GURU CHINTAN
(Guru's Meditation)

'Panth Ratan'
Giani Sant Singh Ji 'Maskin'

Editor
Harjit Singh
Guru Chintan
(Guru’s Meditation)

Giani Sant Singh Maskin

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Two words by Editor

Hae Satguru ji :- ہائے ساتگورو جی (آئی 382)

Eaeh kaaj tum aap keeou. (page 382)

You Yourself have caused this to happen.

Guru Chintan (Guru's meditation) is the first book which was written himself by respected Giani Sant Singh ji Maskin in (PehalGaon) while travelling in Jammu & Kashmir. It has 67 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. 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 / ਮੀਕ) mentioned at the end of Gurbani Shabads is related to Sri Guru Granth Sahib Ji.

I am thankful to Sardar Jaswant Singh ji a close friend of mine who 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.

Actually 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
Editor

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Two 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 choh (चरण चोह) 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:-

"सितङ्गो नंद नंदलो नंदले रविनंद रविनः ब्रह्म भैं।
अजीं मैं मनमोहन मन्मोहन भैं।"

"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 biography. 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 will benefit from this. I may be pardoned for the mistakes I might have done in this endeavour.

Servant of the Sadh Sangat.

Jaswant Singh

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About the Book Guru Chintan

I have gone through this book, viz., 'Guru Chintan' written by Giani Sant Singh Ji Maskin. He has written on more than sixty topics in this book. A very few books containing such essential topics have been seen. These essays fulfil the requirement of learned men, writers and lecturers.

In the present times, these essays fulfil the requirement which always remain under the consideration of the Sikh people. In these essays efforts have been made to successfully elaborate the subjects in great details, by remaining within the essential limits of the topic.

The choice of words used is very appropriate and can be easily followed by everyone. The views expressed are very supernatural. The given similies are very appropriate. These essays will be very helpful in understanding the esoteric thoughts of Gurmat.

To keep the modernity of vocabulary and thoughts, special efforts have been made to give uniqueness to all the topics. Repetition of the same thoughts has been avoided which demonstrates the richness of Maskin ji’s vocabulary.

To display the authentic sketch of Gurmat, Maskin ji has not cared for the worldly formalities and appreciation or depreciation from others. This virtue is not present in ordinary writers.

Every essay has been bedecked by giving examples, and references from other languages which shows Maskin ji’s thorough knowledge about other religions.

In the end it is my ardent desire that Satguru may bless
Maskin ji with long life and may widen his knowledge so that Sikh people may continue to get true knowledge and guidance about Gurmat.

Sadhu Singh Bhoura
Jathedar
28-2-1979
Sri Akal Takhat Sahib, Sri Amritsar.
Some Reflections on Brief Life.

Birth of Giani Sant Singh ji Maskin

He was born from Mother Ram Kaur ji and Father Sardar Kartar Singh ji in 1934 at Town Lakhi Marwat, District Bannu of Frontier Province (Now in Pakistan).

Education

After passing Primary classes from Khalsa School, he joined Government High School. But due to the Partition of India in 1947, he could not take the examination of matriculation and came and settled at Alwar in Rajasthan. His father breathed his last in 1952. The separation of his father had a deep impact on his mind and he began to remain very sad. He was the only son of his mother. His mother and other relatives advised him very much but he left his home in sadness. With the instinct of a hermit, he met many nice saints and learned people and got education. He learned the meanings of Gurbani and knowledge of Gurmat from Nirmalai Saint Giani Balwant Singh ji. Thereafter he got inclined towards Exegesis of scriptures (व्याख्या).

Marriage

He returned to Alwar after five years. He was very happy to see his mother and other family members. His mother and other family members coaxed him for marriage. In accordance with the Gurmat Principal.

‘मसूर घास भरि बुरिमठ भूपन तै’

Sagal Dharam Main Garist Pardhan hai.

"Family life is best of all other ways of life"

He agreed for the marriage. Accordingly he was married to a lucky and cultured lady Bibi Sundar Kaur in 1958. He decided to have permanent home in Alwar.
Style of Living And Life

Maskin ji had a simple dress of a new style: black turban, loose shirt with a Jawahar jacket, loose trousers and a folded cloth sheet kept on one shoulder only. This dress is not only of Maskin ji but students of his institution and other religious discoursers are seen wearing this dress. There is no reflection of any contrivance or hypocrisy in it. There are also some typical principles of his life, which are rarely seen in learned people and religious discoursers. Wherever he goes, he stays in a Gurudwara. Howsoever someone may say to stay in his home, he would not stay. He will take food from the Langar in a Gurudwara. If someone motivates and insists for meals in his house, he will not go alone. He will be accompanied by six or seven students and attendants. There are always a few students and attendants with him.

Daily Activity

He gets up in the ambrosial hours and takes bath. Then he will recite his Nitnem (Daily prayers) in loud voice and ecstasy. Then he would get engrossed in Meditation. Thereafter he would get ready, go to Gurudwara and do listen to Kirtan (Singing in the praise of God) for sometime. Maskin ji used to say that he gets beneficence from Kirtan only. Whatever I narrate in the Katha, I get suggestions from Gur-Shabad. According to the Gurwak:

उदौ अपना व्यति ह सट्टा ह मे वरिष्ठ महे गुणभूत सीधी ॥(अंब 233)
hown aapunh bol n jaandaa
main kahiaa sabh hukmaao jeeo.(page 763)

By myself, I do not even know how to speak;
I speak all that the Lord commands.

And also:-

सकाराभिस्तृति शेषी हमान सा ॥(अंब 24)
bolaaiiaa bolee khasam daa.(page 74)

I speak as my Lord and Master causes me to speak.

He had deep faith in these Gur-waks. In this way he would discourse on Gur-Wak and delight the congregation.
Method of Exegesis of Scriptures (ਸਬਚੜ) And Influence.

His method of Exegesis of Scriptures (ਸਬਚੜ) was modern and typical as compared to earlier learned discoursers. The topic he starts, he gives many examples to confirm it and then return to original point of discussion. He get along with the topic in a nice method. On hearing which, even the learned men are greatly pleased. There is sweetness in his tongue, easiness in speech and strength in saying. There is not a single listener who does not accept the effect. The attention and eyes of the listeners are constantly in communion with Maskin Ji. In other words listeners are sitting as if they are statues. The effect of his discourse on literate as well as illiterate is like that of magic. It is a great pleasure that the Sikh people have got such a discoursers who is steadfast in the principles of Sikhism and by becoming a plaintiff of the Sikhs, he breaks into pieces the hypocrisy of corporal Gurus and imposter saints and false shops of Narakdhari. Maskin ji also unfolds the weaknesses of presidents and secretaries etc.of Gurudwaras in a very unobliging manner. This fearlessness to say the truth is rarely seen in other discoursers and learned Gianies except Maskin ji because his own life is very eminent and he is not hesitant to say the truth. Whenever Maskin ji goes to the assemblies of other religions and speaks, they also feel perplexed on hearing his speech.

Fame of Maskin ji’s Discourses in Foreign Countries.

Maskin ji gets very little time in the whole year to stay at his home. He receives invitations from foreign countries, like Kabul, Kandhar, Kuwait, Singapore, Malaysia, England, Iran, Canada, America etc. on Gurpurabs and special assemblies. Wherever he goes once, the affinity of the congregation(Sangat) there increases so much that they desire for the time when Maskin ji will again pay them a visit. Even in foreign countries Maskin ji does not hesitate to expose the falsehood of the corporal Gurus. At many places these phoney employ many methods to influence him, but Maskin ji does not get entrapped in their net. Satguru ji has showered great benevolence on him.

My Intimacy

About twelve or thirteen years ago, I went to Bombay to witness the marriage ceremony of the grand daughter of Bhai Jaimal Singh. Maskin ji had also gone to Bombay because he had a great
affection with Bhai Jaimal Singh. Before this I had heard only the name of Maskin ji and not seen him. I got the fortunate time to listen to his discourse for the first time at the Gurudwara of Bhai Joga Singh. I was very much impressed by his discourse. After the discourse we met and greeted each other. I asked him whether he has ever visited Sri Amritsar Sahib? He replied that he goes but returns after making an obeisance. I requested him to do come on the Gurpurab of Sri Guru Ram Dass this year. He agreed. He gave one week’s time for the discourse. He accordingly came. The congregation was very much pleased on hearing the discourse and desired that Maskin ji should stay for some more time. But due to his scheduled time elsewhere, he could not stay. However as per the desires of the Sangat, he agreed to come next year on the same Gurpurab. Then the management of Sri Darbar Sahib desired to offer Robe of Honour and some money. Maskin ji accepted the Robe of Honour but did not accept the money. He said that the Sangat fulfills the requirement of money and therefore he will not take money from the Satguru’s Darbar. Maskin ji has accordingly been coming to Sri Darbar Sahib for the discourse, but has never accepted money. However, he accepts the Robe of Honour considering it as a beneficence of Satguru ji.

In this way Satguru ji has bestowed him with virtue of renunciation. But this virtue is rarely seen in talented people and discoursers. Maskin ji is not very particular about money. He remains satisfied with whatever he receives spontaneously. He possesses a great virtue of liberality. Whatever money he receives, a part he spends on Khalsa Middle School, Alwar and some he donates to widows and orphans and the needy. From the unspent money he organizes a big Annual Samagam at Alwar every year and gets the pleasure of the congregation by awarding talented people and the kirtanias and arranging langar (free kitchen) for the whole congregation and others.

Since many years Maskin ji has been coming to Sri Amritsar on the Gurpurab of Sri Guru Ram Dass Sahib ji and stays upto Diwali and delights the congregation by discoursing in the Manji Sahib Hall for fifteen to twenty days. The sangat also arrives in large numbers with enthusiasm and the Hall is full and sangat also
sits far away and get delighted by hearing the discourse. However it is to be seen to believe. As the Gurwak:-

\[
\text{I cannot describe its sublime glory; it has to be seen to be appreciated.}
\]

There is so much attraction in the sangat that the Hall becomes full to capacity within a few minutes.

**About the Book**

Since a long time the sangat desired that Maskin ji must write a book. Wherever Maskin ji goes, many devotees tape-record his discourse. But only those who have tape-recorders can benefit, others cannot. By keeping this in mind, Maskin ji has written this book, viz; ‘Guru-Chintan’ (Guru’s Meditation). This is bouquet of various topics by reading which one will remember Guru ji. As many persons with foul smell in their brains, after getting the influence of new and healthy greenery of branches and glitter and fragrance of flowers of various types fixed in a bouquet, remove the foul smell in their brains and enjoy the bliss of fragrance. In the same manner the devotees will remove the foul smell of sexual desires and by making their life sublime and noble with the help of stories, examples and arguments given by Maskin ji in the bouquet of ‘Guru Chintan’ (Guru’s Meditation) book and thereby achieve the aim of real life. Although the subjects in this book are short, yet the thoughts contained therein are very great and high. The innovation that is contained in this book, is that Ocean has been put in a small pot. Reading it will be of a great benefit to the devotees residing in various parts of the country and abroad. Wherever Maskin ji can not himself reach, the devotees can fully benefit by reading this book. There should be a necessity of keeping this book in each and every home so that the readers may remember Guru ji.

In the end I pray to Satguru ji that He may bestow a long life and Gursikhi way of life and also give more energy and vigour to Maskin ji, so that he may propagate Sikhism in the sangat on wider scale and also inculcate Gursikhi ideal in the sangat. According to Gur-Wak:-
Kabir, if the mortal continues to love the Lord in the end, as he pledged in the beginning,

no poor diamond, not even millions of jewels, can equal him.

Waheguru ji ka Khalsa, Waheguru ji ki Fateh.

Dated 27-2-1979
Giani Chet Singh
Former Head Granthi Sri Darbar Sahib and Jathedar Amrit Prachar, S.G.P. Committee, Sri Amritsar.
PREFACE

From: Singh Sahib Giani Kirpal Singh ji,
Head Granthi, Sri Darbar Sahib, Sri Amritsar.

Sikhism is a Preacher Religion. It is a matter of great honour to be a preacher of this religion. Preacher also gets a lot of respect in Sikh Community. His worldly needs are also taken care of by the Sangat. However, the condition is that one should be a Gurmat Preacher in real meanings of the Shabad. If he preaches Gurmat to others but himself does not follow, Gurbani says as under about such people:-

अहत छिपनौ माथित न बते \navur oupudaesai aap n karai.
One who does not practice what he preaches to others

आवत तवह तलमे बते \n(aarud turth talmey bate) (Sukhmani Sahib)
aavut jaavut janamai marai. (Sukhmani Sahib)
shall come and go in reincarnation, through birth and death.

Similarly Kabir ji also says about such non-performers:-

वाजीत अहत वचू हृदयेमें भुः भे पति रे तेंदु \n(kabir avreh ko oupedaesae mukh main par hai raet.
Kabeer, those who only preach to others -
sand falls into their mouths.

तांग मितानी उपरे धर्म धर बेते \nraas biraanee raakhtae khaayaa ghar kaa khaet. (page.1369)
They keep their eyes on the property of others,
while their own farm is being eaten up.

The person in whom there is a harmony in his speech and deeds, complete wisdom resides there, otherwise a deedless person is always at a loss. Gur-Wak:-

तन बवटी उग नूती भवि \n(jeh karnee teh puree matt.
When one’s actions are right, the understanding is perfect.

उवट्टी थावट थावट \n(�ंक 24)

15
Where there are deeds, there is complete wisdom. But without deeds there is a complete loss.

Those persons are brave and powerful in speech, whose deeds and words are in harmony. God resides in their hearts, due to which their precepts give salvation to the world.

जिस के अंतर बसा निरंकार
jis kai antar basai nirankaar.
One whose inner being is filled with the Formless Lord

जिस ने सीख उठे समाधु ||
(tis kee seekh tarai sansaar. (page 269)
by his teachings, the world is saved.

The person, who is learned and is also immersed in God’s Name, by listening to his sermons even heart broken people get new vigour and lease of life.

राम नाम सार रास पीवै ||
(raam naam saar ras peevai.
He drinks in the Exquisite Nectar of the Lord’s Name.

उस पंदित के द्वारा सिख जीवै ||
(ous pandit kai oupdaes jag jeevai. (page 274)
By that Pandit’s teachings, the world lives.

There had been a large number of Great Gursikhs who were practising the precepts and they had spent a major portion of their lives propagating Gurmat during their respective life periods. During the present times Sant Giani Gurbachan Singh ji Bhindrawale was such a personality in whose mind, body and speech Gurmat was residing. Due to his precepts, many people from other religions and misguided Sikhs returned to Gurmat. This humble person was also taught Gurmat by him.

Giani Sant Singh ji Maskin was a great learned person, philosopher and practising Gursikh of the modern times who has made Gurmat Prachar the aim of his life. Readers will read about his life in the succeeding pages.

Giani Sant Singh ji Maskin was born in 1934 A.D. in town Lakhi Marwat in District Banu of Frontier Province (Now in Pakistan) from respected mother Ram Kaur ji and respected father S.Kartar Singh. After passing primary from Khalsa School, he started studies in Govt. High School. But he could not appear for
the matriculation examination due to the partition of the country in 1947 A.D. and creation of Pakistan. Then he migrated to India with other people and settled in Alwar (Rajasthan). He got training to drive railway engine for two months. But he got disgusted and left the job in between. His father died in 1952. Due to the domination of interest in the religion, he became a recluse. He wandered with ascetic Sadhus in places like Baij Nath and Cuttak and studied divine education. He learned Gurmat from Giani Balwant Singh ji Nirmalae who was a scholar in Gurmat and was also recluse, disciplined admirer of Naam and a mass of humility. He also had the opportunity to observe him from close quarters. During this period Maskin ji was able to discourse in a nice way.

Then he started to stay in Town Burla (Sambalpur) in Orissa on the banks of river Maha Nadi. Alongwith remembrance of God’s Name (Naam Simran), he used to do discourse of Gurbani and the Sangat was pleased. He coaxed the Sangat and got built a Gurudwara. To get pleasure from Simran and Satsang, many hermits used to come and stay. Out of the money he received, after spending on the requirements of the Gurudwara, he used to spend on the Sadhus. He returned to his mother in Alwar in 1957. He was married in 1958.

In Alwar Maskin ji has his own house and he resides there permanently. He goes to bigger cities of India-Amritsar, Patna Sahib, Delhi, Bombay, Calcutta, Indore, Kanpur, Aligarh- during Gurpurabs and other congregations and speak on Gurmat. In the previous years, he has gone to Afganistan, Iran, Kuwait, Singapore, Malaysia, England and by his discourses he has been able to show the right Gurmat path to the misguided Sikhs by taking them out of the net of imposters. He also goes to stages of the other religions, when invited, and explains the eminence of Gurmat philosophy.

He has a special virtue of liberality, due to which there is a school in Alwar. He helps many orphans, widows and the needy by giving them money to enable them to stand on their own feet. He organises a four-day Gurmat Samagam every year in the month of March. Learned people, discoursers, Lecturers, elucidater, writers, Musicians, raagis, and Kirtani Jathas are invited and honoured and a four-day supernatural, blissful, and spiritual congregation is held. All expenses including Langar for all and offering of money
and Robe of honour to the talented and the learned, are borne by Maskin ji. He is not an individual at present but is an institution in himself. Many people are becoming discoursers by hearing his lectures and taking notes from the lectures.

His style of discourse is unique, modern, philosophic and scientific. At the time of interpretation, Maskin ji’s concentration keep the listener’s attention glued to himself. His voice is full of strength, melodiousness and sweetness. His manner of narration effects both literate and illiterate in the same way. No listener can remain unaffected from his magical narration. All the fourteen virtues of the discourser mentioned in the scriptures are amply visible in his narration. The most outstanding virtue, which is visible in him, is about his ability to state the mistakes, weaknesses, cheating and hypocrisy of imposter saints, presidents and secretaries of Gurudwaras and politicians in their very presence. Only a brave person can do such a job. To flatter any particular person or to feel shy from any body is not found in his nature. These aforementioned virtues are very scarce in elucidators and discoursers. He never asks money from any body for the service he has done for the Gurmat discourse. It is a different matter that the Sangat takes ample care of his worldly needs.

About the Book

It was a long outstanding demand of Sangat that the discourses of Maskin ji should be available in a book-form. But this was a tough job and lot of time and hardwork was required. Also this task could not be accomplished without dedication and inclination. In the previous years when Giani Sant Singh ji Maskin visited Malasia, there Dr. Anokh Singh son of Deputy Mukund Singh of village Tibbi, District Ganga Nagar (Rajasthan) tape-recorded the discourses of Maskin ji. And afterwards, after taking permission, gave it a book-form and got the same printed. It was named: “Lectures of Maskin ji”. In a short time two editions of the book were sold like hot cakes. This is a proof that there is a great demand of the book on Maskins ji’s discourses in the Sangat. Printing of the book from the taped matter resulted in the repetition of the same points twice or thrice and many points needed more elaboration. Therefore I requested Maskin ji to write the book himself. So by keeping in mind my suggestions and the desires of the Sangat,
he has written this book, viz, "Guru-Chintan" and got it printed. There are more than 65 topics in it in which Gurmat has been properly explained. Gurbani has been interpreted in a simple and effective manner. The philosophical aspects have been amply elucidated. The Sikh History has been described in the new light and in a new style.

In the discourses written in this book, Maskin ji has kept any fact stated in the Gurbani before him and for the confirmation and interpretation of the same, he has taken extracts from Gurbani, Gur-Itihas, Dasam Granth, compositions of Bhai Gurdas and Bhai Nand Lal and Sufi Fakirs, opinions of the other world philosophers and his own perceptions and has made such a bouquet the spiritual fragrance of which will perfume every reader. The listeners of the discourse of Maskin ji will be able to enjoy the same bliss from this book. Also those persons, who were not able to listen to his discourse, will also be able to enjoy the same bliss. Further, the new generation of discoursers and elucidators of the Sikh Religion can take matter and guidance from this book and become successful speakers and interpreters, because efforts have been made to unknot the spiritual and worldly knots in an effective and short words. The language is very simple and easy. However the ideas are very philosophical and description is very logical, by hearing or reading which, even the educated people of this age and atheist and people of criticism nature will not be able to escape from agreeing.

In all these topics, attraction like the one in Maskin ji's discourses is present and on both literate and illiterate it has similar affect. One more thing has been kept in mind that any topic in the first book has not been touched in this book.

Where Maskin ji is a successful speaker and intelligent discoursing, he has come in the line of elegant writers as a result of writing this book.

Giani Sohan Singh of Hardas printing press also deserves appreciation as he has personally gone to Delhi and read the whole hand-written book before Maskin ji and made correction wherever necessary. He also corrected the Gurbani lines, couplets of Urdu and Persian. He is devotee of Maskin ji's discourses and a nice Gursikh.

In the end I appreciate the learned Giani Sant Singh ji
Maskin for writing and printing this book. I also appeal to lovers of Gurbani, Gurmat preachers, discoursers, teachers, college and university professors and principals, Gurudwara Committees, Singh Sabhas, presidents of Sikh Institutions, various Sikh saints, Gianis and students that this book should reach each and every home, library, Gurudwara, school, college and university so that the light of Gurbani should reach every one's mind and the writer should get encouragement.

Servant of Gurmat Lovers.

24-2-1979
258 Ajit Nagar, Amritsar.

Kirpal Singh
Head Granthi, Sri Darbar Sahib
Two Words

In the divine virtues, knowledge has its special place. If the origin of suffering (Pain) is sin, then ignorance is the origin of sin.

If it is known that this a poison, then there is no delay to abandon it. On knowing about Nectar, a person after taking it becomes ambrosial. Due to ignorance, many times nectar appears poison and poison looks like a Nectar. Proper awareness (knowledge) of the substance and its usage depends on the knowledge.

Guru Granth Sahib is an Ocean of knowledge. With the grace of Satguru ji, whatever ideas I have obtained from this Ocean, these are placed before the kind hearted readers according to the inspiration bestowed by Satguru ji. Mosquito can not find the extremity of the sky and a fish can not approach the whole sea.

I pray to Satguru ji that this ‘Guru-Chintan’ (Guru’s Meditation) book may become the means for the affectionate readers for Guru-Chintan (Guru’s-Meditation).

Servitor
Giani Sant Singh Maskin
Sis Gran, Alwar (Rajasthan)
Religion is a main power. It is a truth, immense light and passion and internal bliss.

