur ji, life is dream. This is so and also not so. It exists in the sleep of ignorance. All is God (Brahm) on acquiring spiritual knowledge:-

ਜਿਉ ਸੁਪਨਾ ਅਰੁ ਪੇਖਨਾ  
ਐਸੇ ਜਗ ਕਉ ਜਾਨਿ ॥

(ਅੰਗ ੧੪੨੭)

*jio supna ar paekhana aisae jag ko jan |*

Like a dream and a show, so is this world, you must know.

ਜਗਿ ਜੀਵਨੁ ਐਸਾ ਸੁਪਨੇ ਜੈਸਾ  
ਜੀਵਨੁ ਸੁਪਨ ਸਮਾਨੰ ॥

(ਅੰਗ ੪੮੨)

*jag jivan aisa supnae jaisaa jivan supan samanang |*

The life of the world is only a dream; life is just a dream.

The difference is only this much that we see one dream on going to sleep, when eyes are closed and that dream is of closed eyes. This dream is of open eyes.

Since the ancient times, aesthetic and experienced persons have been signing praises of human life because communion with God is possible only in this body. Gods are sanctified souls who did not get human body. They are yearning and begging for this body:-

ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ ॥

*eis daehi ko simreh daev |*  
Even the gods long for this human body.

ਸੌ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ ॥੧॥

(ਅੰਗ ੧੧੫੯)

*so daehi bhaj har ki saev |1|*  
So vibrate that human body,  
and think of serving the Lord. ||1||

Whose meditation in the previous life has remained incomplete, he does not get early birth because for his birth, suitable atmosphere and capable parents are needed. But such parents are hard to be got where such pure souls take birth.

The greatness of the human body is that it is a means to have communion with God. Therefore the sanctified souls keep struggling to receive the human body.

O

## Intoxication of Meditation

Ebriateness, mild intoxication and intoxication have come only in the comprehension of man. Rest of the living beings are ignorant of this. Intoxication overcomes at that time, mild intoxication is got at that time when the burden of worry and anxiety is removed. Future and past is lost. Only the present remains. Therefore the poets, and super-humans have done a lot of discussion on mild intoxication, passion and intoxication. They have given a special place to the subject of intoxication in their songs. When the anxiety and worries are on one side, a strange purity is visible in the eyes and the colour of the forehead is brightened. Therefore intoxication and pleasure cannot be hid. The nature of the human mind is lustful and remains in sensuality. And lust and desire give birth to worry. The worry makes the face unattractive. The eyes begin to look stony. The passion for mild-intoxication is present in the life, but due to spoiled mental condition mild-intoxication is not got. Then a person looks for artificial intoxication in intoxicants.

As the lust has increased within a person, and the head has become heavy due to anxiety and worries, so the use of intoxicants has increased. It seems that the life has become hard without intoxicants. If a person is more enlightened and lives at the brain-level, his worries, and entanglements are particularly visible to him, because he has got an eye capable of seeing these problems. Therefore generally, philosophers and poets, become addicted to drinking. One is wonderstruck, on seeing such a person, that such a wiseman after drinking wine, is wandering senseless.

Common man does not have deep vision. As such he does not see the bigger entanglements of life. Therefore common man is not so much worried and upset as much a poet and philosopher is.

Some poets of Hindi and Urdu languages were having a deep insight still their lives had passed through the quagmire of intoxicants. The drinking vessel was never released from the hand of Mirze Galib who was a driving force of Urdu poetry and his inter-

nal restlessness had reached the peak.

*Baichainee Saarai Jalian Kee Smail Kar,*

*Jab Kuchh Na Bachaa To Mera Dil Banaa Deaaa.*

If a person, having so much restlessness, does not drink, then he will go mad. The internal tension may decrease, we may forget it-for this there is only one external means, i.e., we may drink and become senseless Neetshae and Fried, the great philosophers and psychologists of the West, became mad and died. The more a person is wise, the more the world will look unreal and he will become instinctively restless.

The animals do not become mad because they are not at all restless. On getting food and water and with the fulfilment of their physical needs, they become contented. Therefore no tension is visible in the animals. Well, those cattle who live in the human custody, and some one has obstructed their disposition, then they become mad.

Even then madness is nominal in animals. Man has disturbed his mental balance so much that all the lunatic asylums of the world are full of human beings. With the fulfilment of wordly needs, whereas the animal becomes satisfied, the man becomes extremely restless and life begins to look like a pilgrimage.

On getting everything, it becomes known that nothing has been received. Therefore mentally sick people are increasing in the developed countries.