Physical body depends upon physical substances and physical substances are obtained with wealth. Therefore physical substance wealth and religion (righteousness) are two feet of human life. Life depends upon these two things. External life is fully dependent upon wealth. The internal happiness depends upon the religion.

For centuries the sadhus of our country have been emphasizing to follow the religion. They had discovered the secrets of internal happiness. Even if there was complete illumination of religion, yet the physical body was sad. He had to go and knock at the doors of rich people to take care of the needs of the body. However, rich people used to stand before sadhus with folded hands to get internal peace and happiness. Our country was leading such a lame life. One can not reach the summit with a single foot.

The Western countries put all their efforts to adorn their external life and became rich. Their physical needs were fulfilled. But there was a deep poverty hidden inside. That is why there are maximum number of insanes, suicides and complex diseases in the Western countries. They are now feeling this shortcoming. By saying that the outside world is a deception, sadhus of our countries left the world. Thereby our country felt into the deep ditch of poverty. It is very difficult to lead a balanced life. We believe that person a murderer if he kills a man with the blow of a knife.

In reality he is not such a big murderer. Wealth is an external life. Therefore who puts hurdles in the earning of the wealth; he
finishes the external life of somebody. But he who puts hurdles in the path of a person who wants to follow the religion, he finishes his internal life. Therefore he is the real murderer. So it is seen that some one is putting hurdles in the path of one who wants to earn money while some body else is putting hurdles in the path to earn religion. Therefore some one is in distress from inside and some body from outside. Dharam is a right foot and wealth is a left foot. So we should make both feet strong so that the life in this world is passed successfully. The following Gur-Wak present such a life for our guidance:-

\[
\text{oudam karaedia jeeo toon kamavadiaa sukha bhunch. Make the effort, and you shall live; practicing it, you shall enjoy peace.}
\]

\[
dhiaedia toon prabho mil nanak outree chint. (page 522) Meditating, you shall meet God, O Nanak, and your anxiety shall vanish.} \]

*****
Passion And Salvation

The religious philosophers have agreed that there are four substances which make a successful life; out of these two are related to the world and two are related to the religion. Wealth and Passion are worldly substances. Religion and salvation are spiritual things. To earn wealth is not to practice religion. But to follow a religion is not an earning of the wealth. Sex facilitates procreation and wealth nourishes. The attraction of the human mind for wealth is due to the attraction of sex. As the wealth increases, the sex desire increases. Generally rich people become licentious. Wealth and sex go together. Religion and salvation are also in union. As the wealth increases, the passions also grow. As the piety increases, so the salvation increases. Piety breaks the fetters of useless wealth. With the decrease in the greed for wealth, the sex desire also diminishes. Man achieves the freedom of salvation.

Sex desire is the bondage for the physical body. Excess or imperfect sex desire gives birth to anger. Due to anger the body starts decaying. As per Gur-Wak:-

\[ \text{Unfulfilled sexual desire and unresolved anger waste the body away,} \]

\[ \text{As gold is dissolved by borax.} \]

Excessively sexy person becomes extremely angry. However when the excess growth of piety brings the sex desire within limits, then a person enjoys the bliss of true internal freedom.

*****

24
Meditation And Food

Blood is flowing in the body. Breathing is going on. Heart is beating. The activity of the whole body depends on the food. A delink with food results in the death of the body. Any one can become a renouncer of food after making efforts, but he cannot renounce hunger. One can be a renouncer of water but it is very difficult to taken out the thirst from the body.

All the energy of the body depends upon the food. However, with the energy made from the food, no great constructive work can be accomplished and if the energy made from the food is excessive than required, then it will give birth to immoral deeds. The taste of food depends upon the hunger. The taste in the last morsel will not be the same as that in the first morsel. As we will go on putting morsels in the mouth one by one, the taste will go on diminishing accordingly because the hunger will decrease with each morsel. Hunger and taste are inter-connected.

Beauty and sexual desire are friends; hunger and tasty food are tied together

Meditation is a spiritual food. The jobs done with the energy made from the meditation, give solace to the world. The taste of meditation reduces the taste of food. Therefore the meditators take less food.

A person, who takes excess food, is called ‘Glutton’ and a person who does excessive meditation is called ‘yogi’. A person, who takes excessive food, falls sick, but the meditation keeps the body hale and hearty. If a bigger line is drawn, then the smaller one automatically becomes shorter. Energy and taste obtained from meditation finishes the importance of food.

From the energy made from excess food, sex desire takes
birth. But with the energy made from meditation, God is manifested in life. If a person is glad after taking excess food, then it is proved that, that person has no taste of meditation at all. Whereas the excess food connects with the immoral deeds, meditation connects with God. Satguru ji does not consider the life made out of food as the real life. Indeed he only lives who does meditation:-

They alone are truly alive, whose minds are filled with the Lord.

Nanak, no one else is truly alive;

those who merely live shall depart in dishonor;

everything they eat is impure.

One sufi saint says that eating and drinking is required to keep the body alive and the life is necessary so that you may go on reciting His Name.

Maulana Rome says that excess food makes the body fat but the excess meditation makes the soul fat.

With the energy produced from food, a person snatches the morsel of the other person. But with the energy made with the meditation, a person sacrifices his life for the other person. Therefore it is clear that energy made from food compels to snatch, while the energy out of meditation is for handing over everything. On getting the taste of meditation, life finds its summit and the aim of life is achieved.
Systematic And Unsystematic

The whole construction of the world has been done according to some system. Whatever has been constructed or is being built, it is necessary to have some order in it. The wall can be constructed by placing the bricks in some order whereas the Railways, Motors and Aeroplanes have been manufactured according to some scheme of things, their use is also undertaken according to constitutional rules.

Orderly sound is called 'Music'. Pronouncing the words in some order gives birth to poetry. If the movement of body parts is in some order, it is called 'Dance'. God has built parts of body-nerves, heart, brain etc. according to some order. Gur-Wak:-

पुड़ी तेली तिपड़ि तरि घड़ी || (अंवर ५२४)

putaree taeree bidh kar thaattee.(page.374)

The puppet of the body has been fashioned with great skill.

In reality life is the name of some arrangement.

If all the duties of a person are in regular order, then he is called Saint, Gurmukh or Bhagat.

If somebody's eating, drinking, wearing, getting up, sitting, sleeping, walking, laughing and weeping become in proper order, then that person can enjoy the proper flavour of life. All the bliss and whole happiness lies in leading a life in tradition and order. The whole life should be arranged in a systematic order. To achieve this immense hard work and difficult penance is required. No penance or hardwork is required for leading a disorderly life.

To produce music by playing Sitar is not the job of every person. But every body can break and destroy it. A cloth can be converted into dress, bricks into palace but hard work is required to do this. But any body can tear the cloth and destroy the palace. Every body can not write a book containing lofty thoughts. But
any body can tear the book, if he so desires. If a person wants to become contented, cool-minded, disciplined, generous and large hearted, the a long penance is required. But every body can become angry, greedy, liar or pitiless.

Water automatically goes downwards but pressure is required if it is to be taken to a higher place. Ordinarily man has rectified and decorated very much. Man has learned to keep household articles tidy and bedecked. It is the job of a man only to convert land into blooming gardens and fields. Only man has converted clay into cups and flagons. It has come in his inheritance only to manufacture useful machines by rectifying iron. Making of fine clothes from cotton and converting gold into beautiful ornaments are the proof of his craftsmanship. But, alas! Man has engrossed himself so much in rectifying these things that he forgot to adorn himself. Therefore every thing, duly purified and decorated, is available. Only a man is not purified. Therefore every thing is looking nearly nice. Only the life of man is not nice-looking.

As we like only purified and bedecked things, in the same way, God likes only those people who are pure and leading an orderly life.

गुड़ मज़बूति मे विश्वास मे विश्वास मुख रोटि ||
aap savareh main mileh main millaan sukh hoe

God says, ""If you reform yourself, you shall meet me, and meeting me, you shall be at peace.

॥ ॥

दिलक्ष मे तु मेरा रॉटि चारिंग मद्द मज़ देश रोटि ॥ ॥

farida jae toon maera hoe rehehin sabh jag taera hoe.||95||

(page.1382)

O Fareed, if you will be mine, the whole world will be yours.

*****
Hunger And Satiety

Human body is the aggregate of countless hungers. Then the whole life is spent on satiating those hungers. When one hunger is satiated, then many new hungers come into being, and one day life comes to an end in these hungers.

The whole taste of the matter is hidden in the hunger.

Gur-Wak:-

เบ้ มนต์ ถิ่น

Bhukhee Sadae Gandh.(page 1288)

hunger and tasty food are tied together

Hunger and matter are closely associated like body and skirt of a garment. A person, hungry since two days, feels even the dry bread so tasty but the satiated person can not enjoy the same happiness in a food of even thirty six types.

If a childless person, who is wandering in holy places and at the doors of saints for the gift of one son, gets one son, then it is difficult to measure his happiness. If a father of five sons gets the sixth, then he considers this event very bothersome.

A shirt of coarse cloth gives so much pleasure to a naked person but a person, having suite-cases full of clothes, can not get that much pleasure. It is clear from these examples that hunger and taste have a deep mutual bond. Hunger exists in all living beings. But every living being satiates his hunger with separate matter. Birds, insects, cattle, animals--hunger exists in everyone's life. Some one fulfills one's hunger by eating blade of grass, someone else by picking up grains and some one else by eating meat.

In a similar way hunger exists in every human being's life, but every man satiates his hunger with different substances. A person from Punjab eats wheat gladly. Persons from Tamil Nadu, Kerala and Bengal are fond of eating rice. People of some parts of Madhya Pradesh are fond of eating millet.

In the same way thirst exists in every living being. Somebody drinks water from well to quench his thirst. Someone else
quenches his thirst by taking water from hand pump at his house. Some one takes river or fountain water to quench the thirst. Thirst is same in every living being. But water is from different places.

Hunger is same in all. But food is different. Every person wants to cover nakedness, but style of wearing clothes is separate. Every one wants money but earning methods are different. Some one is earning money by becoming shopkeeper while some one else earns money by doing service. Some body earns money by farming and some one else by doing business.

In the same manner hunger of Faith exists in all human beings. But the way to practice religion could not become same uptil now. Some one offer prayers prescribed by Mohammadan Law, some one else does worship by reading scriptures, some other person does so by repeating the name of deity or God.

A person who does not feel the hunger for food, is considered sick. Spiritually that person is sick who does not feel the hunger for religion. Indeed the absence of hunger is the sign of sickness. Under the hungers of body and mind, the spiritual hunger is hidden. To awaken this hunger it is necessary to give chooran (Indian powder of some medicine ingredients used for improving digestion) of discourse and Kirtan (Singing in the praise of God). With the birth of spiritual hunger all suffering ends.

If someone feels hunger for the True Name, that hunger shall consume his pain.

Every hunger gives birth to one suffering. The hunger for wealth is a pain. The hunger for food is also a pain. The hunger for offspring, House or Supremacy is the source for pain. Hunger and pain always go together. But there is one hunger - for the Name of God, which if kindles in human’s life, then all suffering and pain vanishes.

Any matter can relieve that hunger only which exists for that matter. But God’s Name relieves all types of hunger. Therefore all the suffering comes to an end.

*****
**Weal And Woe**

Pain is a wide spread disease and no animated being has escaped from its blow.

Mind desires something, if it is not got, then suffering starts. Because human being’s desires are numerous, therefore pains are also countless.

When one desire is fulfilled, then many more desires appear. The systematic river of desires flows in the space of human being’s mind. Desire for even one thing gives birth to great pain.

In hope, there is very great pain; the self-willed manmukh focuses his consciousness on it.

The Gurmukhs become desireless, and attain supreme peace.

We are observing that a poor is woeful but even richman is also woeful. Whereas virtueless is in woe, virtuous is also passing a life full of suffering. It is natural for a sick person to be in pain, but a healthy person is also in pain. So how much should be explained, pain is a wide spread disease.

Each one’s desire is different, and each one’s suffering is of a different type.

In the village homes dried cakes of cow-dung are burnt out of which smoke comes out. Neighbour and traveller come to know that fire is burning in this house. In some houses wood and charcoal are burnt. Smoke is also produced by the wood and charcoal. Therefore it is known that hearth is burning. In some house stove is burning with kerosene. Although no smoke is coming out, but from the sound it is known that hearth is hot.

The modern man has started doing every work in a scientific way. There he has invented gas stoves wherein there is nei-
ether smoke nor sound. The neighbour and traveller do not know that fire is burning inside the house.

When we say that there is a lot of weal in so and so house, all is bliss, at that time there is a misunderstanding in us. Indeed gas stoves are burning in that house. Since no smoke is coming out, so there is a misunderstanding.

The woes of which house come to light, neighbour and passer-by come to know. But many are wringing inside, but the onlookers consider them in comfort. If we see attentively, then weeping is hidden in happiness. Every delight is hiding grief. Insult with respect, loss with profit and death with life are interconnected. As Urdu poet says:-

> Fool khita Hai Murjhanae kaa takhyal lai kar,
> jisae Hanstaa Huua paaoo ge voh pareshan hogaa.
> Flower blooms with an idea of fading.
> Whom you see laughing, he indeed is disturbed.

The following is the world famous Gur-Wak of Guru Nanak Dev ji:-

> baalee rovai naahi bhataar
> The young woman weeps because she has no husband.

> nanak dukheeaa subh sansaar.(page 954)
> O Nanak, the whole world is suffering.

Indeed, the receipt of material things is not equivalent to the receipt of weal. To be in union with God is actually the receipt of happiness.

Gur-Wak:-

> sukh nahee bahutai dhan khattae
> There is no peace in earning lots of money.

> sukh nahee paekhae nirat nattae.(page. 1147)
> There is no peace in watching dances and plays.

God is the centre of happiness. We cannot get the flavour of pleasure unless we unite with God. Therefore the glimpse of God is the receipt of happiness and to forget God is the greatest grief.
Bhai Nand Lal ji, who is darling of Guru Ghar and is an experienced poet, says that when a person forgets God, then he is surrounded by grief, but with the meditation (remembrance) of God, all pleasures are obtained.

Guru Arjan Dev ji says that not one but all griefs cling around when one forgets God:-

Forgetting the Transcendent Lord, all sorts of illnesses are contracted.
Life And Death

The combination of elements and the movement of breath inside the human body is called life. All the animated being with physical bodies are living in this way. Therefore there is always a fear of death in this life.

If we peep on the deeper level, then the demand is for life but there is a fear of death. The more the yearning for life, more will be fear of death. If the life is insipid, body is weak and there is nothing else except illness and grief, even then a person desires to live. The desire for life is very deep and powerful. Until and unless a person gets a thing superior to life, this desire remains and also death keep him frightened.

From the time immemorial man has been trying to find a thing by which death may not come and he may live for ever. The whole energy of life was being spent on this research, so that he may live for a very long time. The whole life was spent on the desire for living. The great yogis and ascetics also embarked on the means to get life extended. Rich people by taking calx, remained busy to keep the weak body alive.

Every body has tried to have a long life. But no body has worried to make the life successful and to know the purpose of life. Every body continued trying to keep away death out of life.

Universal Guru, Guru Nanak Dev ji placed a great experience before the world that if death is welcomed with open arms, then with the elimination of the fear of death, man will get a supreme life.

पहिला मरन कबूल जीवन की शाद आस

First, accept death, and give up any hope of life.

होहु साभना की राकूका तो आओ हमारे पास

Become the dust of the feet of all, and then, you may come to me.
According to the Gurbani, Human life is a material, an opportunity, and one very precious jewel. However a foolish mind is wasting it in the soil. He is losing an opportunity from his hand and selling the jewel in exchange for cowrie.

According to the Gurbani, Human life is a material, an opportunity, and one very precious jewel. However a foolish mind is wasting it in the soil. He is losing an opportunity from his hand and selling the jewel in exchange for cowrie.

The foolish mortal wastes this precious human life.

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

It is said that sleep and death are alike. When a person is in a sound sleep, then his connection with his family and the world breaks. Due to death also, relations break. But when sleep comes, a person does not grieve, and weeps on the arrival of death. With the arrival of sleep, this thought is present that after waking up relation will be restored. But with the death when relation is once broken, then it remains so.

The joy and splendour in the life is due to mother, father, brother, sister, wife and children and wealth and material things. Relatives are required for security. Wealth is required to make both ends meet and material things are for enjoyment.

When God looks like a family and relative, then man goes upto a level higher than that of family. On finding the wealth of Naam (God’s Name), gold looks like a glass. When divine Naam is received, then every material thing appears tasteless.

You are my Father, and You are my Mother.

You are my Relative, and You are my Brother.

One who has obtained the treasure of the Naam.

You are my Father, and You are my Mother.

You are my Relative, and You are my Brother.

One who has obtained the treasure of the Naam.
bhanat naank taa kaa poor khajaanaa. (page.385)
- prays Nanak, his treasure-house is filled to overflowing.

हर नाम चौल जिल्ला (page.394)

har naam padaarath naanak mangai. (page.394)

Nanak begs for the treasure of the Naam, the Name of the Lord.

If such a family, wealth and material is discovered, then a person becomes fearless and desire for life ends.

*****
Illness And Healthiness

What is illness? Why it is? Research about this has been going on since immemorial times. The reason of illness which is found today, that changes tomorrow. The medicine which is considered appropriate today, that becomes wrong tomorrow. The abstinence being told today, is criticized next day. Therefore until today diseases have not ended. The diseases of physical bodies were treated in the past in the Ayurvedic method. Slowly faith on the Ayurvedic method began to cease. Then Unani method came in vogue, but it could not become trustworthy for more time. Then Allopathic method became current. But it is seen that in spite of the advancement of medical science at such a high level, people are so much afflicted as they were earlier. In some countries efforts are being made to overcome diseases by homeopathic and Naturo-pathy methods. But the diseases are not coming to an end. The medical stores are overflowing with medicines, but the human bodies are filling with diseases.

By the time a new medicine is investigated to treat the old diseases, a new disease comes to surface by then. The problem remains as usual. Every era has its own disease.

Sometime back all cities used to be ruined by plague. This horrible disease has been overcome. Countless children used to become crippled and blind due to smallpox. This disease was considered incurable and was worshipped. Today this disease is not incurable. Then Typhoid fever ruled for some special time. It used to leave only when the sick person is ready to leave for the next world. That which was a fatal and incurable disease, is now under control. It is cured in four to five days. The diseases of the present time's are heart trouble, sugar and cancer. These are not coming under control.

It seems that roots of diseases are present in the sub-conscious mind. If the branch of one disease is cut, then a new branch
comes out. In this way, treatment of this disease is started, but by this time a branch of another disease grows. This series goes on for the whole life.

Gurbani says:-

\textit{Aisaa daaro or lahu jeh vannjai rogaan ghaan.} (page.1279)

\textit{Prescribe such a remedy, by which all sorts of illnesses may be cured.}

Which is this medicine and where is it available? Gurbani tells us:-

\textit{Makhy daon o aerubhu roo.} (page 274)

\textit{The Naam is the panacea, the remedy to cure all ills.}

This is not a poetic thought that all diseases are cured by Naam Simran (Mediation) but it is a truth.

If by taking a medicine, pain is still there or there is a possibility for its recurrence, then that medicine is not a medicine.

Gurbani-Wak:-

\textit{Darad hovai dukh rehai saareer.}

\textit{The pain persists, and the body continues to suffer.}

\textit{Aisaa daaro laraa o leeh.} (page.1264)

Your medicine has no effect on me.

If a person’s mind is ill, then his body can not become hale and hearty. When mind is full of illnesses and they are more than required, whose burden mind cannot sustain, then he hands them over to the body. The roots of disease are always in the mind.

Word (सुस्थित) suasth has been used in Hindi for (सुस्थित) ushthi which mean “stay in self”. So the person, who is staying in his ownself, or we can say that his mind has such a happiness in his mind or intoxication is there, then he is (स्थित) entirely occupied in himself. A person can sit along with his son, friend, wife or brother. In their absence, newspaper, advertisement, radio, television, theatre etc. are required. It is very difficult for a person to sit all alone. From this, it is clear that he is empty in his ownself, nothing else. The flavour with him which is full of love, only that is (सुस्थित) ‘stay in self’.

*****
Literate and Illiterate

Man has got an intense hunger to know about each thing. Maximum activity of human life is about knowing. One must know about poison and nectar. If this is not known that this is poison and that is nectar, then the movement of life stops. Whatever is happening, human knowledge is helpful in this. As there is a hunger in the body for food, so is there a hunger for knowing in the brain. Many times a person satiates his body’s hunger with a wrong food and in this way he makes his body sick. It also so happens that many times a person fills his brain with the improper information and becomes very much mentally sick. If his knowledge is wrong, then the stream of life starts flowing in a wrong direction. Many body’s diseases are of contagious types. These diseases make others also sick. A person gives his wrong knowledge to others and in this way slowly the society becomes mentally sick. If a literate person by using his brain on film actors, presents their life sketch, then he is not serving the society in this manner. On the other hand he is spoiling the memory of the society. Similarly dirty novels and stories full of sex etc. become the signs of degradation of the society.

Such delicate things make the life gloomy.

अबल घरीब बुझी हाथी है, छुट घरीब बुझी हाथी है।

Illiterate person does not have knowledge. Country, foreign country, sun, moon, stars, rivers, hills, civilisation- he has no special knowledge of any aspect of the world. In this way illiterate person’s connection with a major portion of the world remains broken. Even if an illiterate person may be unable to understand the world, but can be capable to understand God because religion is not an education but is a spiritual quest. One has to change one’s self. Therefore who were called untouchable in our country, if they,
by chance, heard a Ved Mantra, then their ears were closed by putting lead in them. These untouchables also meditated on God and were able to understand Him.

विचित्रा ३ वक्तु घटन तरी तत्त्व ||
bidiau n paro baad nahee jaano.
I do not read books of knowledge, and I do not understand the debates.

उत्ति गुरु चर्म मुरुद चन्द्रुँ चन्द्रुँ ||१॥ (अञ्ज ४५५)
har gun kathat bouraano.(page.855)
I have gone insane, chanting and hearing the Glorious Praises of the Lord.

तैं धनदी जीर्ण सिरापै ||
jo praneey govind dhiaavai.
That mortal who meditates on the Lord of the Universe,

पूजा अनलेंद्रा धंध गार यहे ||२॥ (अञ्ज ९५२)
parriaa anparriaa param gat paavai.(page 197)
whether educated or uneducated, obtains the state of supreme dignity.

Because the whole world is within God, he who understands God, will also know about the world automatically. Therefore the Bhagats have said many mysterious things about God. With the decoration of knowledge, many times a person look religious, but there is no bedecked soul in the decorated body. Therefore it is not long before stench is produced.

तव किशो तेजः चिर्हुँगुः ||

निकुल विजुल भिक्षुः सीमान्त ||२॥ (अञ्ज २४०)
naam binaa jaetaa bhouhaar
jion mirtaak mithia shingar. ||2|| (page 240)
Without the Naam, all occupations are useless, like decorations on a dead body.

By studying religious books you have become literate. But you are not the same as mentioned in the holy books.

युँ विहार में विहार लहीं ||

वियं विहारे युँहे सैं मायिये विहार लहीं। (दिव्यकस्त)
Tujhae kitab sai Firog Nahi,
Ki Tun kitaabea Khvan Hain Saahibae Kitab Nahi.

(Iqbal)

If a literate person does not do beneficence, then he is also a fool.

विचित्रा भूतज आपीजे नित्त माया चिर्हुः अविकल्य || (अञ्ज ९४०)
That scholar who is full of greed, arrogant pride and egotism, is known to be a fool.
If he is benevolent, then education is worthy of reverence.

Contemplate and reflect upon knowledge, and you will become a benefactor to others.
Laughing And Weeping

Laugh is a great beneficence from the many beneficences bestowed by God. By laughing hilariously, countless diseases of the body are cured. Mental tiredness is removed and a person feels himself light like a flower.

Many persons keep seriousness, a kind of sickness with themselves. Even if a laugh comes, they suppress it. In this way they try to remain serious. This idea of our intelligentia does not appear right that laugh is the sign of lack of culture.

In the world of living beings, nature has gifted laugh as a boon. No bird, cattle and insect has this gift. As to eat according to the intensity of hunger is like a nectar, but to eat in excess of hunger is a poison. Each morsel gives birth to disease. In this way there is a limit to the healthy laugh.

Some walking person has fallen by striking his foot against an obstacle and onlooker laughed. This is a cheap laugh. Some body has fallen from the cycle, some body has been insulted or suffered a loss. If we laugh on such things, then it is mean laugh. Worldly people generally laugh at other’s weaknesses.

But when a saint sings the praise of God and when by repeating the singing he goes deep in himself, he observes his weaknesses and the beneficence of God, he heartily laughs.

Gur-Wak:-

हर जन गुर गङ्गा प्रसाद हसिना ॥

The humble servant of the Lord sings the Lord’s Praise, and blossoms forth.

Weeping is also a great gift of God provided one knows the way of weeping. When a person weeps due to pain and grief, his mind gets light. If some body’s darling has died, then it is seen that his near ones try to make him weep. If due to shame, he is unable to weep, then there is a fear that he may loose the balance of his mind. But a person has not got a weeping of great value.
A labourer has lost a ten-rupee note, his eyes are tearful. So now the value of these tears is only ten rupees. Some body has lost rupees one thousand or one lakh and he has wept due to this. Then the value of tears is not more than one thousand or one lakh. But the tear which comes out due to separation from God, is price­less because God himself is priceless.

Often love-sick people let such pure tears come out of their eyes. Dirt of many births is washed away with these tears. Not only momentary suppressed anger but the whole dirt of mental impressions is washed away.

शक्काै आँखें अधिक गहरा देखै दर्शनीयः
मे सीता सोने जोरे चौले सीता ॥ (अंब ५४)

I cannot survive without seeing my Beloved.
My eyes are welling up with tears.

If a gardener does not water the plant he has grown, then the plant will wither. The love of God also requires the water (tears) of the eyes.

शक्काै आँखें बेहरिये आँखों, उजवान मस्तक हो जीवन।
अन्न आँखे अभिबद्ध बेहरिये, उज मस्तक उत हो जीवन।
(बा. तैल लाल नी)

Do Chasham Man Ki Dariae Azimul Shan Ae Goiaa.
Zahar Ushkam Bawad Shadaabiae Sar Bag Bag in Jaa.
(Bhai Nand Lal Ji)
If some body sees his shortcomings in the condition of love for God and tears flow drenched in His love and he laughs on this, there is strange flavour of carelessness in this laughing and weeping. Gur-Wak:-

वेंशा घमित वेंशा वेंशा लुभ जी बाबी नाहि
rang hassa rang rowaih chup bhee kar jahae.
In the Lord’s Love, they laugh, and in the Lord’s Love, they weep, and also keep silent.

परवाह नाहि किसार कारी बाबी मसे रंग
parvaah nahee kisai kaeree baajh sachae naah.(var Aasa)
They do not care for anything else, except their True Husband Lord.

Such a weeping and laughing is destined only after long practice in meditation.

*****
Beauty And Ugliness

Ordinarily man is impressed by many things but the impression of beauty affects in a special way. Beauty is spread on all sides of the world. Man gets impressed by seeing according to his capacity.

Vegetation, flowing rivers, fountains, summit of mountains whereas these are great symbols of beauty, there the beautiful feathers and melodious sounds of the birds put a deep impression on the sentimental person’s mind. On seeing the scene of blooming lotus flowers in the tank man looses his presence of mind. At night the sky of twinkling stars present the glimpse of beauty. The beauty of human bodies also give its deep impression on ordinary persons.

There are scenes of beauty on all sides.
Many living beings or things look beautiful from outside but are very ugly from inside.

Gur-Wak:-

\[ \text{paekhandrho kee bhul tunmaa disum sohnaa.} \]
\[ \text{Beholding the bitter melon, he is deceived,} \]
\[ \text{since it appears so pretty.} \]
\[ \text{adh n lahandrho mul nanak saath n julee maya.} \]
\[ \text{But it is not worth even a shell, O Nanak;} \]
\[ \text{the riches of Maya will not go along with anyone.} \]

The body of heron is very beautiful but the mental thought is very ugly. Nightingale has been bestowed with a very melodious voice but the body is very ugly. Many persons have very beautiful bodies but their minds are full of devilish thoughts. If we go to the base of visible beauty, then we get nothing except ugliness. But, if by chance, we see the glimpse of invisible beauty, then we start seeing every thing beautiful from inside and outside and the spirit of the seer is filled with beauty.

Child looks dear to everyone. Every thing and living being, which looks dear, is beautiful because what is not beautiful, there can not be a partnership with it.
The beauty of a child is dependent upon some internal virtues. Because of the virtues of innocence, without greed, lustless, non-hostile and desire-less a child is very loving. If, by chance these qualities are absent in a child, then no body will love him. If a person has all the above virtues, then he also is loved. Due to these qualities, the Bhagats are loved. Those who do not have this celestial beauty, they try to become beautiful by doing outside decoration. However, the Bhagats (meditators) do not require this external decoration.

By the meditation of God, there is a special type of pure beauty which appears on the faces of meditators. By seeing that beauty, remembrance of God begins. But the external beauty can only reflect sex.

Whosoever would see the celestial beauty of Miran, would remember God. The beauty of Sita would pacify the lust of Ravan. The modern human beauty is the exhibition of sex only, nothing else.

According to Gurbani, he is ugly, by seeing whom there is lust. Without nose on the face, it looks ugly. If the ears are burnt due to fire, then also the face looks ugly. The person, who does not hear God’s Name and there is no flavour of God’s Name with him he is without nose and ears.

Without the Name of the Lord, the beautiful are just like the noseless ones.

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Jab Husan Nahi Toe Ishiq Bhi Paidaa Nahi Hotaa.
BulBul Gillai Diwar Par Shaidaa Nahi Hotaa.

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Jab Husan Nahi Toe Ishiq Bhi Paidaa Nahi Hotaa.
BulBul Gillai Diwar Par Shaidaa Nahi Hotaa.
Like the son, born into the house of a prostitute, his name is cursed.

Kabir kanchan kae kundal bune oopar laal jarraao.
Kabeer, earrings made of gold and studded with jewels,
deesaeh daadhae kaan jion jin man nahee naao. ||4||

Like burnt twigs, if the Name is not in the mind.

Kahu kubir jaisae sundar saroop
Naam bina jaisae kubaj kuroop.(page.328)
Says Kabeer, without the Naam, the Name of the Lord,
beautiful and handsome people are just ugly hunch-backs.

When with the beauty of Naam Ras (Taste of Naam) dignity manifests itself on the face then even the gods bow before this splendour.

Even the thirty-two qualities of physical body’s beauty are ugly without the Naam Ras. Gur-Wak:-

Prays Naam Dayv, a man without a nose.

naa sohai batees lakhnaa. ||3||2||(page 1163)
does not look handsome, even if he has the thirty-two beauty marks.

*****
Friendship And Enmity

It is the natural inclination of the man to bind relations. Where and with whom relations are established, is called a “Friend”. If after trying with some one relation is not established or established relation is broken, he is called ‘Enemy’. Whereas there is a heart full of sympathy for a friend, we are full of hatred and aversion for an enemy. With whom we have no link or break, he is called stranger. A stranger is like puff of wind for us, came and gone. We remember either a friend or foe. When man was contented, he had a lot of time also, and to pass time there used to be a need for support. Ancient history is full of stories of deep friendship.

But now as the human life is becoming more busy, less time can be spared and friend and friendship is decreasing. The great men of our country has told us many criteria of friendship-who is helpful in difficulty, with whom secrets can be shared, with whom partnership of views can be established, who should be tearful on seeing our tears, who would join us in our laugh. There is a nice couplet of poet Rahim ji:-

Rah man vipda hun bhaljo thorai din hoae.
Hitt unhitt sabh jagat main jaan parat sabh ko ae.

One comes to know of friend at the time of distress only. He is friend, who is helpful at the time of physical, mental and spiritual adversity. Worldly friendship has its limit. On reaching that limit, friendship takes a turn. Therefore it is seen that every friendship takes the shape of enmity in due course. As much as the height, from which a person falls, so much will be the hurt he gets. As much deep will be the friendship, it is seen, so much deep will become the enmity.

If we want sympathy from a friend, then that friend also expects sympathy from us. If there is a laxity in this give and take,
friendship comes to an end. If some body takes our pain and distress in his lap with open arms and lightens our burden, only he is our friend. What where is such a friend. Gur-Wak:-

I have grown weary of making so many friends, hoping that someone might be able to end my suffering. Some times, many friends are a source of disturbance. Gur-Wak:-

Kabir, peace does not come in this world by making lots of friends.

Those who keep their consciousness focused on the One Lord shall find eternal peace.

Kabir, I have wandered all over the world, carrying the drum on my shoulder.

No one belongs to anyone else; I have looked and carefully studied it.

But this does not mean at all that we should break the united relations, because enmity is an enormous poison. When we do not accomodate enemy in our mind, then why should we give place to the poison of enmity. This poison increases the pain, not lessens it. The popular Sufi saint Hafiz says that you should grow the plant of reconciliation for your peace of mind and uproot the plant of enmity. With this only thorn of pain grows, nothing else.

Now the question is that no one should be our enemy. How
to solve this problem. Gurbani has presented a very beautiful solution to this problem:-

\begin{verse}
हिंदू मस्त्र मन्दो मस्त्र हिंदू देवी मस्त्र हिंदू
एक सजन सब्ज सजना एक वार्दे सब्ज वाद
\end{verse}

If the One Lord is my Friend, then all are my friends.
If the One Lord is my enemy, then all fight with me.

\begin{verse}
सोम भीं वर्जु मश्त्र बेटा
हिंदू मत्र मस्त्र हिंदू
एसा में करहु सुभ को
\end{verse}

Everyone should make Him such a friend.

\begin{verse}
जाए विवृत बेटा उ बेटा
एक जाए जाए
जाए जाए
\end{verse}

No one goes away empty-handed from Him.

Whose love may take us in His embrace like the affection of the mother. Whose nature is to give, nothing to beg and who is capable to relieve our physical and spiritual pains. If we make Him our friend, then the whole world becomes friend on its own.
Richness and Poverty

Wise men affirm that poverty is the root of sins. The more the poverty is, the more profound are the sins in many cases. The body is the effigy of a few worldly needs. When the needs are not fulfilled and the body demands vigorously, then it becomes natural to fulfill the demands by theft or cheating. Men become thieves women become prostitutes. The whole external social code of conduct depends upon wealth. Man can not like poverty. Therefore rich people do not like the poor.

Since centuries struggle is going on against poverty. But poverty is keeping its flag flying high in the world. Man may reduce his demands to whatever extent, even then, food, cloth and home are required in all conditions. This was the meaning of activating the tradition of charity. The persons who have lagged behind in the race of life, those who could not get even the food for their bodies, some money should be given to them to make them stand on their own. But the rich have constructed high rise palaces of stone with the wealth, but the palace of life in which have appeared fissures of poverty, they (rich men) have not tried to repair. This resulted in the eating of nourishing food by dogs and cats on one side. On the other side, poor is craving for even a dry bread.

The person who is constructing the palace of bricks and stone on this type of fallen down life, he is only doing a sin. New palaces are being constructed but the palace of life is devastating. The rich of the world is not rich in the real sense. The meaning of rich is satisfied person, who is satiated in every way. This satiety is not seen in the apparent rich.

Poor is physically hungry and rich is mentally hungry. The hunger of the poor can be satiated with a couple of breads. But there is no limit to the hunger of a rich man. Whereas turban is required on the head, shoes are required for the feet. Religion is the turban of head, wealth is the shoes of the feet. Shoes save a person
from cold, heat and pebble and gravel. Worldly difficulties are removed with wealth, but religion is the turban of head. It is the glory and honour of head. Money is generally placed at the feet of great men. But the conduct of the world goes on the wrong track when the shoes of the feet is kept on the head and turban is placed at the feet. When wealth is placed on head by the man and religion is trampled under the feet, then the downfall starts.

When the body does not get food at all, then it does not remain alive. But by over-eating it becomes ill and soon it finishes.

Therefore, it is seen, that those who do not have wealth, become thief and those, who have plenty, are addicted to pleasure. Whereas places of theft run due to the poor, the places of debauchery go on due to the rich. If there is less money, man should not become thief and due to excess of it, he should not become debauchee. In short, only he enjoys the life who has balanced his life.Gur-Wak:-

jis gareh bahut tisai gareh chintaa.
_The household which is filled with abundance_-_that household suffers anxiety._

jis gareh thoree so firai bharmantaa.
_One whose household has little_,
_wanders around searching for more._

He alone is happy and at peace,
_who is liberated from both conditions._

Boat can be rowed in the water, it can not be rowed on sand. The boat of life also rows with wealth. It is difficult to take even one step without money. But it is also true that boat sinks in water only, not in sand. Generally man looses the pleasure of life due to excessive wealth. When water starts entering the boat, then the water of the river should be returned to it. When excess wealth is received with the grace of God, then this wealth should be presented to Him.

Paani Barhae Nao Maih Ghar Maih Barhae Daam.
Money is got by effort and fate.

By destiny and hard work, the wealth or Maya is obtained.

To make efforts is a foremost duty, but belief should be on destiny to keep the balance in life. If less money is received, thanks to God. In case if more is got, even then thanks to Him. In this way the life remains homogeneous. In poverty there is no pessimism and in riches there is no debauchery.
One irrevocable principle is in vogue in the world that getting is based on the foundation of Give. If giving is stopped, then getting is also difficult.

We take out one breath, then only the breath for inside is received. If we stop taking out, then receiving will also be difficult. As things are bought by giving money, in the same way we get respect by giving respect to others. Comfort can be received by giving comfort. Bhai Gurdas has mentioned this permanent principle in his poem:-

दिनता लानी हमारी, अदनिए विहुर हो जायें॥

Ditta Laeae Aapna Anditai Kjhh Hath na Aawai.

When Guru ji has preached us to pray for the welfare of all, in this a deep truth has been placed before us in broad words. When every living being will ask for the welfare of all human beings, then a wave of purity will go through our minds. At least the thought of taking ill will remain afar. When we pray for the welfare of all, then the other person is also impressed internally and he will also start praying for our welfare. In the welfare of all, cattle, birds, vegetation and insects are included. The hearts, which are full of sentiments of welfare for all, even the beasts bow before them. Poisonous insects also keep their poison away. In short, whatever we wish for others, we get that first in our pouch. We can give only that which we have with us. And when we offer, then it increases manifold with us. If we are harassing somebody, then one thing is very clear that no body can harass any body else without getting himself upset. As seed put in the earth, grows by multiplying many times. Similarly, the given comfort or trouble is received back after increasing many times. one Sufi saint says that, that person is the most unfortunate in the world whose happiness rest on the grief of others:-
On throwing ball on the wall, it comes back in our hands. Whatever is given to the world, comes back to us. Therefore, if any body wants to have peace, respect and honour in this world, then all these have to be offered. Receiving is connected with giving and giving with receiving. This is the irrevocable principle of God.
Woman And Man

Humanity has two parts, woman and man. Man is incomplete without woman. Woman is incomplete without man. The mutual attraction of both bodies is for becoming complete. There is a woman in every man and man in every woman. Therefore both can not be separated. Gur-Wak:-

पुरुष भवि स्त्रिय भवि भवि पुरुष
पुरुष पुरुष ब्रह्म गियानी॥ (अंक 879)

The female is in the male, and the male is in the female.

Understand this, O God-realized being!

In the words of Iqbal, the splendour, of the world is due to woman.

इई अपने में ती धन्यत उम्मीद वालिनात॥

Hai Aurat Sae Hee Pamal Tasveeral Kaenaat.

In the animals there is no entity of father. Mother is everything. In the ancient human society also, the connection of offspring was with the mother. The entity of father was not agreed. By and by the human society developed and the entity of the father also came to light.

Even now in Iran, the respect, which a mother has got, the father does not have that, because generally father leaves the children. Mother does not leave them. The child, who could not get the affection of the mother, it is seen that he does not become successful in loving any body else. The thing, which has not been received, can not be given also.

Modesty, shyness, trust and faith are the instinctive virtues of a woman. Judgement, strong will, physical strength and fearlessness are the qualities of a man. Modesty and decency are the greatest ornaments and veil of a woman, with this, her chastity is looked after. Due to trust and faith she remains within the enclosure of the house in the same atmosphere and never feels bored. There is more stability in her mind.
Due to powerful flow of thoughts, the mind of man always remains restless and due to absence of stability, he remains very busy wandering outside. Man, with physical strength, strong will and fearlessness, succeeds to undertake big and dangerous works. To reach the summit of mountains, to step on the earth of Moon and to face the firing from the guns in the battlefield has come to man’s share. There are some vices in both man and woman. Man is arrogant by nature and jealousy is predominant in a woman.

The arrogant nature has slowly made man leader of society, religion and politics and he has made himself the chief in every walk of life.

Some philosophers have called woman inferior and the gate of hell because she could not become the Head of any phase of life. She has not established any religion or edited any religious book. The Guides of Islam, Christianity and Jews were men only. Top most Incarnations (Avtars) were men only. Our Gurus were men and Bhagats mentioned in Guru Granth Sahib were also men. Stone-cutters, painters and musicians were also men. In short, after seeing the leadership of man in every phase, they dared to call women inferior and to achieve greatness in life, it became necessary to abandon the inferior (woman). Sri Guru Nanak Dev Ji gave a new opinion about the pre-eminence of woman. It is correct that no woman could become Guide, but she has become birth-giver to the Guide. Her whole time was spent on giving birth and bringing up of the Guide. How can she herself could become a Guide. The strength and time which a Guide spends to achieve pre-eminence, the whole of that time and energy was spent to give birth and bringing up the Guide. In this way, woman was deprived of from becoming a Guide. If she herself could not get excellence, then to give birth to an exalted person, is not a less pre-eminence. It is right that no woman could carve a statue but she became capable to carve statue carvers. Therefore Guru ji declared in a loud voice:-

so kio mandaa aakheeai jit jamaeh raajaan. (page 473)

So why call her bad? From her, kings are born.

Now it seems that both have become bored from their vocation. Man is feeling proudly to become woman and woman is wasting time in becoming a man.

In reality it should be in this way that man should spend all
his energy to become man and woman to become woman. This can be possible only if woman becomes helpful to make man a 'man' and man should help woman to become a woman.

The religious people and ascetics of our country were very far-sighted. They gave us this foresight and intelligence that wife should call her husband 'God' and husband should call her wife 'Goddess'. If one sees God in her husband and the other sees his wife as goddess, then the home will become the temple of God. There are idols of gods and goddesses in the temple but in this house god and goddess are conspicuously present. Wife should take care of the brain of the husband that he may not start thinking wrongly by any wrong dealing of mine and husband should be careful that wife's, emotions are not hurt. Man generally becomes angry if his emotions get hurt and woman starts weeping if her emotions are hurt.

According to Sheikh Saadi, if tears are flowing from the eyes of a woman in the house, then it means that pleasures are going out from that house.

चि मनीभारः दिन रत व घंटा।
चि घंटे तन भला द घंट अनितां घरूं।

*Kee Shadianae Ain Dar B Band.*
*Kee Baghre Zan As Va Bar Aaaed Bulund.*

The arrogant nature of man has often made his wife weep and the jealous nature of woman has many times, brought a storm of domestic quarrels. If the life is passed by keeping aside jealousy and arrogance, then the home is heaven. The relationship of wife and husband is the union of emotion and thoughts. And the palace of life can be built only on the foundation of this union.

*****
The meaning of song is happiness, bloom, gladness. The person, who has got this happiness and gladness, is called Singer. When the mind is full of happiness and there is no more place inside for more happiness, then the happiness takes the shape of song and overflows and comes out. Singing is expression of happiness. If the heart is full of immense grief and pain, then the person starts weeping. When the pot is full and more material is put, then it flows out. When heart is full of mourning, grief and happiness, then weeping and singing starts naturally. If a material, any thing or friend of one's liking is got, then the mind starts singing. Or if there is no desire and mind is involuntary, then the musical note appears. Every one has got weeping but singing has been received by a rare person.