Mirza Galib, whose thinking was a sky-plunge, said that for him the world is a child's play.

Here throne of Suleman and the miracle of Christ are child's play:-

*Baceethaee Itfal Hai Dunia Mere Agae.*

*Hota Hai Shabo-Raj Tamasha Mere Agae.*

*Aik Kheal Hai Ourangae Suleman Mere Najdeek,*

*Aik Baat Hai Ijajae Maseeha Mere Agae.*

When every thing is a game and every thing is worthless, then the mental restlessness takes an enormous form. To control such a restlessness, assistance of intoxicants is the only external means.

The original inhabitants living in the forests were contented in

themselves, even though intoxicants were available then also, but were very few. Then man developed intellectually and the living style became better, but the internal tension also increased.

With the increase of education in one-half of the world and as the man is becoming intellectual, so the mental pain is also increasing. The circumstances have deteriorated so much that even school-going children and college-going young boys and their teachers have addicted to intoxicants. There is no freedom from the net of worries without the use of intoxicants and without full freedom where is enjoyment?

Therefore intoxication is the requirement of the life. During festival and marriage in the house, use of wine is a must. Intoxication is becoming a festival. Senselessness is becoming a bliss. When ever any big happiness is to be celebrated, then senselessness is essential and to become senseless, intoxicant is required. But the senselessness is the ruination of life. With it the perplexities do not end. Only the harassment is forgotten on an adhoc basis. From the very beginning, the saints have been censuring intoxicants because senselessness increases with the intoxicants and there is no grater evil then senselessness. Sense is the gift of God with a man and man comes below sense by taking wine:-

ਜਿਤੁ ਪੀਤੈ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲੁ ਪਵੈ ਵਿਚਿ ਆਇ ॥

(ਅੰਗ ੫੫੪)

*jit pitai mat dur hoe baral pavai vich aae |*

Drinking the wine, his intelligence departs,  
and madness enters his mind;

ਝੂਠਾ ਮਦੁ ਮੂਲਿ ਨ ਪੀਢਈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ ॥ (ਅੰਗ ੫੫੪)

*jhutha mad mul na peechayee jae ka par vasaee |*

Do not drink the false wine at all, if it is in your power.

But what will happen to the intoxication which is required by the man. Because intoxication an inebriation mother, is required by man. Therefore there is one such an intoxication which is not obtained from senselessness, rather is got from Supreme sense. On getting Supreme sense, the truth becomes visible. To practise the

regulation of sense is called the spiritual attainment. No one else is in more sense than a pious person. That is why a saint also has an intoxication.

If a drunkard and a saint are made to sit at one place, then it becomes difficult to distinguish between a drunkard and saint by seeing the intoxication in their eyes.

A drunkard, intoxicated by wine, forgets even his own house. But in the intoxication of meditation and intoxication of supreme sense, a saint talks about the three worlds. All the intoxication of drunkard goes away with one powerful slap on his face. But the intoxication of a saint does not go away even sitting on the hot iron plate. He gets his knuckles and joints cut in that passion. He sits in the boiling water of cauldron in the intoxication of that sense.

They say that an opium-eater hesitates to take bath. With the fall of a drop of cold water on his body, all the intoxication subsides. But even the boiling water can not grab the intoxication of a saint.

All the intoxicants are the intoxication of senselessness. God's Name is the intoxication of sense. The intoxication of senselessness can be bought by some money. Wine and opium can be bought by a few rupees. But the intoxication of God's Name is not got by wealth. This wine-this intoxicant of sense will have to be prepared by the individual himself. It is not available prepared and packed. All the things required to make this wine of sense will have to be gathered from one's innerself.

What is wine? To make the sweet bitter. What is spiritual pleasure (Naam-Ras)? To change the bitterness of the whole world into sweetness.

How the wine of God's Name is prepared. Gurbani has taught us as under:-

ਗੁਰੁ ਕਰਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕਰਿ ਮਹੁਆ ਭਉ ਭਾਠੀ ਮਨ ਧਾਰਾ ॥  
*gurb kar gian dhian kar mahua bhou bhathi man dhara |*

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

ਸੁਖਮਨ ਠਾਰੀ ਸਰਜ ਸਮਾਨੀ ਪੀਵੈ ਪੀਵਨਹਾਰਾ ॥੧॥



*sukhaman nari sehaj samani peevai peevanhara* ||1||  
 The Shushmanaa, the central spinal channel, is intuitively  
 balanced, and the drinker drinks in this wine. ||1||

ਅਉਧੁ ਮੇਰਾ ਮਨੁ ਮਤਵਾਰਾ ॥  
*audhu maera man matwara* |  
 O hermit Yogi, my mind is intoxicated.