The birth of Music has taken place in some stable mind. By having union with the Immovable God, the mind of meditators also becomes immovable and a spring of Music starts in that stationery mind. Perhaps due to this reason, God is considered of Song Form. Conch, Tabor, pipe, flute-these and similar other instruments are seen in the hands of meditators. Without instruments, the note of music which comes out of heart, which has been generally mentioned by the saints, is called Anhad Nad (Celestial sound). The sound, which is produced when two things strike each other, is called Aahat (आहत) and which is produced without collision is called Anaahad (अनाहत). This sound has been mentioned by Bhagat Naam Dev Ji; that drum is singing within me which is not wrapped with leather:-

अवश्यसः भेदः यज्ञे ॥घटु मधुद्र थलानु मानने ॥२०४॥
unmarria mandal bajai.bin saavun ghanhar gajai.(page.No.657)

The skinless drum plays.Without the rainy season, the clouds shake with thunder.

Meeran used to say to her friends that a note is ringing in my inner self. One day Ik-Tara (Musical instrument with only one string) rang and manifested that note. Sri Krishna also mentioned similar note. The sound of that heart was revealed by playing His
flute. With the manifestation of that sound, there was a change over in the atmosphere. This has been described in the Dasam Granth as under:-

Rukhan Tai Ras Churwan Laag,
Jharain Jharna Giri Tae Sukhdai.
Ghas chugain Na Mirg Ban kai,
Khag Reej Rahe Dhun Ja Sun Paaee.

Dev Gandhar Bilawal Sarang Ki,
Reejh Kae Jeh Taan Bajaee.
Dev Sabha Mil Daikhat Kautak,
Jo Murli Nand Lal Bajaee.

The sound that was ringing during contemplation by Shivji, he manifested the same by playing with Damru. Narsi Bhagat would remain absorbed in the sound of Kedara Raag.

Taan Sen, while singing used to loose his sensibility, as if he is not singing, rather music is manifesting itself. The note of music came out of the stable mind. If stability is to be found out from the music only, then it is difficult to get calmness. If the mind becomes stable with the immovable God, then the springs of music automatically start flowing. And from whose inner-self song comes out, only he is called singer.

When Satta Balwand refused to sing in the praise of God, then Guru Arjan Dev himself picked up Saranda (a musical instrument like sitar) and modulated the voice and sang the praise of God. The music is born in the tranquil and blissful hearts. If the words coming out of the tongue are orderly, then poetry is born. If the sound gets arranged while coming out of the throat, then music is born. But all this happens only when the life is systematic. When the sound of song comes out from the deep level of heart, then all thirst is pacified:-

Blessed are those beautiful Ragas which, when chanted, quench all thirst.

*****

60
Singing the Glory of God  
And Singer of His Glory

Guru Nanak Dev Ji has placed before us that handsome appearance of 'His Gate' (सेतु) whose praise and splendour Satguru starts from mode in music (वर) and female musical note (जित):—

सेर दर बनर जित वर में जान वर्ग निन्द जित वर में सेर ||
so dar taeraa kaehaa so ghar kaehaa
jit baeh sarab smaalae.

*What is that Gate, and what is that Home,*  
in which You sit and take care of all?

वाजाज ते रस में जान वर्गं जित वर में जान वर्गं ते रसं ते रसं ||
vaajae taerae naad anaek asankhaa
kaetae taerae vaavanhaarae.

*Countless musical instruments of so many various kinds*  
vibrate there for You;
so many are the musicians there for You.

काजा ते रस जित वर्गं जित वर में जान वर्गं ते रसं ते रसं ||(ओं 342)
kaetae taerae raag paree sion kahinain
kaetae taerae gaavanhaarae.(page No.347)

*There are so many Ragas there for You,*  
along with their accompanying harmonies;
so many minstrels sing to You.

At which Gate there is eternal happiness, the presence of songs and female musical notes (वर्ग) there is natural. The proper modulation of voice quenches the lust and bestows serenity.

धान सो राग सुरंगरार्तृ वर्गं ते रसं ते रसं || (ओं 593)
dhann so raag surangarrae aalaapat sabh tikh jaae.(page No.958)

*Blessed are those beautiful Ragas which,*  
when chanted, quench all thirst.

Song is a beautiful vessel. When Guru-Shabad is put into this, it gets converted into 'Singing His Glory' (कीर्तन) and the person, who does conversion, is called 'Singer of His Glory' (कीर्तनकार). These singers are highly respected in the Gurudwaras. Satguru Nanak Dev Ji himself put God’s Glory in the beautiful pot of the songs and presented before the world.

Many fools put poison in this beautiful pot, as a result of which it (Song) could not become ‘God’s Glory’ (Kirtan) but be-
came the splendour of the house of prostitute. Satguru ji has advised us that this is that pure and beautiful pot in which only the nectar of God’s Name can be put.

Now we have to consider that who is to sing and whose glory is to be sung. We have to sing ‘His Glory’ who is the Owner of Glory and Ocean of virtues. If we praise some person or country etc. then first the mind goes in the state of dejectedness and besides the praise ends quickly. We should sing His Glory whose Glory never comes to an end. Guru Nanak has narrated that if there are million types of discoursers doing million of types of discourses million times, even then there has been no end to His praises and His Discourse has not ended:

वचना वचनी ह आशे उटि \n kathnaa kathie n aavai tote.
There is no shortage of those who preach and teach.

विप विप वचनी वेटी वेटी वेटी \n (रघु ली गदिविद) kath kath kathie kottee kott kott. (Japji Sahib)
Millions upon millions offer millions of sermons and stories.

अंद त भिव वचनी ज भंद \n (रघु ली गदिविद) Anat n siftee kahan n anat. (Japji Sahib)
Endless are His Praises, endless are those who speak them.

For singing the Glory of such a God, whereas it is necessary to have instruments attuned, it is equally essential to have the life also attuned. Even if one note of harmonium or Sitar (Guitar) is out of tune, then it is very difficult for the intelligent singer to sing. Life is also a harmonium. In it there are five out-of-tune notes. It is to be remembered that wire is not to be taken out of sitar, but only is to be attuned. Lust, anger, greed, attachment and pride are not to be taken out of this body, these are to be brought within limits. We can not throw these out, even if we want. When lust (passion) is attuned, then it puts on the garb of modesty and decency and remains within limits. Anger gets converted into bravery. Attachment becomes love and greed changes into contentment. Pride takes the shape of self-respect. In this way, when these out of tune strings are attuned and God’s Glory is sung, then there is a rain of strange bliss and every part of the body is full of bloom:

पंच परिव जते संतोह गद गद के चाले \n panch bajitar karae santokhaa saat suraan lai chaalai.

He makes the five virtues, like contentment,
his musical instruments,
and plays the seven notes of the love of the lord.

(शंकृ 868)
baajaa maan taan taj taanaa paaon beegaa ghaalai.
The notes he plays are the renunciation of pride and power;
his feet keep the beat on the straight path.

Five organs of perception, and one mind and one intelligence--with these seven notes one should sing Him only. It means that when the Name of God is sung, then ears, eyes, mind, intelligence and nose should be engrossed in His tune only. If such a steady singing of God’s Glory is done even for a while, then the bondage of many births is broken:-

सितिवाद निर्बान गावहु कर्ता का
िमक्ख निम्रत जित च्छोट्टा।। (ङ्ग २४७)

In the state of Nirvanaa,
sing the Kirtan of the Creator’s Praises;
contemplating Him in meditation,
even for an instant, one is saved.

To such a singer, who sings His Glory in a steady manner,
Guru Arjun Dev Ji has called Bhala Kirtaniya (बल ब्रजवाटीया)
i.e., noble singer:-

बड़े बड़े वे नीतुरणीया ॥
bhalo bhalo rae kirtaneeaa.
Blessed and good is such a kirtanee,
who sings such Praises.

राम राम राम भुज गार्दु ॥
raam ramaa raamaa gun gaao.

He sings the Glorious Praises of the Lord,

च्छोट माएँ के दान्ड सुआओ।। (ङ्ग ८८५)
and renounces the entanglements
and pursuits of Maya.

To become eligible for the pleasure of God, there are only one or two singers of God’s Glory out of millions:-

जे जे अपने ठहरित बाले ॥ ले दे भिंज ठेज ब्रजउल बाले ॥ (ङ्ग ८८५)

Jaee ko apnae thaakur bhaavai。(page 885)
If anyone, out of millions of people,
becomes pleasing to his Lord and Master,
he sings the Lord’s Praises in this way.

Singing God’s Glory is the main means for the attainment of God. When every work in life is attuned, then the singing of God’s Glory takes birth. Such a singing makes this and the next world comfortable.
Preaching And Preacher

If a person gives something without asking or without need, then it is preaching. There is always a desire to tell or say something to others.

That preaching which has not brought any change in the life of a preacher, if that preaching has gone to any other fellow, then life will not be rectified.

It also so happens that if some body has not himself reaped the advantage of his knowledge, then by giving that knowledge to others so that they may take advantage, but himself to escape from low-feeling of not taking advantage himself and in order to hide the low-feeling he starts trying to tell in a loud voice.

Generally man becomes preacher in the old age. There is heavy weight of knowledge on the mind. To lighten this package some body else is required. If no body is ready to lighten this package and no one agrees to hear the preaching, then he feels humiliated. Many times old men are seen talking that no one listens to us.

It is said that actions speak in a very loud voice as compared to the tongue. Flower does not wait that somebody should pass and then I will spread fragrance and beauty. No, to spread fragrance is its nature. To give light is the nature of Sun. If preaching spreads on its own due to good conduct like a fragrance, then by such a preaching, world can get life:-

He is a true Pandit, a religious scholar, who instructs his own mind.

He searches for the Lord's Name within his own soul.

He drinks in the Exquisite Nectar of the Lord's Name.

64
By that Pandit’s teachings, the world lives.

Such a preacher also gives some ambrosial preaching through his eyes. His every action is a beautiful preaching for the development of life. If some one has got camphor, then it is not necessary to announce. The perfume of camphor tells itself. But if it is not there and I go on saying that I have got camphor. This saying tells that it is not there.

If some burden of knowledge is lying on the brain, and no advantage has been taken from this knowledge, then such a knowledge is only like a burden of books lying on the back of a cattle.

Iqbal says that you have read book, but you are not that, which is written in the book:-

As the water quenches the thirst of every one. The practical life of the preacher influences others and the preaching of such a preacher is similar for a friend or foe:-

They share the Teachings with friend and enemy alike;
they love the devotional worship of God.
The talk, which comes out of the depth of heart, does not go without effect:

दिल से खुद निकलती है आमन जगह है,

पत लागूः उच्च धरण मात्र उपहार है।

Dil Sae Jo Baat Nikalti Hai Asar Rakhti Hai.
Par Nahi Taqtae Parwaj Magar Rakhti Hai.

The talk, which comes out of the depth of heart, dissolves sweetness in the heart and such a talk full of sweetness ferries the world across the Ocean of Existence:

सिम देय आधुनि लोगे तिखिलणु ॥

jis kai antar basai nirankaar.
One whose inner being is filled with the Formless Lord

डिम वी सीध उठै मैमन्तु॥ (अंब २५४)

tis kee seekh tarai sansaar.(page 269)
by his teachings, the world is saved.

These are the special virtues of a preacher:-

1. What is to be said, must be said by seeing the opportunity and and by keeping in mind the listening power of others. Time should not be wasted by crying in the wilderness.

2. What is to be said, we ourselves should be an illustration for the said talk.

3. Although truth is bitter, but if said in sweet words, it becomes acceptable.

4. It is wisdom to preach only after seeing your capability to tell and other man’s capability to listen. If the utterances of a preacher and his heart are not in unison, then these are blank rounds fired in the air. He, who succeeds in the quest for making co-ordination with the words uttered by him, then his words come into communication with the listeners.

*****
Love And Lover

Out of the divine virtues, love is sovereign. As marriage procession does not appear impressive without bridegroom, so all the religious acts without love are tasteless. Taste can be added into every act by love only. Out of the gifts bestowed by Creator, love is a supreme gift. One comes to know on observing that love is present in the whole existence and by and by it appears in every living being. Singing of songs by cuckoos at the time of appearing of flowers of fruit on the mango trees, singing of nightingales in the garden, yearning of partidge by seeing the moon, dancing of peacock with the roaring of clouds, humming while flying of black bees on the flowers--are all the manifestation of the hidden love. If there was no love in the living beings, then the whole existing living beings would have been solid like stone and without taste. Love is such an attraction, in whose direction every animated being comes drawn by itself. What to say about animated beings, the Creator of the universe is Himself tied with the string of love by the meditators (Bhagats):

अपने हृदय से नूतन जबलिए
उम इंद्टे उम भजनपि ॥१॥

Go ahead and try to escape, Lord;
I have escaped by worshipping and adoring You.

Love is not a virtue, rather it is an internal state. Virtue can be learnt, given and taken. Love is to be manifested from one’s inner self, and when it is manifested, every particle of life is filled with some unique juice. The man, who has not tasted the juice of love, is unfortunate. By tasting it one becomes contented:-
Those who have tasted the sublime essence of His Love, remain satisfied and fulfilled.

Love, when remains within the four walls of the house, is called affection. To a person, engrossed in affection, only his religion and family look nice. To others he looks askance. But when love transgresses the house and encircles the whole world within it, then such a love is called God. As the sunlight is not separate from the Sun, so love is the manifest form of the Creator.

That love-form God can be reached by love only.

The meaning of worship is that affection lying within the person should be manifested in the form of love. As the coal lying within the lap of earth, takes the form of gas, in the same way penance converts affection into love. Affection demands sacrifice. Love offers sacrifice. Affection means to give something and love means to distribute something. A thing or a person who is considered superior to oneself, is loved. Cowrie (चंदे) can be sacrificed for the sake of diamond. Ordinary sacrifices for the great. If something is not great, but only looks great, then such an act of seeing is called affection. But if a thing is great and its greatness is visible, then the attraction for it is called fondness. Affection-engrossed person likes even his shortcomings and hates even the virtues of others, whereas the state of lover is as per the following Gur-Wak:-

In the flowing stream of love if some where a knot of self-
lishness is tied, then love fades at the place of that knot. Popular Sufi Sant Rahim says:

\[ \text{Reh Man Khojon Ukhi Main Jahan Rasan Kee Khaan.} \]
\[ \text{Jahan Ganth Tahan Ras Nahi Yahee Preet Kee Haan.} \]

Love is such an eye with which the depth of every thing, every person and the Creator can be seen. Until we love any thing, the reality of that thing is not known. But the fondness of a thing is considered a false fondness. Attachment engrossed person sacrifices himself on the things. He gathers very many articles but looses his capacity to use these. The reality is that the articles are for the man and man is not for articles. That which is superior to these things is love--love of a person with the other person. When a person loves the other person, then consider that he has reached on a higher level of love. Also the songs of such people are sung who have sacrificed wealth and property on the human love. For Example:

\[ \text{Laila Majnu Aashaki chaunh chakki jati.} \]
\[ \text{Sorath Beeja Gaviae Jais Sughrhaa wati.} \]
\[ \text{Sasi Punnu Dosti Hoae Jaat Ajaati.} \]
\[ \text{Matiwal Nu Sohni Nai Tardi Raati.} \]
\[ \text{Ranjah Heer Vakhaaneae Uh Piram Piratee.} \]
\[ \text{Peer Muridaan PirHarhi Gawan Parbhaatee.} \]

(Bhai Gurdas ji var 27)

Because love purifies the mind, when there is a fondness between two persons, then great purity is seen shining in both of them. In the modern times, people are living in a very inferior level of love. Things are liked, but the modern men do not like each other. In the life stream of this world, sometimes some person touches the summit of love. He does not love only the creation, rather he fondles with the Creator who has manifested this creation. When-
ever, such a feeling of love comes to light in a person, he is called a pious person (Bhagat). God is also known from the face of such loving Bhagats only.

sadhoo satam janoe nanak preet karnug.||23||

Know that these Holy people are true, O Nanak; they are in love with the Lord.

*****
Creator And Creation

On seeing the portrait, painter comes to mind. When we see a built-up pitcher, we come to know that there must be a potter. On seeing a beautiful, attractive statue of marble, the photo of a stone cutter comes to mind. Every creation in the world is dependant upon the creator. We come to know about the personality of the creator from the creation only. The whole world is a creation and it has been brought into being by some great Creator. This creation is the visible proof of the greatness of the Creator. This is the strange principle working in the world of creation that the creation becomes separate from the creator. Creation is kept at one place and the creator is elsewhere. Painter is sitting in his home and the painting is hanging in somebody else’s home. Idol has become the decoration of some crossing or temple and idol-maker is busy in her home. Creation does tell us about the creator. But He, who has created the world, is not only a Creator, He is Karta-Purkh, which means that he is Omnipresent. His light is in the rays of Sun, His nectar is in the moon, up-thrust in the waves of Ocean, flavour in the vegetation and flowers, music in the chirping of birds, roaring of lions, dance of peacock, humming of the black bee, pride of the Himalayas, innocence of deer, flight of Humah (a bird), brilliance of diamond, glitter of Gold—in short, how much should be described; the Creator is present in His each creation in some new form. The creation is so great and it has so much attraction in itself that, generally, man is unable to make his consciousness reach Him.

चचा रचित चित्र तै झरी ॥
chacha rachit chitar hai bhaaree.
Chacha: He painted the great picture of the world.

उनि चित्रे चेड़यु हिउराथी ॥
taj chitrai chaeto chitkaree.
Forget this picture, and remember the Painter.

चित्र वचित्र इति अच्छेत ॥
chittar bachittar eihai avjaeraa.
This wondrous painting is now the problem.
We, ourselves are great creation of the Great Creator. If we come to know our greatness, then the greatness of the Creator will be automatically manifested. It is difficult to have His glimpse in the true sense without His creation. Dhan Guru Nanak Dev Ji are having a glimpse of Almighty in His nature:

I am a sacrifice to Your almighty creative power which is pervading everywhere.

Your limits cannot be known.

And

The puppet of the body has been fashioned with great skill.

The whole world and we sitting therein, are the creation of some great Creator. To have a glimpse of ourselves in depth is the holy vision of the Creator.
Kabeer, you have found that place which you were seeking.
You have become that which you thought was separate from yourself.

A popular poet of Urdu, Iqbal in his beautiful poem has also expressed his faith in these views of Gurbani.

If we conceal ourselves from us, then the sight goes away from Creator also and in this way Creator seated in His creation becomes invisible.

*****
Demon And God

He, who does not commit mistake, or may rectify the mistake done by him, is called god. He, who repents after making mistake but does not rectify it, is called human being. But he, who neither repents after making mistake nor rectifies it, is called demon. Many people never realise that they are making mistakes. If the whole life of a person is the heap of sins, and there is no repentance of sins, he is a confirmed demon. A person of demon instinct looks for his life from the death of others. He laughs by making others weep. According to Sheikh Saadi, he is the most unfortunate person whose happiness and comfort depends upon the grief and pain of others.

Gar Insaaf Pursee Bad Akhtar Kas Asat.
Ki Dar Rahtash Ranj Deedar Kas Asat.

Demon is not the name of any caste and fraternity. It is the name of a thought. We call Ravan as demon but his brother Vibhishan is called god. The whole life structure of a person is based on thoughts. When the thoughts undergo a change, then man changes, nothing else changes:

Tasveer Umeedon Ki Aaeena Malalon Ka.
Insan Jisae Kahihte Hain Muhashar Hai Khialon Ka.

He, who has got supernatural power, foresight, and is pure and by himself enduring pain & pleasure may support others in thick and thin, is called god. World becomes a photo of pain at the time when there is a shortage of such people. If there is one person like god in a house, then he becomes the means of pleasure and comfort for the whole house. And if such a person is in every house then there is no need to have assumption for the heaven. The whole world will become heaven.
In the bygone times India gave birth to thirty three crores of gods one after the other. India became a pillar of supernatural power in the world. But slowly these flames were extinguished and the result is before us. We should resolve to become gods so that we may become a small means for giving pleasure and comfort to the world.

*****
King And Subjects

To enable the stream of human life to flow properly and every one may fulfil his respective aim, some rules were made, which is called politics. As the animals fight among themselves and there is also a fight in the nature of animals, birds and water animals. The basic reason for this is food and sex. Due to the hunger for food and sex, they would indulge in grabbing and snatching. Powerful animal defeats the weak or eats it.

For a very long time this conduct was prevalent in the human world. Weak human beings were made slaves and sold. They were made to serve as desired and were tied in chains. This was a very odious form of the human world.

In the beginning people used to select some elderly person from the family to solve their disputes, and by agreeing to his decision they would avoid the dispute. When a large number of people would accept one person's decision, then ego would come to that person that I am superior to others. Many times this elderliness went on for generations and became hereditary which multiplied their pride. If some body did not obey their decision, then pulling him up became routine. Their pride increased so much that in order to force down the decision, it became customary to keep some powerful men. Now this elderly person was given sufficient donation so that he is free from his livelihood. When the wealth increased due to receipt of donations, then to gaurd that wealth and to force down the decision of his liking, it became necessary to keep more people. Slowly a craving started that people of the nearby village should also get their disputes settled by me and accept my subordination. Then force and oppression had to be increased. First people would themselves select their head. Then the tradition of generation to generation started. And for the fulfilment of their ego, every time new arbitrary action was taken.

King had a control on all, but there was no restriction on the king. Instead of the protection of the people, they were robbed
and for luxurious enjoyments to attack their honour was a normal thing. Helpless people would call the king as unstained.

On seeing their luxurious enjoyment, many people had a craving to become kings. To become chief, it was not considered improper to use fair or foul means. It was very essential to have wealth for becoming chief. Therefore, those, who were powerful, used to rob the travellers in the beginning. Then they robbed villages. With the successive increase in their power, it became a tradition to rob cities, and countries.

One third of the rulers and kings in the world were robbers or their offspring. As and when the power of these robbers increased, there was marked increase in their robberies and cruelty in the same manner. The tyranny of Changez Khan, Hallaku, Nadar Shah and Hitler, the luxuriousness of Mohammad Shah Rangeela, the addiction of overeating by Roman Kings-the pages of the history books are full of these black misdeeds.

If we take into consideration the mythological history with the tyranny of Ravan, Kans and Daryodhan, the sky appears trembling. Whenever any oppressor becomes extremely powerful, then he is surrounded by a class of yes-men. There are common people in this gathering, but great writers and divine authors also stand in line of flatterers.

On coming into power, harshness takes birth in the mind of the ruler, and to talk to such a ruler is like striking one’s head against a stone. The philosophers have been trying their best since many centuries to change this tradition. They brought in democratic republic system in the Government, but the seat of power is such, whether got by generation to generation or by democratic means, there comes a disturbance in the mentality. This convention is going on successfully in England and America.

In the communist countries, people are living the life of the prisoners and the whole country is a prison. Public has naturally a fear and respect for a ruler and a tradition starts to affirm what he says. Due to this, the ruler becomes more proudly and the whole public becomes a means to fulfil his pride. Proudly thought on reaching at the top makes the ruler blind and the public also becomes blind due to their remaining under a blind ruler:-

भजन अंधी जिसका खिल बुद्र बुद्र भुवे आचारी। (उष्णी गुजार)
Parja Andhi Gian Bin Kurh Kusat Mukhon Aalaee.

(Bhai Gurdas)

Satguru ji has symbolized king to a fence of the field. Fence protects the field. A king is for the security of the country like a watchman who guards the house. We should not therefore give more respect to a king than that for a watchman. Firstly, this will not give birth to a pride in the king. Secondly, it will stop the public from having an inclination to become ruler.

*****
Wine And Woman

After studying the human instinct one thing has become clear that he has got a predominant attraction for beauty. His eyes stop on seeing every beautiful thing. As much a person is intelligent, so much will he be the lover of beauty. Poet, literator and philosopher have powerful attraction for beauty. Human body is a great creation by the Creator, but if this creation is very beautiful, then it becomes necessary to be impressed. Beauty is the creation of the Creator. By seeing the creation there is a desire to appreciate the Creator.

roopvant hoe nahi mohai. 
One who is good-looking should not be vain;
prabh kee jot sagal ghatt sohai.(page 282)
the Light of God is in all hearts.

If the mind stops at the creation and starts appreciating it, then the attraction of beauty would give stimulation to the passion.

roopai kaamai dosatee bhukhai saadai gandh.(page 1288)
Beauty and sexual desire are friends; hunger and tasty food are tied together.

If on seeing the beauty, thought goes towards Formless, then the person discovers the summit of the beauty and becomes ecstatic. But if the attention remained on the beauty, then sex is necessary and in sex wastage of energy is essential.

As the sense becomes subtle, then beauty comes in the way of union with God like a hill.

What is the extent of the ordinary people, even Brahma did his mind filthy on seeing the beauty of his daughter. The great poets like Tulsi and Soor Das could not escape the attack of beauty. Ascetics like Vishwa Mitre, and Sirangi forgot penance and became slaves of beauty. Many religious persons and hermits took
firm decision to close their eyes, but the beauty appeared in the imagination and religious books written on the basis of this imagination also began to sing the greatness of beauty in suppressed voice. They began to accept the female dancers of the Indra’s court as the fruit of penance. Nimazi (a person, who prays as prescribed by Muslim law) got entrapped in the net of fairies of paradise:-

वर्ण से सादी दिख रहीं नर्तक ने रिस मी भरमल है।

पर धैर्य छ भवन म है इन मुरि दी भविष्य है।

Kahan le Jaaoon Dil Dono Jahan Main is ki Mushkal Hai.

Yahan Parion Ka Majma Hai Wahan Huron Kj Maifal Hai.

Now a question arises that if a man does penance, he will get fairies and nymphs. If a woman does penance or does Namaz, what will she get? About this the Indian Saint and the learned of Arab is silent.

The deep desire for beauty in the unconscious of the man gave birth to the idea of fairies and nymphs. The attraction of beauty followed even after death.

At the time of marriage, beauty is the first choice of the man, other things later on. To fulfill the desire of beauty wealth is required. To be keen for wealth by a man is also his eagerness for beauty, because it is a bit difficult to get beauty by the poor. Man is also more engrossed in the wealth because the fondness of the beauty of a woman is wealth. Therefore many times a woman selects ugly or old richman. Many times the union of man and woman is the union of wealth and youth.

The wife of a poor man remains unsatisfied. Man remains sad with an ugly woman. Even by remaining unsatisfied, woman does not cross the limit of the society whereas man is weak in this aspect. Due to an unfulfilled desire for beauty, he diverts his attention towards wine. Unsatisfied passion (sex) searches for the intoxicants.

It is surprising that mendicants brought intoxicants into vogue. The sadhu society started using the intoxicants, namely, hemp, dhatura (a narcotic plant), opium, charas (resinous exudation of the flowers of hemp) and wine.

Maximum ideas of the mind are linked to passion (sex). When one becomes sick of these ideas, and in order to break link with these ideas, it is necessary to become senseless. There-
fore intoxicants were used for unconsciousness. On the other side are worldly people. They are to commit many sins. The conscious does not allow to do so. Therefore in order to break the link with the voice of conscious, abundance of intoxicants came into circulation.

Gambler’s dens and prostitution centres were linked to wine. Whenever a big sin is to be committed, it became necessary to make oneself unconscious. A murderer also, when makes up his mind for murder, takes wine to suppress his inner voice. All the disputes in the world are interlinked to wealth and youth. Man is wealth and passion. Woman is youth and amorous. As the wealth increases with a person, so also the passion increases. All the prostitution places in the world are the invention of wealth and wealthy people. The rules, which the Gurus have made for the fulfilment of sex desire, are successfully bypassed by the sexy men and engrossed in sex, they foreget the fear of God:-

जैसा लल्लू खिलीभल भिड़े ते तेमें जी निशु घन गिरि।२॥
(भाग ४०३)

jaisaa sang biseear sio hai rae taaiso hee eihu par graeh.||2||
(page 403)

But, like the companionship of a poisonous snake,
so is the desire for another’s spouse.

In the world passion has increased in proportion to the increase in wealth. And in order to fulfil the sex desire in a legitimate or illegitimate way, grog-shops have multiplied. Now every shop in the countries of Europe and Asia looks a wine shop. And it is seen that the complete life has been entrapped in wine and woman.

*****
Solitude And Crowd

Solitude is the paper to read oneself. Without solitude it is very difficult to read oneself. When we are alone in life, then we should look inwards to find out what really we are.

Common people consider loneliness as a wrath. Prisoner is given the biggest punishment of keeping him alone in the jail.

Indeed, the real picture of the person comes before him in loneliness and the real figure is full of worry, pain, anger, greed and fear. Passion appears in the loneliness in the enormous form. Solitude is necessary to see this frightful form of oneself. Those people, who consider themselves as gentle, friendly and contented, are wrong to understand this. Whenever one is alone, then passion (lust), anger, desire and attachment etc. become visible. A person passing a very pure life also feels impurity in himself, when alone. With whom we have got very deep relation and fondness, he comes to mind again and again. Mendicants consider solitude as the touchstone of love, because with whom we have love, he do comes to mind in solitude repeatedly. To understand the improper inner relations and then to try to throw them out and also to create and link new relations, solitude is a great gift.

To bring out literature, poetry and the tune of music it is necessary to be alone. As the mother requires solitude to give birth to a child, in the similar way, for holyman to give birth to God and to the artist to bring out art, loneliness is essential. Every man has got countless shortcomings, but solitude is required to study these. Every person is capable to manifest God from his inner self, but loneliness is required. In the crowd, man remains busy with the crowd and keeps studying the crowd. Due to this reason man is able to see the draw backs and sins of the crowd, not his own. He can see the straw in the other man’s eye, but does not see the wooden sleeper of his eye because sight is fixed on other people’s eyes. In deed, man requires crowd so that he may not see his own agony and may not meet himself. He, who keeps union with the
whole world, remains deprived of his own vision. But he, who is himself in pain and is sinner, can not get comfort from others. However he can have dreams of comfort. He has become so much habitual to remain in dreams that now another person is definitely required for company. May be a friend, son, wife, or parents. Otherwise Television, Radio, some newspaper, some novel, some book is required to escape from himself. Birth after birth this series go on and there is no meeting with one’s own self.

One is so much accustomed to remain in the crowd that when one is alone, even then he gathers the crowd of imagination. He indulges in countless day-dreams. The palaces of imagination also do not permit to meet himself. One learned person has said that you should remain in the crowd, as if you are alone and in lonliness you should remain with God. People go to temples to see the crowd. If crowd is not there, it is said that there was no splendour. Indeed, man’s splendour depends upon the crowd of people.

Once real vision of life should be seen in solitude. Gur-Shabad (His Word) should be repeated in one’s inner self. Such a person does not forget himself on seeing the crowd and does not bore in solitude:–

\[\text{ra}i\text{hae}h\ \text{eikant}\ \text{eaeko}\ \text{man}\ \text{vaslaa}\ \text{aasaa}\ \text{mahein}\ \text{niraaso}.\]

One who lives alone, as a hermit,
enshrining the One Lord in his mind,
remaining unaffected by hope in the midst of hope,

\[\text{agam}\ \text{agochur}\ \text{daekh}\ \text{dikhaeeae}\ \text{nanak}\ \text{taa}\ \text{kaa}\ \text{daaaso}.\]

sees and inspires others to see the inaccessible,
unfathomable Lord. Nanak is his slave.

If He dwells inside, then a person becomes hermit and even in the crowd he remains in union with Him.

*****

83
Country- Foreign Country

It is said that without going to foreign country, one’s own country is not appreciated. Where there is no intimacy of any type, that is a foreign country. Where there is no similarity in language, culture, dress and food, it is very difficult to keep one’s self in such a place. Yes, there is one way, man should leave his language, culture, dress and food and adjust one’s self in the other culture, then slowly he will be accustomed. But howsoever beautiful a foreign country may be, even then one feels alienation. Meditators have also given place to patriotism alongwith devotion of God. The customs of the country and community does not help in a foreign country. Therefore, it is seen that a person becomes irresponsible in a foreign country. When there is no opportunity to adopt all the social and religious customs and traditions or the person leaves these aside by considering these a burden, then such a way of life is like a flood-water in whose flow there is no location. This aimless life is of every such person who prefers a foreign country to his own country.

I become surprised that every person living in foreign country, defames the country for every thing. I realise like this that because there the tradition of the country is not seen any where, then the only job remains that every code of conduct of the country should be defamed. Where these people live, there are also some such customs which are childish. For example, to consider room or house having serial number 13 as unlucky and to exhibit openly the passion. If a good custom of the country is not liked, but even the bad custom of the foreign country looks fine, then it is the sign of a slave and sick mind. Whenever any person comes to India he does not return to his country by loosing his language, dress and culture. But, alas! An Indian having gone to a foreign country, does not think for a while, at the time of his abandoning language, dress and culture.

Coming to spiritualism, God is the country of the mind, because mind is His part.
O my mind, you are the embodiment of the Divine Light - recognize your own origin.

Man has become habitual to wander out of the home. However much is the wandering out of one self, there will be alienation and one will not get peace.

If the man becomes a stranger to God, then all the world becomes a stranger to him.

By engrossing in the visible world, mind forgets that he is radiant form.

Those living in foreign countries, sometimes recollect their country and many times by abandoning the foreign country, they return to the country. But the habit of the mind has become such that he considers the country (body) as his home and has lost the twitch of returning to the country.

Going to the congregation and practicing Naam-Bani (His Name and Gurbani) assist the mind to return to his radiant form. The comfort one can get in his home, is difficult to get in other’s home. The bliss, the mind can get by spiritual-engrossment, can not be found in the world.

*****
Union And Separation

Even if I just hear of separation from You,
I feel pain.

If we define pain, then we will have to say that separation is the pain. Separation of a desired thing, friend of one’s liking, well-wisher and relative brings forth such a distress which is unbearable. Parting of wealth also brings grief for the affected person. Therefore, if we want to find out the origin of the pain of the man, then separation will be the origin.

There is no greater joy than union. As much as is the pain of separation, that much is the joy of union. To enjoy the bliss of union, it is also necessary to go through the pain of separation.

If the separation becomes lengthy, then many times it so happens that with no hope of meeting, the pain of separation diminishes. Gur-Wak:

\[
\text{She has lost hope - so many days have passed.}
\]

\[
\text{I have travelled through all the lands and the countries.}
\]

Many times despaired mind even stands up against the hope of meeting. Yesterday’s devotee becomes athiest today. If a favourite friend is met, then alongwith the pleasure of the meeting, the comfort of union starts diminishing. The happiness, which is felt at the time of meeting son, wife or brothers, starts declining from that very moment. When friend or brother is far away, then his virtues are visible. But when he is nearby, then shortcomings become apparent. It is said that in order to enjoy the true comfort of union, sometimes separation is essential.

But there is such a meeting also which increases comfort,
not decreases. We have lost the feeling of His separation. With the blessing of Sat-Sang (congregation) the feeling of separation from Him is awakened and also there is the longing of meeting. The feeling of separation from God is agonising but there is also an inexpressible sweetness in it. Due to this reason, the saints have named separation (बिराह) as king:

बिराह बिराह आँखिये बिराह न भुलाये ||
बिराह बिराह आक्षीए बिराह तो सुलतान.
Many talk of the pain and suffering of separation;
O pain, you are the ruler of all.

Farida, that body,
within which love of the Lord does not well up -
look upon that body as a cremation ground.

If the separation is of as much great personality, then the agony will also be in that much proportion. The love-sick songs which the love-sick saints have sung in the fire of separation from God, even the stones melt and become water. The tears, which have flown from their eyes, even the oceans are ready to be sacrificed for the depth of their tears. If these songs were not there, then in the common people it would have been difficult to awaken the yearning for reaching God:-

सून नाह पिअये एक बहुती मही ||
Please listen, O my Beloved Husband Lord, to my one prayer.

When I could not be with You for just one moment,
the Dark Age of Kali Yuga dawned for me.

Bhai Gurdas ji writes up to this extent that if we combine all the pains of: burning in the fire, getting wounded every smallest part of the body, drowning in the water, biting by the snake, suffering many types of slavery and poverty, tolerating pain in the water
and many other pains, even then all these are not equal to a second’s agony of the separation from God:

अब तत, तल घुडन्त, मद्य गुमरत,
तमस अल्लाह वेष बेष वधि छाया है।

अविनाश कालर अवधा आपीक मृत्तिका,
शीतल जन मृत्तिक मृति हरि ध्वनि है।

जै, धुन लो, धुम धम लो सेट उड़ाज,
विद्वत अल्लाह देश लो वधि वाण है।

अल्लाह सुरजन लेंग सबसे ममत मंगा,
दीए उस जितेह मान देख पुल दूर है।

(Agar झाँपी गुलम सी)

Agaan jarat jal buhad sarap grashai,
shastar anaek rom rom kar ghant hai.
Birtha anaik apda adhin dinaat,
Grikham auro seet barks mahin nis prat hai.
Go Dwij Badhu Biswas Bans Badh Koot Hatiaa,
Trishan anaik dukh doki bas gatt hai.
Anik parkar joor sakal sansar soodh,
peea kai bishooh pal aik pujat hai.

(Kabit Bhai Gurdas Ji)

If a small thing of very small value is lost or breaks, then there is not much pain. But if it is support for living, then with a life support going, it is difficult to live. The agony of the sains and the songs sung in that agony are those oceans where in the treasures of the virtues of God are kept hidden. Love-sickness gets converted into the continuous remembrance (ध्वनि) of God, then remembrance gets upgraded into ‘love’. On the manifestation of love, God, the owner of the world take into His fold. This meeting is the union of stream with the ocean. Mean becomes great. Particle becomes Sun.

First of all saints make their souls pure like gold by singing songs of separation. As the gold becomes pure only by putting it in the gold-smith’s crucible which is kept over a flame. Similarly the fire of separation is the means for the spiritual purification. When the union takes place, then the saints have sung the songs of blissfulness of that union:

ब्रह्म ब्रह्मक शुद्धिनिर्मितिम ||
bhaeou kirpal satsang milaai|

Becoming Merciful, He has united me with the Sat Sangat, the True Congregation.
The fire has been extinguished,  
and I have found my Husband Lord within my own home.

*****
The intellect of a child is in unconscious state, in which there is no perception of 'I' (myself) because until then it is not known: What is mine.

Self interest increases due to 'mine'(my). As the knowledge of mine increases, so also the pride/self interest increases. After passing the unconscious state, when the child comes to know that this is my body, these are my hands and feet, then for the first time 'myself' is manifested in a subtle form. My toys, my mother, my father, my brother and sister, my home, my school, my religion, my country—in short, by the expansion of my, 'I' takes a horrible form. Now when mine gets hurt, I also get hurt which is unbearable.

By and by a person gets so much used to say 'mine', 'mine', that he remains engrossed day and night in 'I'/ 'myself', but this is not his real form. Then we should think. What is mine?

If a person makes a thing himself or buys it, then he can say that it is mine. He has neither made this body himself nor bought it. Then how is this body his. Hands, feet, eyes, tongue and brain are the heavenly gifts bestowed by God. Those, who understood this, have said:-

\[
\text{मन तन तेरा दन भी तेरा} \quad \text{॥}
\]
\[
\text{मन तन तेरा दन भी तेरा।} \quad \text{(page 106)}
\]
\[
\text{मन तन तेरा दन भी तेरा।} \quad \text{॥}.
\]
\[
\text{निन्दित सुभाषी पुल्लेसरा।} \quad \text{॥}.
\]
\text{मन तन तेरा दन भी तेरा।} \quad \text{(page 106)}
\]
\[
\text{क्यों तो मेरे गुरु गुरु}\text{ा।} \quad \text{॥}.
\]
\[
\text{मन तन तेरा दन भी तेरा।} \quad \text{॥}.
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\text{निन्दित सुभाषी पुल्लेसरा।} \quad \text{॥}.
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\text{मन तन तेरा दन भी तेरा।} \quad \text{॥}.
\]
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\text{निन्दित सुभाषी पुल्लेसरा।} \quad \text{॥}.
\]
\[
\text{तो तरा तरा तरा।} \quad \text{॥}.
\]
\[
\text{मन तन तेरा दन भी तेरा।} \quad \text{॥}.
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\text{निन्दित सुभाषी पुल्लेसरा।} \quad \text{॥}.
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\text{मन तन तेरा दन भी तेरा।} \quad \text{॥}.
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\text{मन तन तेरा दन भी तेरा।} \quad \text{॥}.
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\text{निन्दित सुभाषी पुल्लेसरा।} \quad \text{॥}.
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\text{मन तन तेरा दन भी तेरा।} \quad \text{॥}.
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\text{निन्दित सुभाषी पुल्लेसरा।} \quad \text{॥}.
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\text{मन तन तेरा दन भी तेरा।} \quad \text{॥}.
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\text{मन तन तेरा दन भी तेरा।} \quad \text{॥}.
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\text{निन्दित सुभाषी पुल्लेसरा।} \quad \text{॥}.
\]
\[
\text{मन तन तेरा दन भी तेरा।} \quad \text{॥}.
\]

When body is not mine, then where is 'I'? With the help of body and resources provided by God, wealth has been earned, as such it is not mine, because if body is not there or hands and feet are not with the body, then where is wealth? With the perception of this giving, 'me' ceases from inside a person because 'mine' feeling comes to an end. Due to mistake, man considers virtues also his heritage. But virtues are also the gift of God. As the Sun is the centre of light, so also God is the centre of virtues:-
All virtues are Yours, Lord, I have none at all.

Virtues are the precious gifts bestowed by God. But due to ignorance, when a person considers virtues, acquired by him by power or wisdom, then even the virtues also become faults.

I am donor, I am learned, I am ascetic, I am Yogi—this feeling degrades a person:

हम बद्द बुद्धि बुलैत उम पंडित उम जीजा मंजिलामी
ham badd kab kuleen ham panddit ham joge sanniaasee.

I am a great poet, of noble heritage;

I am a Pandit, a religious scholar, a Yogi and a Sannyaasi;

जीजा मूर्त उम दे दिन दुप स्वरभ त लमी
giani gunee soor ham daatae eih budh kabaeh n naasee.

I am a spiritual teacher, a warrior and a giver—such thinking never ends.

The pride of virtues is like this, as to burn one’s own house with one’s own burning earthen lamp. Virtues are the gifts of God for a union with Him, as it is difficult to see the Sun without its light. Without virtues it is difficult to see the Bestower. We can have His glimpse with His light. On the day we put our stamp on the virtues, on that very day the form and nature changes and virtues become drawbacks. When a poet considers his poem as the out put of his own intellect, then God’s fragrance goes away. Such a charity also does not become fruitful which is given with pride. Generally talented people are proudy and virtues assist to develop pride when a person considers these as his heirship.

A donor can say that he is a great donor. So also a highly learned, a senior Yogi can say. But a person can not say that he is a big thief or a great drinker. A person full of drawbacks has nothing for which he can be proud of.

As and when a man considers virtues, body and wealth as the gift of God, in the same manner ‘I’ becomes extinct and ‘you’ takes its place.

कबीर तूं तूं वर्तआ तूं गुण भूल भूल भूल तुंहा तुंहा
kabir tun tun karta tun hua mujh main raha n hun.

Kabir, repeating, “You, You”, I have become like You.

Nothing of me remains in myself.
When the difference between myself and others is removed, then wherever I look, I see only You.

Nothing to be seen mine and everywhere, at all times and in every things ‘mineness’ is erased, then engrossment in God for all the twenty four hours of the day is obtained.

When I am in my ego, then You are not with me.
Now that You are with me, there is no egotism within me.

The wind may raise up huge waves in the vast ocean, but they are just water in water.
Worry And Meditation

Worry is the greatest ailment in mental diseases. Lust is the origin of worry. As the lust increases, so also the worry increases. Beyond a limit, worry disturbs the balance of mind and the man becomes mad. Worry is such a fire in which the power of body and mind is burnt.

Worry has a link with future. A person living in the future remains pensive. The modern human being is living on the hope of future.

Everyone has worries and cares.

He alone finds peace, who thinks of the One Lord.

A person without lust lives in the present and has no worry for the future. But every body does not possess the art of living in the present.

By taking the life into the ditch of the reminiscences of the past and the worry of the future, man has forgotten to touch the summit of the present.

Bliss, happiness and exhilaration are only on the top of the present. But what is the method to escape from the memories of the past and the worry of the future?

According to the Gur-Wak of Sri Guru Arjan Dev Ji, the meditation of One (i.e. God) terminates all worries.
It is the most sublime contemplation,

to speak of the Lord of the Universe in the pure Saadh Sangat,
the Company of the Holy.