ਉਨਮਦ ਚਢਾ ਮਦਨ ਰਸੁ ਚਾਖਿਆ  
 ਤ੍ਰਿਭਵਨ ਭਇਆ ਉਜਿਆਰਾ ॥੧॥ ਰਹਾਉ ॥  
*unmad chadha madan ras chakhia*  
*tribhavan bhaeiaa ujiaraa* |1| *rehaao* |  
 When that wine rises up,  
 one tastes the sublime essence of this juice,  
 and sees across the three worlds. ||1||Pause||

ਦੁਇ ਪੁਰ ਜੋਰਿ ਰਸਾਈ ਭਾਠੀ ਪੀਉ ਮਹਾ ਰਸੁ ਭਾਰੀ ॥  
*doe pur jor rasaae bhathee peeu maha ras bharee* |  
 Joining the two channels of the breath,  
 I have lit the furnace,  
 and I drink in the supreme, sublime essence.

ਕਾਮ ਕ੍ਰੋਧੁ ਦੁਇ ਕੀਏ ਜਲੇਤਾ ਛੂਟਿ ਗਈ ਸੰਸਾਰੀ ॥੨॥  
*kam krodh doe keeai jalaita chhut gaye sansaree* |2||  
 I have burnt both sexual desire and anger,  
 and I have been emancipated from the world. ||2||

ਪ੍ਰਗਟ ਪ੍ਰਗਾਸ ਗਿਆਨ ਗੁਰ ਗੰਮਿਤ ਸਤਿਗੁਰ ਤੇ ਸੁਧਿ ਪਾਈ ॥  
*pragat pragas gian gur ganmit satgur te sudh payee* |  
 The light of spiritual wisdom enlightens me;  
 meeting with the Guru, the True Guru,  
 I have obtained this understanding.

ਦਾਸੁ ਕਬੀਰੁ ਤਾਸੁ ਮਦ ਮਾਤਾ ਉਚਕਿ ਨ ਕਬਹੂ ਜਾਈ ॥੩॥੨॥  
(ਅੰਗ ੯੬੯)  
*dass kabir tas mad mata uchak na kabhun jae* |3|2||  
 Slave Kabeer is intoxicated with that wine,  
 which never wears off. ||3||2||

Meditation is a tree from which spirituous liquid is distilled. Divine knowledge is a brown sugar cake (Gurh). God has made the body as distillery. To give comfort to the mind, love of God is tube through which wine comes out of distillery, that tube is meditation. The joint of Form and Formless God (Nirgun and Sargun) is hearth. In this hearth firewood of passion and anger is burnt. Guru ji has advised us to make such a wine:-

ਪ੍ਰਗਟ ਪ੍ਰਗਾਸ ਗਿਆਨ ਗੁਰ ਗੰਮਿਤ ਸਤਿਗੁਰ ਤੇ ਸੁਧਿ ਪਾਈ ॥  
*pargat pargas gian gur gamit satgur te sudh pae |*

The light of spiritual wisdom enlightens me;  
 meeting with the Guru, the True Guru,  
 I have obtained this understanding.

ਦਾਸੁ ਕਬੀਰੁ ਤਾਸੁ ਮਦ ਮਾਤਾ ਉਚੰਕਿ ਨ ਕਬਹੂ ਜਾਈ ॥੩॥੨॥  
 (ਅੰਗ ੯੬੯)  
*dass kabir tas mad mata uchak na kabhun jae |3|2|*  
 Slave Kabeer is intoxicated with that wine,  
 which never wears off. ||3||2||

The intoxicant of wine has to be taken repeatedly. But when the intoxication of Naam overcomes once, then this intoxication always remains.

This Gur-Shabad gives this knowledge of such an intoxication. Therefore Bhai Nand Lal ji calls Guru ji as Cup-bearer (Who serves drinks). Iqbal has also compared the form of religion with intoxication.

When Iqbal returned to India after his tour of Europe, he was asked to tell us the comparative talk of East and West (India and Europe), he uttered the following couplet:-

*Bahut Dekhie Hain Main Nai  
 Magrub Mashruk Kai Maikhaney.  
 Yahan Sakhi Nahi Milta  
 Yahan Beijouk Hai Saaba.*

According to him the wine of Europe is useless, there is no intoxication in that wine, there is no deep intoxication. But the

method of wine-server is very impressive. His style of serving is unique. Due to this common man is impressed and there is desire to drink. The wine of India is very pure, intoxication is there, depth is there, but the server is useless. His serving is unkind and vulgar. Therefore there is no desire to drink.