Unfavourable meditation will also bring worries. Auspicious meditation is on God’s Name. This thing has been tried in life many times that the man becomes similar to him in whose meditation he remains.

God is the home of bliss, the garden of pleasures and an Ocean of knowledge. The meditation of God fills the heart with bliss, happiness and knowledge. Then there remains no place for worry.

*****
Sense And Senselessness

The pain remains in senselessness, but due to it there is no link with pain. To as much extent is the senselessness to so much extent will be the remoteness from pain. Engrossment in cinema is also senselessness. Therefore if a person feels pleasure for sometime, it is not comfort, he has become a little senseless. As such pain has been delinked to some extent. As much a person is in his sense, so much will he come to know about the disturbance lying in his innerself. As he goes deep into innerself, so will he become aware of the mental impressions of the innumerable births, in which there is nothing else except restlessness, pain and sorrow. Then man wants an early deliverance from these. Man has understood one thing that in senselessness pain is merged. It seems so in senselessness. Therefore senselessness has become a taste in the human world, whereas there is no greater illness than senselessness. Which every thing brings senselessness, that thing is loved more and more.

Wine, opium, Ganja, Sulfa, Charas, LSD, Marijuana etc. are the many means which man has found to become senseless. Man can not commit sin in sense. Man addicted to commit sin, do so in senselessness so that he may not hear his inner voice. Extremely adulterer person is excessive drinker. Adultery is a big sin. A person takes the help of wine to hide this sin. In due course wine and adultery come together.

In those countries where wine is drunk like a water, there adultery is considered not an adultery. Wine is just a water and adultery is a necessity. This is the attitude there. The modern literature and films appear to be circumambulating wine and women.

If a major task is to be performed, then one should be fully alert. The meditation of God is the most momentous job as compared to other jobs. Alertness, concentration of mind and to be vigilant is necessary:-

प्रभ की उस्तत वर्षा माँ भीत्र ॥
prabh kee ustat karhu sant meet.
Sing the Praises of God, O Saints, O friends,
savdhan eaekagar cheet. (page 295)

with total concentration and one-pointedness of mind.

In the tank of sense only the lotus flowers of God’s Name bloom. In the pond of senselessness, lustful heron lies in ambush to catch fish.

In senselessness, the spring of human life goes waste, and afterwards repentance and grief remain.

*Ba-Hosh Bash ki Hungame Nou Bahar Aamad.*

(Bhai Nand Lal Ji)

Be attentive, the spring of human birth has come with full hue and cry. But the one addicted to wine is senseless and the daily habit finishes the subtle instinct which experiences God.
Science And Knowledge

Every thing of the visible world impresses every person having subtle intellect. Then an idea crops out: What is this? From where is it? And why is it?

Science has born from these questions. These questions came out from which person in as much depth, so was he able to reach that much depth of the substance. The research in science rely upon guess work. They can not say any thing with certainty. Because by the time they arrive at some decision, facts change. As we arrive on the roof by climbing step by step, similarly by making the research of the older scientists as base, the new scientists make further progress.

Science has purified the material by hard work and it has become responsible for providing services of various types to the man.

Science has a role in the development of railways, motors, aeroplanes and domestic appliances. Whereas science has arranged and decorated the materials, the learned people have adorned their souls by hard work.

It is a tough task. The vision of the learned people had gone ahead from the material. They saw the visible world on the move and it came to their mind that the move can be possible only with the support from Immovable.

The wheel can move on a stationary peg only. After concentration when the attention jumped ahead of the matter, then they got the glimpse of their own figure. There was a rain of a great bliss. Science has transformed the shape of the material. Knowledge has understood its form. By changing the form of material, scientist has given facilities to the world. But these facilities could not dispel the harassment, pain, distress and agony of the world. The scientists themselves also pass a life of uneasiness. However, meditators got bliss by taking out rare gems from their consciousness and also jolted the world for getting the bliss:-
Within the mind are gems, jewels and rubies, if you listen to the Guru's Teachings, even once. It is correct that science is showing one or the other miracle every other day. Therefore people also want to get the knowledge verified through science. Science is at the back even after going forward and knowledge is ahead even after remaining behind.

If a beggar starts walking ahead of the carriage of the king, then it does not make any difference to the grandeur of the king.

The research of the spirit is difficult than the research of matter, it is also personal. Therefore a few take up this journey. When a Brahm Giani (one who has realised God) leaves this world, then after a very long wait some intuitive person comes.

When a scientist shows the importance of the substance to the world, then it impresses the world very much. But when a devotee manifests the importance of the radiance of the spirit and through his life motivates the world for self-search, then a person gets agitated for self-search. Whatever little the scientist has been able to achieve in the universe, the meditator manifests the mystery of the whole universe through his body.

The One who pervades the Universe also dwells in the body; whoever seeks Him, finds Him there.

*****
Absolute And Attributive

The visible universe is attributive. The invisible universe is absolute. But attributive and absolute are linked.

The show of birth and death continues in the attributive universe. But the absolute universe is without any birth and death. In the visible universe birth, death, winter, summer, day, night, i.e., there is commotion of every type. But the invisible universe is tranquil.

*Two types of contemplations appeared in the world:*

Islam declares that only Invisible is to be accepted, because He is beyond birth, He is only One, He is tranquil. Because there is birth and death and commotion in the visible world, therefore Islam forcefully opposed the Attributive. Sanatan Dharam, Bodhis and Jainis initiate their worship from the Attribute. They made and worshipped the Idols of those great persons in whom the godly virtues manifested. By doing the worship of Attributive in this way, they try to rectify their life. Whereas Sanatani was idol-worshipper, there Islam was idol-breaker. Prophet Mohammed got all the idols broken which were lying in Mecca. From this his followers got so much motivation, that wherever they went, they broke the idols.

In this way idol-worshippers and idol-breakers violently clashed with each other and many precious lives were lost.

Let us now understand reality a bit. The hidden part of the universe is God and the visible part of God is the world. The invisible part of the body is soul and the visible part of the soul is body. The difference is due to subtle and solid.

According to Gurmat there is no difference between subtle and solid:

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`tun sukham hoaa asthuli. (page 102)
From the very small and subtle,
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99
You have become huge and manifest.

He is Absolute as well as Attributive:

सिखस्त आधि सत्स्त्र धी है (॥)

निरगुण आप सरगुण भी है (॥)

*He Himself is absolute and unrelated; He Himself is also involved and related.*

बल्कि यादि निलि मंडली में है (॥)

*Manifesting His power, He fascinates the entire world.*

By denying Attributive, Islam thought God as sitting on the seventh sky. Due to their inability to see God in the Absolute form, the Sanatan Dharam belief remained up to Idol only. Whether we worship God in Attributive or Absolute form, we should accept and see both forms in union. Only then it is complete worship, otherwise man remains incomplete.

One form of Guru Granth Sahib is attributive, e.g., paper, ink, rumalaalae (clothes used for covering and wrapping). But the Godly radiance in the words is its Absolute form. We can see the solid form with the solid eye. But to see the subtle form eyesight should be subtle:

ननक से अक्षरिय बिन्यम सिद्धि भी धी है (॥)

*O Nanak, those eyes are different, which behold my Husband Lord.*

When Attributive is not opposed to Absolute and Absolute is not against Attributive, then the clash between the worshippers of Absolute and Attributive is based on stupidity. When foolishness is wiped out, and one comes to know the reality and facts, then Absolute in Attributive and Attributive in Absolute glitters. He has hands, feet, eyes, nose and ears in His Attributive form but is without organs or perception in Absolute form.

मंगल उद तैल तल तैल तर तैल किकी मंगल भूतिक मंगल तैल ठेरी (॥)

*You have thousands of eyes, and yet You have no eyes.*

*You have thousands of forms, and yet You do not have even one.*

मंगल उद तैल ठेरी चला ठेरी ठेरी (॥)

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You have thousands of Lotus Feet,
and yet You do not have even one foot.
You have no nose, but you have thousands of noses.
This Play of Yours entrances me.

One Sufi Fakir says that in both temple and mosque, there is same radiance of God, blind people are clashing without any reason:-

अन्न जब चिराघ भमासिट हु युत धर्म चेसह भयाद।
उस रैवेना वि हुमभली खुद्दे दीं चिराघाद।
Az yakk chirage masjid va butkhana roushan asat.
Dar haertam ki dushmani kufro deen chirasat.

उस के ही तून में सुभे है मध में ठुंढ़,
सबरू उलम वे प्या लीका सेभलग लाग।
Us kae hi nur sae jhumkae hai sabh main nur.
Shamha haram ho ya dia somnath ka.

By understanding this, Attributive in Absolute form and Absolute in Attributive form becomes visible.
Flower And Thorn

Flower is the wonderful creation of Nature.

Nature manifests its beauty and delicacy through the flowers, by seeing which the springs of poetry gushed forth from the inner-self of a poet and the musician got engrossed in the tune of the music. When a meditator saw it, he got immersed in the bliss of spiritual sweetness. Flower has inspired tender hearts in various ways. These are the symbols of happiness, gladness and passion. He, who does not like flowers, must be very harsh and the world will be hurt by his life. Flowers are the greatest offering in the religious places. Man offers his emotions and sentiments through flowers, whether this offering is to be offered to a king, lover or God. If some one gathers stones or thorns and offers these to the Guru, or an idol in the temple, he will be considered as disrespectful or mad. If such a person put forth an argument that if flowers can be offered, then why not pebbles and stones can be offered. Then he has to be advised that flower is tender, fragrant and beautiful. Stone is ugly, solid and flavourless. Therefore if there is no place for stones at the feet of Guru Ji, then there is also no place for stone-hearted people. We take flowers for offering in the religious places.

But if some body’s life has become like flowers, then the Guru himself will come to knock at his door. There is a very beautiful story. The Super human of the second age (Yug) (Silver age of Hindu mythology) was going through the dense forest in the ambrosial hours. But the path, on which he was walking, flowers have been spread on it. Laxman said, “God, the town where in we are going, the people there are very nice, see, they have spread flowers on our way. Then Sri Ram replied”. No Laxman, “the people of this town have not spread flowers, they would have spread thorns if it was within their power. These have been spread by that love-soaked soul whose life is the garden of flowers”. Laxman asked who was
he. Ram replied that they were going there only. Really God would
go to him only who becomes flower of the way of the human beings. If a person becomes a thorn of the path, even demon is afraid to go there.

The person, who decorated the way with flowers, was Bhilani who remained busy throughout the night plucking and spreading the flowers. Ram knocked at her door. This poor untouchable had made her cottage out of the town. On hearing the knock, when she opened the door, she could not believe her eyes. Then by taking care of herself, she started thinking that if Sri Ram has himself come, then what gift should she offer. Then she thought of offering plum plucked at night. Then she thought, they may be sour. So she tasted one, that was sour. So she ate herself. The other she tasted, it was sweet. She offered it to Sri Ram. Indeed the meditator keeps sourness with himself and offers sweetness to others. He keeps pain in his wallet and offers comfort to the world.

If a person can not spread flowers in the other’s way, he
should not at least, spread thorns at all. Rather, he should try to
pick up the spreaded thorns.

मन्ना कि इस जानी वे तु गुलार बच मटे,
इद जान ज्ञ जी बच गाढ़े गुलार निपत में चुम।
Manna ki Is Jamin ko na Gulzar kar sakae,
Kuchh khar kam Hi kar Gaiae Guzrae Jidhar se Hum.

Multan city (Now in Pakistan) has been considered to be
the city of Faquirs, Saints, Poets, and Musicians. When Dhan Guru
Nanak Dev Ji went to this city for a round, he sat in a small garden
outside the city. When the spiritual guides (Pirs) came to know
that Guru Nanak Dev Ji had come, there was commotion. On see-
ing the truth, there has to be a commotion in the shop of falsehood.
Then all the mendicants decided to stop the Guru from entering the
city.

Some body was praying in contemplation for the glimpse
of an ‘Icon of Truth’. But some were resolving how to send back the Truth. But they felt ashamed to tell the great soul with their tongue to go back. Then, through a bowl full of milk, this message was sent that the city was already full of mendicants and there was no more empty space. Guru Ji plucked jasmine flower from the
garden, placed it on the milk in the bowl and returned it. Indeed, the
bowl was so much full of milk that, if any flower other than jasmine, was placed, then the milk would have overflown. Jasmine flower is small in size but the fragrance is very much. Due to this reason Guru ji placed the jasmine flower. In this way he hinted that he would create a place for himself, but would not grab his throne, instead by sitting near him, he would spread flavour. Flower can be tolerated, and that flower, which has no weight and small in size too.

When a person sits on the head of a society by becoming a stone, then it is difficult to accept him. Even if a small piece of stone was placed in the bowl full of milk, then the milk would have overflown. Whenever a son becomes a stone lying on his fathers's head, or a brother on brother’s head, or husband on wife’s head, or a wife on her husbands’s head, then that stone has to be picked up and placed aside. When a king or ruler becomes burdensome, he also has to be set aside. When a person’s life becomes flavoured, sweet, beautiful and weightless, then he becomes acceptable in this world and to God. As many wounds the humanity has got, these have been more due to thorns. Thorn is brutal and has a pointed tip. Sharp talk generally comes out from cruel heart and pierces through the heart of a person. The tip of a thorn is coloured red with the blood of other people. By seeing this red colour, the thorn thinks that it is also coloured like flowers. But who should tell that the seed has mixed his status with the dust and coloured flower has been made, but the thorn has become coloured by ruining others. The colour of thorn is borrowed but that of flower is its own.

Therefore flower smiles every where and in every condition:-

Ye Sakhae Gul pae Hon Ya Kisi Ki Maheet Pai, 
Chaman Ke Phool To Aadi Hain Muskranae Ke.

In the end thorn begins to prick the athiest also and gets pain from the thorns sown by him.

The wicked shaaktas, the faithless cynics,
do not know the Taste of the Lord's Sublime Essence.
The thorn of egotism is embedded deep within them.

The more they walk away, the deeper it pierces them,
and the more they suffer in pain, until finally,
the Messenger of Death smashes his club
against their heads.
Golden Age And Dark Age

Truth is without enmity. Truth is fearless. Truth is the spring of bliss. Truth is radiancy. Truth is eternal music. Truth is nectar. Therefore, there has been a desire from the very beginning for the attainment of Truth. Superior persons, who are called religious persons, saints and spiritual guides, have been trying to manifest truth in the human being's life. Lie is opposite of truth. Lie is warp and woof with lust, pain, agony, greed, enmity and opposition.

The solution of the problem of human life is seen in truth. Therefore the saints had been trying to bring such an era which could be called Golden age, era of truth (Satyug). Gurbani defines era of truth as under:-

satjug sach kehai sabh koe.

In the Golden Age of Sat Yuga, everyone spoke the Truth.

ghar ghar bhagat gurmukh hoee.

In each and every home, devotional worship was performed by the people, according to the Guru's Teachings.

Many truthful persons worked hard to bring the era of truth, but truth remained a dream. Truth could not be brought in the human life. The eras (Yug) are based on the foundation of human life. The eras can be changed only if the people change, otherwise not. Sun, moon, stars, earth, air and water remain the same, but as the human beings change, so do the era:-

soee chand charhae sae tarae soee dineear tapat rehai.

The same moon rises, and the same stars; the same sun shines in the sky.

sa dharati so poun jhularae jug jeea khaelae thaav kaisae.

The earth is the same, and the same wind blows. The age in which we dwell affects living beings, but not these places.
The Golden Age (Satyug) which had been mentioned in the ancient religious books, in that era a wicked person like Harnakash took birth. The environment, in which we are living, is called Dark Age (Kalyug), but the man desires Golden Age (Satyug). Soul is yearning for the Golden Age from the immemorial times. The religious persons of the Sanatan Dharam made hermitages and in them imparted education, truth and tried their best to bring in the Golden Age. Through temples, religious books and sermons continuous efforts are going on. But Dark Age (Kalyug) has come.

Where truth is predominant and falsehood is nominal only, such an era has been called Golden Age (Satyug). But at present this era is only a dream, because life is full of lie and truth has become a dream.

Guru Nanak Dev ji has explained the four eras in this way when the purpose of life is religion (Dharam) or righteousness, aim is also religion or righteousness and the means of attainment is to have contentment, then comes the Golden Age (Satyug):

satjug rath santokh kaa dharam agai rathvaahu.(page 470)

In the Golden Age of Sat Yuga, contentment was the chariot and righteousness the charioteer.

When the purpose of life is to have power, the aim is also to have power and the means to have these is celibacy, then the silver age of Hindu mythology (second era) has come.

taraetai rath jatai kaa jor agai rathvaah.

In the Silver Age of Traytaa Yuga, celibacy was the chariot and power the charioteer.

If the aim of life is high character, then means are penance.

duaapar rath tapai kaa sat agai rathvaah.

In the Brass Age of Dwaapar Yuga, penance was the chariot and truth the charioteer.

When the aim of life is wealth and the means to get it is lust, it is then the era of Dark Age (Kalyug).

kaljug rath agan kaa koorr agai rathvaah.||1|| (page 470)
In the Iron Age of Kali Yuga,
fire is the chariot and falsehood the charioteer.

Because now the destination of life is wealth, aim is to have wealth, in this way the lust has dominated in a horrible way. All the sins, distresses and agonies are united with lust and falsehood. Therefore, the present environment is the Dark Age (Kalyug). The fire of lust has burnt the garden of human life into ashes:-

राष्ट्र भागित बिन्दु बिन्दु सतहे बेटी जिन्ना वहट बरिदर वी ||(page 384)
daavaa agan bahut trin jaalae koea hariaa boott rahiou ree.

The forest fire has burnt down so much of the grass; how rare are the plants which have remained green.

And:-

विहु व छुड़े विहु व मुड़े दुलीआ गुजी बाति ||
kijn n bujhai kijn n sujhai dune aa gujhee bhaae.
I know nothing; I understand nothing.
The world is a smouldering fire.

साणें में भंडा बीड़ा तरी द भंडी रस्ता भाति ||3|| (page 1378)
saneen maerai changaa keetaa
naahee ta ham bhee dhajhaan aaahh. ||3||
My Lord did well to warn me about it; otherwise,
I would have been burnt as well.

How to save the man from this fire of falsehood (longing for wealth)? The learned people have given different reasons on this subject. To make this dream a reality, efforts are going on in the Sikh religion. After prayer (Ardas) we sing aloud:-

राज करेगा खालसा आके रहेआ ना कोआ।
Raj Karegaa Khalsa Aakee Rahae Na Koae.

If the political power is in the hands of truthful people, then the Golden Age (Satyug) can be brought into existence:-

राज बिन्हा धरम चलेआ तरी।
Raj Bina Naih Dharam Chalae Hain.
पत्रम बिन्हा मँड रलेे भलेा तरी।
Dharam Bina Sabh Dalae Malae Hain.

It has been observed that if someone has got power to govern, he is devoid of truth. He, who has truth, has no power to gov-
ern. If the person with power has no truth, he will become corrupt. Generally people after getting power, become corrupt. The talk of gentleness and justice is only so far as the power is not with the person. On acquiring power the mentality becomes corrupt.

When the ruler becomes corrupt, then the society also becomes corrupt. When the society (the people) become corrupt, then the Golden Age (Satyug) is only a dream. The Dark Age (Kalyug) settles with full calamity.

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Power and prestige are closely linked. Prestige circumambulate around power. If a person is powerless, he is naturally humble. The country which is powerless or a nation is powerless, that country and nation will be modest. Therefore at the deep inner level, man has a desire to become powerful because without power, respect remains far away.

Power is of many types, e.g., power of body, power of wealth, power of education and knowledge, political power and mental strength etc. Power is got according to one prescribed rule only. Let us take first the physical power: Wrestlers have got this power, therefore wrestlers are respected very much in the world. Wrestlers are honoured in every country at the national level. In our country the title of ‘Bharat Kesari’ is awarded. The titles of ‘Rustamae Hind’ are awarded. Power of any type and every type impresses. By taking a nourishing food and digesting it by exercise, a wrestler makes his body hale and hearty and sturdy. Such a body impresses very much. The wrestlers also have disciples and they are taken in procession. People spend time and money to go and see wrestling tournaments in an arena. No internal purity is obtained with this power and often wrestlers are seen as non-combatants.

Next to the power of body, is the power of wealth. In the human world, particularly in this era, wealth has great importance. Even a weak, foolish and ugly person can receive much respect due to his wealth. Many people, by remaining in attendance, become Yes-men. A wealthy person, with the help of his wealth, becomes respectable in every congregation. In reality, this respect is for the wealth:-
Who is great by the greatness of Maya?

It is difficult for a poor person to get respect:-

नियमपर अच्छु बेटी ते देवी ||
nirdhan aadar koe n daee.
No one respects the poor man.

लाख तनु बैठे हिज विहित त प्रेषित || (अंद्र १५२२)
laakh jatan karai ouhu chit n dharaee .||Pause||
He may make thousands of efforts,
but no one pays any attention to him.

After the power of wealth, the political power has got a special place. Some body has a post of minister. Then every where salutations start. A statement given by him is considered a voice from the heaven by the newspapers editors and is published on the front page. Radio and television will broadcast his statement. Lakhs of people will gather to listen, even though that statement is below the general level. Generally the talks are very ordinary. Many times these are even below the ordinary level, but people will explain those talks. Actually in the talks there is no newness and greatness. But due to the political power even these useless and without truth talks get respect. Some where he will be called ‘Bharat Ratan’ (Jewel of India) and else where he will be called as the respect of country. Where as, why a gem, he may be inferior to a stone. And just possible he may sell the respect of the country. But there is lot of respect because he is the ruler. He has the political power. We clearly see that when this power is gone, then the respect also goes and like the cow of the cow-tendering-shelter tries here and there. The soul does not get purified with any type of power.

In the Nature’s sphere brain power has its own place Literator, poet, writer and philosopher have their own places, with the help of his knowledge power he becomes the decoration of the congregation. In the world of human beings his compositions are respectful even after his death. The learned persons in the court of king Akbar were addressed as jewels by Akbar. Birbal, Mullan Do-Piazza, Janaab Faizi, Rahim Khan Khana, Raja Maan Singh and Tan Sen have special place in them. But even with the power of
wisdom no one can become meditator (Bhagat). Rather many poets and philosophers degrade to a level even lower than that of ordinary persons. The whole life of the great philosopher-poet of Urdu language Iqbal was drenched in the bottle of wine. Iqbal gave the idea of the partition of India. People with excellence in brain, writing and speaking powers have been often seen doing black misdeeds, but with the help of the power of knowledge they receive respect every where.

Then comes the power of art. The art means some skill or talent, viz., music, iconography, painting, dance etc. An expert in any of these arts must be respected. Art is worshipped every where in the world. In our country the identification of supermen (Avtars) is due to Art only. Some one was considered to have fourteen arts (Choudan Kala) and some one had sixteen arts (Solan Kala). The reach of art is also upto the mental level. It does not shake the inner most consciousness. Yes, it does entertain one’s self and that of the world. The power we get by repeating a distinctive name of God (Mantar) as per rule, along with some physical discipline is called mental power. With the help of this power man can walk on water and fly in the air. He also gets power to become visible or invisible.

Many mendicants by taking out ash from their hands or hairs make lakhs of people their followers. Snake charmers keep snakes under control by doing incantation. They remove the effect of venom of a snake or pain of the bite of scorpion by incantation. All this is due to the mental power which is acquired by repeating a distinctive name of God (Mantar). In our country, in the preceding centuries, the treatment of diseases was carried out with the help of distinctive names (Mantar). He, who has got power of incantation, is called snake charmer (Mandri). But with this power no internal purification is achieved. These types of Yogic powers or Mantar sidhis are unable to finish internal uneasiness. If by becoming subtle like an atom, some one is able to wander in the universe in a second, even then the spiritual bliss is not attained:-

parmano parjant akaaseh deep loa sikhandaneh.
Gachhain nain bharain Nanak bina sadhu na sidhatae.

(page 1360)

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Even if the mortal could reduce himself to the size of an atom, 
and shoot through the ethers, 
worlds and realms in the blink of an eye, 
O Nanak, without the Holy Saint, he shall not be saved.

Therefore Guru Gobind Singh have said that the Naam of 
God is the Supreme Mantar among mantars and Supreme Jantar 
(amulet) among jantars:—

Namah Mantra Mantra. Nanam Jantar Jantar. (Jap Sahib)

The Zenith of power is Gods Name. On acquiring Naam, 
all the powers bow. Yogis had asked Guru Nanak which power had 
brought him up to this status, to which he replied that:—

I take pride in You; You are my only Strength, Lord.

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Poet And Poetry

Poetry is prominent in fine arts. Therefore poet has got a special status. The art of poetry is generally bestowed on a sentimental person. Poet has got a unique place in the world of beauty and knowledge. As much knowledge a poet has got about the beauty, no one else has got that much. He, who has got no knowledge of beauty, will not like poetry. He, who has got no tenderness in his inner-self, remains bereft of sweetness of music. He who is not worshipper of Nature, will have no taste for painting.

As the knowledge of beauty makes a poet handsome, so the poet describes the creation of the Creator in such words, that have got tremendous effect on the hearts of human beings. Poets are of two types. One are those who create poetry from their imagination. The others are those, from whom poetry gushes out from the deep layer of their souls. To write poetry based on imagination is just like taking out water from the well with the help of string and bucket. Poetry coming out from the depth of the soul is like water flowing out of the spring. Sometimes the water of well is also of foul smell, saltish, sour or tasteless. But the water of the spring is very pure, white, tasty and beneficial. Therefore in whom if a poetry comes out of the deep layer of their souls, they are called saints, religious persons (Rishis), sages, mendicants and spiritual Guides.

Even otherwise the meaning of rishi is poet. Those, who have composed religious books in poetry, are called Rishis. Those, who have composed literary works in poetry, are called poets. If a poet moves one step forward, he becomes rishi. There is every possibility of a poet upgrading to be a Rishi. Therefore many times we call rishis as poets. Maha Kavi Santokh Singh, Kavi Tagore, Kavi Tulsi Dass, Kavi Sunder and Kaisho, fifty-two Kavis of Guru Gobind Singh and Bhai Nand Lal are equal to rishis.

There is a special place for Mir and teacher Amir Khusro
in the Urdu poetry. Poet is the viewer of beauty from the creation of the Creator:-

\[ \text{Kamal nain anjan siaam chander badan chit chaar.} \]
\[ \text{My Lord has lotus-eyes; His Face is so beautifully adorned.} \]
\[ \text{Musan magan maram sion khand khand kar haar.} \]

O Musan, I am intoxicated with His Mystery.
I break the necklace of pride into bits.

\[ \text{O sohnae nak jin lamrae vaalaa.} \]
\[ \text{Your nose is so graceful, and Your hair is so long.} \]

\[ \text{Kanchan kaerva sueinae kee dhaalaa.} \]
\[ \text{Your body is so precious, cast in gold.} \]

Guru Gobind Singh ji describes the wised spread beauty of the Creator as under:-

\[ \text{Kuhkan kokilaa taral juanaee.} \]
\[ \text{You coo like a songbird, and your youthful beauty is alluring.} \]

It has been agreed that the art of poetry has got nine tastes, out of which Bravery Ras, Pathos Ras, Wonderful Ras and Eroticism have their unique forms.

All the nine tastes are available in complete form in Guru Granth Sahib:-
In a dream, He came, and went away again; 
I cried so many tears.

In the ten directions, 
the clouds cover the sky like a canopy; 
through the dark clouds, lightning flashes, 
and I am terrified.

Ascending to His Mansion, I gaze upon His path, 
and my eyes are filled with tears.

Gurbani describe the God’s Naam as Wonderful Ras:-

dyed in the deep crimson color of my Beloved.
Says Nanak, the Saints savor this sublime essence, like the mute, who tastes the sweet candy, but only smiles.

Eroticism has a unique place in Dasam Granth. There is a very lovely verse in Krishna Avtar. Radha goes to see Sri Krishan ji. When she goes out at night in the Moonlight by wearing white sari, a necklace of pearls and silver pendant of ear ring, then it appears that she has become the form of Moonlight.

When every step of life becomes orderly, then the words coming out of tongue are so methodical that they come out as a poem.

Sri Guru Gobind Singh ji Maharaj used to call himself poet (Kabio Bach).

Sri Guru Nanak Dev Ji accepted himself as a poet.
Poet is the supreme form of all the creation of the Creator, who describes the creation of the Creator in supreme form, by listening which soul becomes astonished.
Behavour And Views

The real form of a person is his views. By taking views from his parents, teachers and company, he builds the outline of his thoughts. Mental impressions of the previous births also give birth to thoughts. The assumption of thoughts changes every other day because the life-channel depends upon ideology. Life changes due to a change in views. It is easy to swim along with the flow of the water. It is difficult to go in the opposite direction. Which way of thinking is forceful, life goes along that way. It is difficult for a man to change until that time unless his views change. Indeed, the views of a person are his subtle body.

On the basis of weak views, it becomes difficult to lead a life. In the strong flow of views, whether bad or good, the life also starts flowing in that direction. Whether the direction of flow of the stream is towards East or West, but the velocity on which side is fast and deep, it is difficult for a person to go against that strong and deep flow.

At present in our eastern country, the flow of Western thought is very intense and deep. Life is changing into Western civilisation. East has started going towards West.

The flow of views has been equated with the flow of water because both have same qualities. The water flows downwards and the thoughts also go downwards. Water is taken up with the help of devices. The thought is taken to a higher level with the help of penance, discipline and holy assembly. Virtues and vices in their basic form are a way of thinking only. Therefore chaste people have urged to acquire good thoughts.
Only forceful thoughts take the form of character. As a seed does not sprout in an unfavourable atmosphere, so also to make the thoughts evident, a proper atmosphere is required.

The worship of Guru Granth Sahib is the worship of thoughts. The meaning of the worship of thoughts is that we should accept the views of Guru ji willingly.

Vowing before Guru Granth Sahib also means that we should place our wisdom before Guru ji and adopt the wisdom of Guru ji:-

In order to follow religion, it is very essential to acquire the wisdom of Guru ji, but a person hesitates to adopt the views of Guru ji. The reason is that a person can drink, gamble, steal or do adultery according to his own way of thinking but on adopting Guru ji’s way of thinking he has to abandon all these vices. In one’s own views, there is world, but God is present in the views of Guru ji.

Many times it so happens that a person acco­modates noble views in his mind but hesitates to disclose these views through good
conduct. Due to this seeds of noble views decay and are not useful. The rotten seed does not sprout. If the noble views are not actualized for a long time, then these views become dead like a scald field. When views and conduct are in harmony, only then there is a balance and bliss in the life. Some times it so happens that character looks fine but views are not noble. Such a character has no roots and the plant of such a character dries up quickly. Sometimes it is the other way round. The thinking is very pure but there is laziness in putting forth the thoughts.

When character and conduct are similar, then the real form becomes visible. Guru Nanak Dev ji advised Sajjan not to cheat in the garb of a gentleman. When you cheat as a gentleman, many people are deceived. If the thoughts are mean but one presents a good conduct, then it is poison which is coated with sugar.

When according to pure thinking, the life is manifested in the true form, then every action of pure thoughts becomes a relationship with God.
Kindness and Duty

Kindness and duty are closely linked. By talking about kindness duty comes to mind naturally. There is an idea in the unconscious mind that kindness and duty are deeply interlinked. Duty is to give life a tradition. To live in such a way that none should be hurt from my life. This is only possible when life will have a code of conduct.

Kindness has given birth to duty:-

The mythical bull is Dharma, the son of compassion;

Santokh thaap rakhiaa jin soot. (Jap ji Sahib)

This is what patiently holds the earth in its place.

According to poet Tulsi Dass kindness is the origin of duty and pride is the origin of sin:-

Duty took birth from kindness and contentment from Duty. Kindness is on the right side of Duty and contentment is on the left side. We can also say that kindness is the mother and contentment is the father. Service takes birth from kindness and meditation takes birth from contentment. As and when a person gets engrossed in service and does meditation along with service, then the duty gets decorated. If we take out kindness and meditation from duty then duty becomes dead like a corpse. Foul smell of enmity and hostility comes out of such religious people. It is very difficult to sit near such religious people who are blank from kindness and contentment. The glimpse of kind-hearted person is equivalent to a bath in sixty eight pilgrimage places:-

अठमषि ढीवध मलाल पृथु नीर तरिश्च भवहर्थ || (अंव १३४)
Be kind to all beings-
this is more meritorious than bathing at the sixty-eight sacred
shrines of pilgrimage and the giving of charity.

A service done without kindness is a business, is a politics.
A politician also cheats the people by saying that he would serve
the country and society. There is selfishness in the service by a
politician. There is a bliss in the service done by a kind hearted
person. A service coming out of kindness gives birth to the bliss.
Meditation without contentment is hypocrisy and the hypocrisy
produces pride.

The kindness, which can not give birth to service, is bar­
ren. The mendicants of the Jain sect have got barren kindness. Their
kindness is without service. Jain hermits are generally proudy and
pride is the origin of sin.

In the present world kindness is becoming extinct. When
there is no kindness, where will be duty. With the departure of
duty, contentment automatically goes away. This chain may be
linked like this--where there is kindness, there is service; where
there is service, there is duty; where there is duty, there is content­
ment; where there is contentment, there is meditation; where there
is meditation (Simran), there is God Himself.

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Yogi And Luxurious

The meaning of the word ‘Yog’ is join, add. On the basis of this word ‘Yog’ a very big ‘Yog-Mat’ had come up. If by working, a soul was to be united with God, such a person was called ‘Karam-Yogi’. The one, who wanted to unite with God with the help of knowledge, was called ‘Gian-Yogi’. If union was to be made in normal way, it was called ‘Sehaj Yog’. The person, who has united political power with Yog, is called ‘Raj-Yogi’.

But in Yog-Mat, there is one more branch called ‘Hath Yog’. A person in union with God is called ‘Yogi’. Yog is not the name of any dress, garb or sect. Due to the acquirement of spiritual power by doing Yoga, Yogis were called ‘Sidh’. Guru Nanak Dev Ji had a long discussion with Sidhs and Yogis. These so called Yogis for doing ‘Hath Nigreh’ were called ‘Yogi’. They began to explain the methods of Yog in the following way:–

Yogi:

उत्तरी घाटी रविवर हिंजले सूर्य धिरेढ पृथ्वी देहरे ||

haattee baattee rehaeh niraalae rookh birakh oudiaanae.
Away from stores and highways,
we live in the woods, among plants and trees.

कंड मुखं अरवो घरींगों मईन्यु खेले विशाले ||

kand mool ahaaro khaaeeai aoudhoo bolai giaanae.
For food, we take fruits and roots.

This is the spiritual wisdom spoken by the renunciates.

टीधिय घरींगो मृध दह्य पत्रींगो मेलु स लगै घरी ||

teerath naaeeai sukh fal paaeeai mael n laagai kaee.
We bathe at sacred shrines of pilgrimage, and obtain the fruits of peace; not even an iota of filth sticks to us.

गोरूक्ष पुत्र कैरपीय पैले नेंवा नावार विपिन माध्य ||

gorukh poot lohareepaa bolai jog jugat bidh saaee.[7](page 938)
Lohareepaa, the disciple of Gorakh says,
this is the Way of Yoga.

Guruji:–

उत्तरी घाटी तीर्थ न आदे धर बलि चिंतु न इतनाह ||
haattee baattee need n aavai par ghar chit n duolaee.

In the stores and on the road, do not sleep; do not let your consciousness covet anyone else’s home.

bin naavai mun taek n tikee nanak bhookh n jaaee. (page 939)
Without the Name, the mind has no firm support; O Nanak, this hunger never departs.

The concentration of mind is the dwelling of solitude. The hunger is satisfied only by taking God’s Name as a tuber. Yogis tried to motivate Guru ji to wear ear rings:-

Question by Yogies:-

\[\text{darsan bhaekh karhu jogindraa mundraa jholee khinthaa.} \]
Wear the robes of the sect of Yogis who follow Gorakh; put on the ear-rings, begging wallet and patched coat.

\[\text{baareh antar eaek sraevhu khutt darsan eik panthaa.} \]
Among the twelve schools of Yoga, ours is the highest; among the six schools of philosophy, ours is the best path.

Answer by Guru ji:-

\[\text{antar sabad nirantar mudra houmai mumta door karee.} \]
Let constant absorption in the Word of the Shabad deep within be your ear-rings; eradicate egotism and attachment.

\[\text{kaam krodh ahankar nivaral gur kai sabad su samajh paree.} \]
Discard sexual desire, anger and egotism, and through the Word of the Guru’s Shabad, attain true understanding.

\[\text{khintha jholee bharpur rehiaa nanak tarai eaek haree.} \]
For your patched coat and begging bowl, see the Lord God pervading and permeating everywhere; O Nanak, the One Lord will carry you across.

\[\text{parkhai gur kee baat kharee.} \]
True is our Lord and Master, and True is His Name. Analyze it, and you shall find the Word of the Guru to be True.

Guru ji advised Bharthar Yogi, who had joined Yog Mat, to live in the world like a lotus in the water:-

\[\text{nala bhur duhthe nala de duhthe} \]
jal maeh oupjai jal tae door.
The lotus originates in the water,
and yet it remains distinct from the water.
jal maeh jot rehiaa bharpoo.

Just so, the Divine Light pervades
and permeates the water of the world.

Listen, O Bharthari Yogi - Nanak speaks after deliberation;

The Immaculate Name is my only Support.

Yog Mat had a special influence on the Indian thinking under whose influence kings like Gopi Chand and learned like Bharthar also become Yogis. Under its motivation many Sikh saints proudly let others call them Yogi.

After running away from the struggle in the world like fugitive, yogi got entrapped in the quagmire of Ridhi-Sidhis:-

Sidh Chhup Baithai Parbateen Koun Jagat Ko Paar Utara.

Guru ji many times went to Yogis to teach them the Philosophy of detached action.

It seems that the word ‘Bhog’ (enjoyment) has been derived from the word Bhag, i.e., to divide. Therefore whereas Yogi has been praised, the luxurious has been censured.

He, who has detached himself from the Primal Power, God, has been called luxurious. When a person separates from his primary Power, then his main job remains to separate others also. He will split two hearts. He will divide two brothers in union. He will divide two communities in association. Whenever some one has chopped the hands of a person in the world that person will be luxurious, because luxurious enjoys in breaking / separating.

Moulana Rum has written a lovely story in his compilation. One shepherd while grazing his sheep, came to the corner of a city. He was alone and a few sheep was his capital. Trees of the forest were his house. On the corner of the city, there was a religious place wherein the sermon was going on. He began to listen the sermon. The
preacher was saying, “God is one, He has no house, He has no partner”. He was very much pleased to hear this. He said that God is like me only. I have also no companion, no house and I am also alone. By keeping this in mind, he returned to the forest.

After milking the sheep and making the bread of millet, he sat under a tree and said, “O God, come now and eat with me, because you are like me. That lecturer has not told whether You have sheep or not. Then, O God, I also know the use of medicinal herbs. If by chance You fall sick, I will cure. If Your shirt gets torned, I will sew it. Whenever You feel hungry, I will prepare bread. I also know how to repair shoes, I will do that also.” He was calling God with such a prayer:

\[\text{Tu Kuyaee Tan Shawam Mam Chakard.}\]

Where are You? Come, I will serve You.

At that time, Lord Moses was passing by. He became angry and said, “Do you think God is pauper. Does He get fever, so that you may give Him medicinal herbs”. Hearing this Lord Moses became angry. After slapping him twice, the Lord went up to the hill ‘Koh Tur’. When at night he sat for meditation, he could not concentrate on God. Even after immense try, when he was unable to contemplate, he prayed, “O God: what mistake I have done? Why today communion with You is not possible? There was oracle, “You will not be able to commune, today you have disunited a person in communion. You were sent to the world to unite people with Me, not for disuniting?”

\[\text{Tun Baraae Vasal Kardan Aamdi.}\]

A heart-breaker remains disunited with God:-

\[\text{jae too pireeaa dee sik hiaao n thaahae kehee daa.||130||}\]

\[\text{If you desire your Beloved, then do not break anyone's heart.}\]

Luxurious, by indulging in immoral deeds, weakens his body, then it is easier to disunite from God, communion is difficult.

*****
Pure And Dirty

The clothes on the body become dirty, even if we do not want. While moving and working, the fine dust in the air falls on the body and clothes, and make them dirty. Then this dirt is clearly visible on the clothes. It has ill effect on the mind. Therefore, from the very beginning when the human beings had invented clothes, they had been washing these. Various types of material and soap were invented to wash clothes.

If this dirt is not washed, then the particles of dirt gather so much that only dirt is visible, not the cloth. There is mind in the body and there are various types of thought-waves, which fall on the mind and divert it towards thinking. This is very subtle dirt and can be seen only with an eye of sense. Cloth is washed with water and mind with Gurbani:-

बहरी गर्मी उठ चुकी है।
Bhareeai hath pair tan daeh.
When the hands and the feet and the body are dirty,

पानी दोहरा दूध में घायल है।
Paanee dhotai outtras khaeh.
Water can wash away the dirt.

मूत की चीड़ बध्दे दूध में घायल है।
Moot pleetee kaparr hoe.
When the clothes are soiled and stained by urine,

दो घुटने बहरी घायल है।
Dae saboon leelai ouhu dhoe.
Soap can wash them clean.

बहरी मलिक राधा दूध में घायल है।
bhareeai matt paapaa kai sung.
When the intellect is stained and polluted by sin,

इंद्र यथा सूची दूध में घायल है। (तथा ती माधव)
Indru yathaa sunee dhoe (tatha tii madhav)
Ouhu dhopai naavai kai rung. (Jap ji Sahib)
It can only be cleansed by the Love of the Name.

A person, with dirty clothes, when touches other people, makes their clothes also dirty. In the same way a man having filthy mind spreads filth by sitting near other people.
Therefore the truthful persons advise to remain aloof from bad company. Mind is not purified by clean body and clean clothes worn on the body:

When the mind is filthy, everything is filthy; by washing the body, the mind is not cleaned.

Some rare practitioner, who is dyed in love-sick colour washes his mind in the tank of congregation:

The washerman washes, imbued with the Lord's Love.

As from the cloud pure drop drops. But on the way the dirt particles in the air get mixed with it. Then it falls on the ground and become dirty by mixing with the clay. In the same way a new life comes from God, but on the way the dirt of previous mental impressions get mixed with it. Then on reaching this world, the dirt of the world stick in such a way that there is no awareness of the consciousness. If we see human being at present, then we have a glimpse of dirt. It has become difficult to have glimpse of human being. Only there is a vision of anger, enmity, opposition and greed.

Wherever we take a round in the world, dirt will stick.

World itself is a mound of dirt:

Brahma is polluted, and Indra is polluted.
The sun is polluted, and the moon is polluted.
This world is polluted with pollution.

Only the One Lord is Immaculate; He has no end or limitation.
He, who has communed with God, has become pure.

Says Kabir, they alone are pure, who have obtained pure understanding.

There are subtle particles of dirt in the air. The drop of water, that becomes dirty on touching the ground, is a massive dirt. The dirt of the impressions of many births is more subtle. While living in the world, the dirt of evil deeds, that sticks is massive. The massive dirt is removed by attending congregations:

Says Kabeer, they alone are pure, who have obtained pure understanding.

The Supreme Lord God has become our friend and helper.

But the subtle dirt is of ego. It is due to the inner feeling--‘I am doing’. This dirt is long, tedious and fine:

The ego is polluted by a filth which can never be washed off.

Evil deeds become visible while doing. The extreme subtle ego is not visible. This dirt can not be removed without meditation.

By repeating continuously the Gur-Shabad (God’s Name), this tedious dirt of ego is removed and in this way the conscience becomes pure and clear.
Attribute of Darkness, Instinct of Passion,
Element of Purity

The stream of life in the world is flowing on the basis of these three qualities. The actions of a person become apparent from his natural qualities.

The life sketch of a person is made up of mental impressions of many births and then the life remains imprisoned in that life sketch. The meditation breaks that sketch and opens the gate of salvation. The life of a man with attributes of darkness is in ignorance. Gloom spreads in his life at all times. Excessive eating, more sleep and laziness are the foundation of his life. Due to these habits his body becomes ill and mind becomes immoral. He lags behind in the race of life. But he asks for the benefit very forcibly:

मेहल न पावें केवल पुहूं। (page 738)

He does not obtain the Mansion of the Lord’s Presence, but he says that he has arrived there.