The priest of Europe is humble, sweet-tongued, learned, and cultured. Therefore his views about religion impress although there is no depth in the views.

The religious thinking of India is very deep and there is intoxication in it, but the presenter is uncultured.

After a long time one holy server, with a pure wine, came. Lucky ones enjoyed its intoxication. The server was-Sri Guru Govind Singh ji. Due to this Bhai Nand Lal Ji is begging the intoxication of God's Name from Him:-

*B-Deh Sakj Mraa Yak Jaam Jan, Rangeenea Dil-Han.*

*B-Chashame Pak Been, Asan Kunam Aen Junla Mushkal-Han.*

(Bhai Nand Lal Ji)

O' my server! serve me such a pure wine, give such a peg, by drinking which, the hardships of both the worlds become easy, and I may be able to have a glimpse of that Holy and Loving God with these intoxicated eyes.

There is a very nice and world famous couplet in the life-story (Janam Sakhi) of Guru Nanak Dev ji.

Afeem Mad Bhaang Charas Utter Jae Prabhat.

Nam Khumari Nanka Charhee Rahae Din Raat.

O

## Offering

There is one irrevocable principle that some thing is received only after giving some thing. Therefore the world is called a connection for give and take. Offering is not a connection for give and take, nor it can be called a charity. When a person is impressed so much from another person's greatness, virtues and art, then there is desire to offer him some thing.

Charity also springs from kindness and kindness should come on those who have lagged behind in any phase of life.

The secret of the greatness of life is hidden in these two views, that we should be kind to those who have lagged behind and we should give such a donation so that they may go forward.

Those who have lagged behind from any of these aspects of life: Wealth, Virtue, Art, Knowledge, Politics and Religion, we should be helpful to them. And those who have gone ahead, we should honour them. When we will be kind to those who have lagged behind, they will be able to go forward. Those who have gone ahead, if we honour them, then the person who honour them, will also go ahead.

A person can not be ahead in every aspect of life. Saints are kind to those who have lagged behind and they have been administered the knowledge and meditation. The person, who has been busy in meditation and spiritual pursuits, he will lag behind in money.

Therefore wealthy person gives money. Special attention should be paid to those who have lagged behind in every aspect of life-wealth, religion, virtues, Art, politics. If human life is passed keeping in mind these aspects, then this earth can become heaven.

Generally man makes life a hell when he does not respect those who have gone ahead.

Without whom life appears lonely, there looks no purpose in life and who always comes to mind-for him some offering and sacrifice is desired to be made.

In Islam sacrifice of animals is given. Life is most precious of

all other things. The truth is that life is priceless. For it no price estimation can be done. Sacrifice of life is the greatest offering. But to offer other's life and to keep one's own life safe-this is not offering, this not sacrifice. It seems that with such an offering there appears no ray of spiritual splendour.

In our country also there has been a sacrifice of goats, cows, horses and men. He, who offered such a sacrifice, was considered great. With the development of civilisation and progress of intellectual power, the sacrifice of living being in the name of God is coming to an end in the world.

What we may offer to Omnipotent and Omniscient God. This should be kept in mind that offer is not a charity. Charity is for those who have lagged behind. Charity of food, money, education art and religious charity etc.

Offering is placed before that person who is ahead in all respects. Omnipotent God and Guru are ahead and what should be offered to them:-

ਮਾਈ ਗੋਬਿੰਦ ਪੂਜਾ ਕਹਾ ਲੈ ਚਰਾਵਉ ॥  
 maaee gobind pooja kahan lai charawun |  
 O mother, where shall I find any offering  
 for the Lord's worship?

ਅਵਰ ਨ ਫੁਲੋ ਅਨੂਪ ਨ ਪਾਵਉ ॥੧॥ ਰਹਾਉ ॥ (ਅੰਗ ੫੨੫)  
 avar na fool anoop na paavo |1| rehaao |  
 I cannot find any other flowers worthy  
 of the incomparable Lord. ||1||Pause||

What should we offer before that capable God? Because I do not see any incomparable flower and fruit for offering to Him. Then Bhagat Ravi Dass ji has ruled that there is one thing and if we offer that, then we may get God's blessings-this is our own 'Mind'. We have to offer our mind and intellect before God:-

ਤਨੁ ਮਨੁ ਅਰਪਉ ਪੂਜ ਚਰਾਵਉ ॥  
 tan man arpoun pooj charawoun |

I dedicate and offer my body and mind to You.

ਗੁਰ ਪਰਸਾਦਿ ਨਿਰੰਜਨੁ ਪਾਵਉ ॥੪॥

(ਅੰਗ ੫੨੫)

*gur prasad niranjan pawoun |4|*

By Guru's Grace, I attain the immaculate Lord. ||4||

There is no greater offering than mind. With the offering of the mind, consider that every thing has been offered. With the offering of mind flavour of God's name is obtained. But to offer mind immediately is very difficult. Those who have been engrossed in meditation day and night, this is also the biggest difficulty for them, that we can offer every thing except mind.

Offering of food, money, clothes, fruits, flowers and sweets is only a preparation for offering the mind. Those things, which are liked and in which is our inclination, are to be offered first so that mind may agree for its own offering. After offering money and property, if mind is not offered, then we will be bereft of God's pleasure:-

ਕੰਚਨ ਸਿਉ ਪਾਈਐ ਨਹੀ ਤੋਲਿ ॥

*kanchan sio paaeeai nahi tol |*

He cannot be obtained by offering your weight in gold.

ਮਨੁ ਦੇ ਰਾਮੁ ਲੀਆ ਹੈ ਮੋਲਿ ॥੧॥

(ਅੰਗ ੩੨੭)

*man dae raam liya hai mole |1|*

But I have bought the Lord by giving my mind to Him. ||1||

If a millionaire offers millions, then it is not a big offering. If a poor person, who has a capital of a few rupees, offers that capital, then he has offered every thing and the Sikh becomes a receiver of Guru's blessings:-

ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਕਉਡੀ ਅਗੁਭਾਗਿ ਰਾਖੈ

*bhavani bhagat bhae koudi agar bhag rakhai,*

ਤਾਹਿ ਗੁਰ ਸਰਬ ਨਿਧਾਨ ਦਾਨ ਦੇਤ ਹੈ ॥

(ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਅੰਗ ੪੨)

*tahi gur sarab nidhan daan daet hai |*

Bhai Nand Lal ji says that I can sacrifice my life on your one vision of kindness. But it is difficult to get vision of kindness in exchange of life:-

*Guftam Ki Jan Deham, Iwaj Yak Nigali To.  
Fufta, Mianai Ma O To, Souda Namai Shawad.*

(Bhai Nand Lal ji)

As much mind we put in a job, so much success will be obtained. But God's glimpse is obtained completely when we offer our mind completely. By offering mind, every thing is offered:-

*ਮਨੁ ਅਰਪਉ ਧਨੁ ਰਾਖਉ ਆਗੈ  
ਮਨ ਕੀ ਮਤਿ ਮੋਹਿ ਸਗਲ ਤਿਆਗੀ ॥*

(ਅੰਗ ੨੦੪)

*man arapo dhan rakhoun aagai  
man ki mat moai sagal tyagi |*

I surrender my mind to Him;  
I place my wealth before Him.  
I totally renounce my selfish ways.

There is no greater offering than mind.

There is no greater renunciation than the offering of mind.  
By offering mind only, the spiritual effort goes well, i.e. Glimpse of God is obtained:-

*ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ ॥  
man baechai satgur kai paas |*

One who sells his mind to the True Guru

*ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜ ਰਾਸਿ ॥*

(ਅੰਗ ੨੮੬)

*this saevak kae kaaraj raas |*  
- that humble servant's affairs are resolved.

All devices of the religion are for offering the mind. He, who sacrifices his mind, God may then be a sacrifice on him. He, who offers himself for sacrifice, makes his own life successful.



## List of 'Maskin ji' books published by Gurjyoti Enterprises

### English

1. Biography 'Panth Ratan' Giani Sant Singh ji Maskin.
2. Guru Chintan (Guru's Meditation)
3. The Third Eye (Teesra Naiter)

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22. ਮਨੁੱਖ ਦੀ ਕਥਾ
23. ਦੁੱਖ ਦਾ ਮੂਲ ਕਾਰਣ



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1. गुरु चिंतन
2. गुरु ज्योति
3. तीसरा नेत्र
4. चौथा पद
5. रमज रहस्य
6. रत्नागर (अमृत मंथन)
7. षट् दर्शन
8. शब्द गुरु सुरति धुनि चेला
9. जीवन वृत्तांत (जीवन झलकियाँ)