To demand without doing action, is like an effort to produce tree without seed, and is like thinking of making a roof without foundation and walls. Angry person is made by his actions, but asks for benefit very forcefully. To remain lying in sleep and dream becomes the flavour of life and when such a person lags behind in the race of life, he pronounce the world and God as guilty. According to Prophet Mohammad Sahib, to give is duty and to ask for is a right.

It is the duty to do action and to ask for the fruit is a right. To ask for benefit without engrossing in action is like extracting oil.
out of sand. Guru Ram Dass ji is giving the message of strong will for action. The first Lav (रंज) is motivating for action:-

Har pehilar lav
parvrti karam driyaela bal raam jeeo.(page 773)

In the first round of the marriage ceremony, the Lord sets out His Instructions for performing the daily duties of married life.

A person with attribute of darkness is inactive, but does not want to remain fruitless. How is there a benefit without any action? Therefore the life of a person having attribute of darkness, is passed in worries and sighs. Such a person always blames the world for his failure. To have a grievance and anger on the world becomes a part of his nature.

A person with an instinct of passion has a lot of activity, but is accompanied by a desire for benefit. The whole life is full of struggle. In this class politicians, businessmen, and other working and enterprising people can be included. All sown seeds do not reach unto the stage of fruitfulness. Therefore, if any action does not benefit, then a person of an instinct of passion becomes sorrowful. Why my hard work has not been successful? In this worry, many times he loses his balance of mind. He gets many types of diseases due to excessive activity of mind and body.

Where a person with an attribute of darkness is inactive, there the political person reaches the top of activity and excess always brings suffering:-

They are beaten badly, and struck down.

Excess brings tiredness. Tiredness brings monotony. Monotony results in tastelessness. Where excess comes, there suffering starts. If the strings of Sitar (Guitar) are tightened too much, then it becomes difficult to tune it. But if the strings are too loose, there will be no music. The production of music is in the middle. This art is not available with a person having attribute of darkness and also not with political person. Excess should be abolished in every part of life:-

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And

A person having an 'Element of Purity' gives a balance to life. He executes but has no desire for the fruit. He leaves it to God to give benefit.

It is very easy to shun action. But to have no desire for benefit is very difficult. A person with an 'element of purity' does not desire fruit, but links truth with action and leaves the benefit on truth. The truthful actions, without desire for fruit, give birth to pure faith:

Performing good deeds, he does not seek rewards.

Spotlessly pure is the religion of such a Vaishnaav.

A person with an 'element of purity' has a life of restraint. His life has a high aim. He remains alert in his food, behaviour and thoughts. And with the help of truth he remains pure in food, behaviour and thoughts. He is always careful to have food as required by the body, and no one should be hurt by his action. His thoughts are very pure.

If his actions bear fruits, then he is very grateful. If there is no benefit, he always remains in His will. Because he does not consider himself as a doer of action, he leaves the feeling of 'doer'. He does not feel sorry for giving up the feeling of doer and due to unfruitfulness of the action. However, if his actions bear fruit, he does not lose senses because he has given up the feeling of self.

The face of a person with an element of purity always looks fresh and pure. He always looks bathed. A person with an instinct of passion is like a biting noon. There is happiness accompanied by fading. A person with an attribute of darkness is like a night. As all the blooming flowers fade in the evening at the setting
of the sun, and the petals close. Similarly the person with an instinct of darkness always remains drooped and self-centred.

A person with an element of purity is engrossed in truth. A day comes when he becomes a portrait of truth. If a person with an attribute of darkness does not try to change his nature, then by and by he becomes a person with devil’s thoughts, and wastes his life. A person with an instinct of darkness has neither the fear of law nor of God. A person with an instinct of passion keeps himself safe from the clutches of law. But a person with an element of purity keeps the fear of Serene God in his heart and becomes pure.

In the Fear of God, the Immaculate Lord, sing the Glorious Praises of the Lord, and behold the Lord’s Presence before you.

The person with an element of purity has got the purest life by thinking God to be Omnipresent and by remaining in His fear.

*****
No And Yes

There is a single word in all the languages of the world
Na - No, None have nearly one form.
On saying 'No' a person gets a special pleasure. Pride gets satisfied. The proudy can say 'No' only. Sometimes to say 'No' can be for one's safety or compulsion. But basically 'No' comes out from pride only.

The proudy parents will refuse the demand of the child, it is not that they were unable to fulfil the demand or there was some compulsion. But there was a sort of pleasure in say 'No' and also showed their elderliness. Whosoever wants to show his elderliness or wants to suppress the other person, will fulfil his desire by saying 'No'. The servant asks if he can get his pay today. The landlord will immediately say 'No', you will get tomorrow. When a child wants to take permission for playing outside the house, the mother will say, "No, play inside the house." The servants of the Government of India, who are there for the service of the people and welfare of the country, when are approached for some work, will always say 'No' in the beginning. They first think to satisfy their ego. In saying 'No', there is hidden some self-interest, is obvious. When no self-interest can be accomplished, then there is no hesitation to say 'No'. The utterance of 'No' hurts a person very much. Such people can be found at every step. The self-interest and pride has multiplied so much that man is hurting from all sides by saying 'No'.

If 'Yes' is uttered, then there is such a big condition with it, that that 'Yes' is also another form of 'No'. If some body gets hurt by listening to 'No', then there is reaction to it. He also says 'No' and tries to hurt according to his capacity. To say 'No' to the legitimate demand, which can be fulfilled, is a very big assassination and the assassins of such murders are increasing. It is difficult to say 'No' to the one we love. If a person understands his duty, then also he will not hesitate to say 'Yes'. The person, who says
‘Yes’ to a legitimate demand, will be full of love, duty-conscious and social. He, who says ‘No’, will be harsh, proudy and selfish. The bad habit of saying ‘No’ has produced so much hatred that it is beyond description.
Hermit And Saint

In the religious world hermits and saints have got a special place. Both are venerable. Both are on the summit of life. We are motivated by them to take life towards higher levels.

He, who is engrossed in the spiritual quest, is called ‘hermit’ (Sadhu). The basis of the spiritual quest of the religion is the pure action (Karam). As such according to Gurbani, hermit is the doer of good deeds:

माप तभि हिमाल उन्मे वसम ॥

sadh naam nirmal taa kae karam. (page 296)

He is called a Holy person;
his actions are immaculate and pure.

If the spiritual quest is completed, and is fruitful, then such a person is called ‘saint’. The word saint is near to sat (सत्), i.e., truth. The saint is the product of truth. The essence of the bodies of the parents is son. But the essence of truth is saint. The parents give birth to the son. The religious congregation gives birth to the saint. There is a Puranic story. Suk Dev rishi remained in the belly of his mother for twelve years.

Barah baras garbhas vich jamdai hi suk layee udassi.

The nature has specified the period of pregnancy for every living being. Birds give birth to their offspring from the eggs within three to four weeks. Some quadruped animals have a pregnancy period of three months, six months. Cows, buffalo, elephant and camel etc., give birth in nine to ten months. The pregnancy period for the children of human beings is ten months. But there is an ancient story about Suk Dev and Bhai Gurdas has also given a reference that he remained in the belly of his mother upto twelve years. This does not seem correct in the natural form. Indeed, the pregnancy period in this story seems to have been taken in the symbolic form.
Holy congregation is also a mother. A person sitting in the holy congregation is sitting in a pregnancy to get a new life. But the period is not specified here. Some body can get new life in even one day. Divij (द्विज) means second birth, and this birth is obtained in a holy congregation. Some one gets new birth in one month. Some one else may take one year or two years. It can even take ten years. Some body spends the whole life time to get new life. In some cases it may require many births, only then a new life may be obtained.

It appears that Suk Dev attended holy congregation for twelve years. Then only he got a new life, and as soon as he got new life, he became sad from the world. Then it is written that ‘on taking birth Suk Dev became sad’ (जन्म ते जन्म हरे योत्रोनी). How can a child on taking birth, can become sad and become free from the worldly attachment, it is not possible. Without becoming saint, one can not get perfection. The perfection can not be obtained without practice, and the motivation for practice can only be obtained in the religious congregation. The company of hermit (Sadhu) motivates the life towards practice. The company of saint identifies a person with truth. He, who gets bliss while practicing, and is not doing under pressure, is a hermit(Sadhu). And a hermit has his own greatness:-

महिमा मायू मीण जी महत्व भेने भीड़-II (अंक ६०४)

महिमा साधु सुण की सुनह मारा मैरे मिलाा (प. ८०९)

This is the Glory of the Saadh Sangat, the Company of the Holy; listen, O my friends.

And

मायू मीण जी महिमा बेंट ह स्याद-III

रामा साधु सुण की सुनह मारा मैरे मिलाा (प. २२२)

They can describe only what they have heard.

साधु की महिमा बाएं न जानाी (प. २७२)

O Lord, lead me to meet with the Holy Person, the Guru.

The company of a person, who is getting sweetness in the spiritual quest, who is reading Gurbani sweetly, Repeating Name of
God in a sweet tone, fills the spiritual quest with sweet flavour. But who always remains in the continuous sweetness of God’s Name for all the twenty four hours of the day, he is a saint:-

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

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

**dhann s saee nanaka poorun soee sant. **
- they alone are blessed;

O Nanak, they are the perfect Saints.

On having the glimpse of a saint, a wave of purity runs through the mind. When we go to the Himalayas, there is no need to ask for coolness, we automatically get it. If we sit near a burning lamp, we get light without asking for it. In the same manner, by having a glimpse of a saint, we receive spiritual pleasure and purity:-

In the Company of the Holy, there is no suffering.

The Blessed Vision of their Darshan brings a sublime, happy peace.

Therefore in our country, a high praise has been sung in respect of the company of saints. If we are fortunate due to the good luck of the previous birth and have the great grace of God, only then can we have the glimpse of saint.

My darkness was dispelled when I met the Lord.

O Nanak, after being asleep for countless incarnations, I have awakened.

*****
**Action And Intention**

The human body is a life for action and animal life is a life to reap the fruits of one's doings. Due to his actions man is nearer to God and due to his actions is away from Him:

बलभि आपे आपहिः वे खेड़े वे चुरि॥ (सप्त सी मंविव) करामेह आपो आपने काे नार्राइ काे दुर। (Jap Ji Sahib)

According to their own actions, some are drawn closer, and some are driven farther away.

And:

विचार बलम वै शीखे बति विलुप्त प्रभु नम॥ (अद्व १३३)

Kirath karam kae vishrrae kar kirpaa maelhu raam.(page 133)

By the actions we have committed, we are separated from You. Please show Your Mercy, and unite us with Yourself, Lord.

Only that action becomes fruitful, with which the intention of the person is included; which has been done with a mind in it. Action is a seed and on receipt of the land of intention, it sprouts.

Action is such an earthen lamp full of oil, which gets lighted on the touch of the flame of desire. Action is such a boat, which ferries over on receipt of a boatman of good intention.

If action is good but intention is not good, then the seed has fallen in a saline land. But if the intention of a person is good but the action is not good, though he has got a good land but without action, the seed will not be fruitful.

It has been seen that many people have got good seed, but few have got good land. To bow before the Guru is a good action (seed), but if the intention is not good, then bowing the head is useless:

मीमि तिष्ठतिमि विष्ठे धीमेह न किदिे बुम्पे नागि॥९॥ (अद्व ४७०)

Sees nivaaeiai kiaa theeai ja ridhai kusudhae jahae.||1||

(page 470)

*But what can be achieved by bowing the head, when the heart is impure?*

Singing in the praise of God and modulation of song is a great good action, but if the intention is not good, then this singing is equivalent to weeping:
Some sing of the Lord, through musical Ragas and the sound current of the Naad, through the Vedas, and in so many ways. But the Lord, Har, Har, is not pleased by these, O Lord King.

Those who are filled with fraud and corruption within - what good does it do for them to cry out?

It is a very good luck to have a charitable instinct, but if the intention in charity is not proper, then it is also useless:

Those who are filled with fraud and corruption within - what good does it do for them to cry out?

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shall come and go in reincarnation, through birth and death. If the intention is different from the action, then there is no co-ordination.

All religious guides say that the actions, without good intentions, do not become fruitful. Sain Farid ji says in his verse, “O God! I will take off silky clothes, wear woollen sheet and will walk on the head, provided you promise to meet me:-

farida paarr pattolaa dhaj karee kanblarree pehiraee.

Fareed, I have torn my clothes to tatters; now I wear only a rough blanket.

jinee vaesee sahu milai saeem vaes karaeo.

I wear only those clothes which will lead me to meet my Lord.

Baba Farid is presenting his love-sickness before God, but somebody should not misunderstand this sloke, that God is really reached in any particular garb. Therefore Guru ji has clarified and elaborated that one can meet God only when the intention is proper:-

kaee pattolaa parratee kanblarree pehiraee.

Why do you tear apart your fine clothes, and take to wearing a rough blanket?

nanak ghar hi baithiaa sahu milai jae neeet raas karaee.

O Nanak, even sitting in your own home, you can meet the Lord, if your mind is in the right place.
Theist And Atheist

He, who believes in God, is called 'theist'. He, who has no faith in God, is called 'atheist'.

Theist has got a deep sight. In the visible world, he feels the 'Invisible'. On seeing the nature, he recalls the Creator. One knows about the Creator from His creation. To see only pain and suffering in the life, and by not taking the blame on one's self, but to find others guilty, this becomes the tendency of the atheist.

Whichever countries are suffering and are poor, communism is being welcomed there. In the well off countries, there is no place for this way of thinking. The countries, where communism has been established, there the ruler has become God and he is worshipped there. His words are considered 'Holy Words' and the students in the school and colleges are made to cram these words. The wealthy persons had never got so much power which the rulers of the so called socialist countries have. God has been eliminated from the human thinking, but they themselves have become 'God' and are so brutal 'god' that no body can open his mouth. One can pray before God. But this cruel 'god' is not ready to hear any appeal. What has been uttered, is to be obeyed. He, who refuses, is a traitor and he is shot dead:-

मुझे भांड़ कर दो तो मैं भी भांड़ दूंगा,
तुरंत बल्ले भी भांड़ में उड़ जाँच तोड़ दूंगा। (सिताराम)
Jalal-e-Pathshahi Ho ya Jamhoori Tamasha Ho,
Juda Hon di Siasat se To Reh Jati Hai Changezi. (Iqbal)

When religion is eliminated from power, the form of the ruler takes the resemblance of Changez and Halaku. In those countries where pride is taken in being atheist, these countries have been completely converted into a jail. One person has been separated from the other person. Son from father and the father from the son is afraid to speak what is in the heart. Even fast friend hesitates to tell what is in his mind.

The pen of the literator has become the hammer of the
labourer. The songs of poets are the song of birds in cages. There is no flying. There is a collection of atheists for the first time in the world and have attained power. Once upon a time, there was Harnakesh in this land who was satisfied to be called God. These modern rulers do not directly call themselves God, but their views are read as ambrosial talk. Their photos are worshipped as a God and every order is irrevocable. It was never imagined that such a ferocity can spread so widely. The organization of religious people was seen earlier but for the first time a very powerful class of atheists has been established who is compelling the human beings to live like goats and sheep.

It has been learnt after deep thinking that when grievances and complaints increase manifold, then atheism is born. If in a relation, there are more complaints then the relation is broken. The relations between brothers, between husband and wife, between friends or between son and father break when there are so many complaints between them. At present the atheist has so many complaints that it has become difficult to believe in God. The relation has broken. Why complaints originate in the mind of atheist? He says that he has got great capability, my pouch is big enough, but You have given too little. As and when this feeling increases inside, in the same manner the relation breaks. Complaints increase. Reproach increases.

Theist has great faith in God. He says that his capability is nothing, his pouch is too little, but You have given too much, if he has not got some thing, it is due to the smallness of the capability of his pouch. As this feeling increases, so the heart is full with gratefulness. And prayer can come out from the gratefulness. Only refusal and controversy springs from complaints. There are complaints, so there is refusal. Due to refusal there is controversy. Athe­ism originates from this controversy. If one is thankful, is happy in His Will, one’s capability is less, one’s pouch is small. This is the feeling. There is thanks, prayer and request. From such feelings theism takes birth.

*****
Unripe And Ripe

Unripe fruit is sour and tasteless. Permanent and high-rise palaces can not be built on clay-built walls. Water can not be kept in earthen pitcher. Similarly the life of an immature person has bitterness. The life of an immature person is not excellent. An immature person is like that earthen pitcher, wherein holy water can not be filled and kept.

Ripe fruit is sweet and tasty. On firm foundation permanent and high rise palaces can be built. God’s flavour can be absorbed only by mature people. The talk of an immature person is not genuine, and there is no substance in it. Thinking and seeing is also false. It should be tried to remain aloof from immature persons:-

ननाक काचारिया सिखि टूटि मन्द मंद पवित्र ॥
nanak kacharriaa sio ttor dhoodh sajan sant pakiaa.
O Nanak, break away from the false, and seek out the Saints, your true friends.

The false shall leave you, even while you are still alive; but the Saints shall not forsake you, even when you are dead.

Generally immature ascetic slips from the path of God.

The false, immature lovers do not know the way of love, and so they fall.

Only that fruit after ripening becomes tasty which has been saved from the onslaught of turbulent winds and hailstorms and has not been chopped by birds, and not spotted by insects.

The person, who remains steady in the squall of passion, not stained in bad company, not delinked from the branch of congregation and not fallen off by the hailstorm of suffering, is accepted by God’.
Kabir, the fruit trees are bearing fruit,
and the mangoes are becoming ripe.

They will reach the owner,
only if the crows do not eat them first.

When the life matures in the fire of penance, then it is filled
with nectar. Then such a person enjoys the flavour of nectar and
distributes it and he becomes a spring of this flavour.

The flavour settled in the heart is manifested by the tongue.

If there is deceit in the heart and speaks the talk of truth, then such
a person, in the eyes of Baba Farid, is false:-

Those who have one thing in their heart,
and something else in their mouth, are judged to be false.

*****
Path And Traveller

Every path is connected to some destination and by going on the path we can reach the destination. This is one path by walking on which, the body will go from one place and reach the other place. But there is another internal path on which attention is made to go. The meaning of ‘Panth’ is path. Every road / path has a proper name. The way that goes straight to God, we call that way as Guru Marg, Guru Panth. The person who travels on this path is called Panthi (traveller) or Sikh. There are halts on the way, where traveller stops and takes some rest.

Every superman (Avtar) has made some God-Path and there are some halts on it. The path, that has been made on the basis of ancient Vedic Dharam (Religion), to go on this, first we have to start from Karam-Kand, i.e., rituals. Then we have to go through the halt of Upashna Kand, i.e., worship and we reach Gian Kand (Halt of Knowledge). Gian Kand is destination, acquiring light is the acquiring of Sun. The acquiring of Gian is the acquirement of God. As the light of the whole world is linked to Sun, so is the radiance of soul connected to God.

Islam has mentioned three halts and the fourth is the destination, viz., न्याय (Divine law, i.e., justice); नवन्तर (way i.e. religious rules); अवज्ञन (revelation). There are three halts and we have to reach न्याय (Truth, i.e., Reality).

Gurmat has mentioned four halts and the fifth is the destination. Journey is to be started from Dharam Khand and we have to reach Sach Khand.

Dharam Khand- In the natural (Nature’s) atmosphere every thing is going on according to rules. Here nights, seasons, lunar date, days; everything is within rules. The construction of the whole world is based on some system. If bricks are placed according to sequence, then palaces are built. Rivers, Ocean, sun, moon, stars, visible and invisible atmospheres are set according to some arrangement. The arrangement given to five elements makes the
structure of the body. If the heat, i.e., temperature remains up to 98°F, then the body is healthy. If it goes up or down by two to four degrees, we become sick and lie down. The movement of the body becomes very difficult. The journey has to be started from (पदभ धारा) Dharam Khand, if we want to reach (सच क्षण) Sach Khand. Food, standing, sitting, sleeping, awakening, speaking and laughing are to be kept according to social code.

To eat and fill the stomach like cattle and sheep, speak and walk aimlessly, by such actions in life, we can not get speed for reaching Sach Khand.

**Gian Khand (Sphere of Knowledge)**

Life power when rises up with the practice of Shabad-Surat (God's Word--consciousness) then fresh conceptions rise.

One starts getting the open glimpse of the creation of the Creator. It becomes clear that many similar to Brahma are there to give knowledge of the world. There are many types of air, water and fire. There are various types of colours and temperaments. There are many great Yogis like Mahesh and Raj-Yogis like Sri Krishan. There are countless gods having supernatural powers, and servants and meditators. In this way the vast expanse of the world becomes visible. Indeed, it is very essential to have the open vision of the world before having the open glimpse of God. What a meditator (Bhagat) or scientist can see in the world, a common man does not see. One seeing the extended form of the world, practitioner gets engrossed in ecstasy. In side, the consciousness is search-
ing the origin of the world. The practise of Gods’s Name by consciousness is going on. The consciousness reaches (मरम धंड) Saram Khand (Sphere of Toil).

Saram means labour or Toil. As the man climbs up the mountains, further climbing becomes difficult because inaccessible valleys are in the front. Firstly, he is tired due to climbing and secondly ascent is difficult. Here the practice of many practitioners become slow or they stop, or they halt and go. In view of this, it is called Sphere of Toil (Saram Khand). Here one has to mould himself. When the consciousness becomes pure on putting in the fire of penance, then it is to be moulded and to make it a garland so that it could become the splendour of the neck of God. When the mind is moulded by doing practice, then improper ideas do not come to the mind and intellect does not give wrong decision. Mind remembers God only.

\[
\text{chit simran karo nain avilokano} \\
\text{sarvan banee sujas poor raakho.}
\]

\[
In my consciousness, I remember You in meditation; \\
with my eyes, I behold You; \\
I fill my ears with the Word of Your Bani, \\
and Your Sublime Praise.
\]

\[
\text{man s madhukar karo charan hirdae dharo} \\
\text{rasan anmrit raam naam bhaakho.}
\]

\[
My mind is the bumble bee; \\
I enshrine Your feet within my heart, \\
and with my tongue, \\
I chant the Ambrosial Name of the Lord.
\]

On reaching here, the manufacturing of conscience is made vey beautiful:-

\[
\text{tithai gharreeai surat mat man budh.}
\]

The intuitive consciousness, intellect and understanding of the mind are shaped there.

\[
tithai gharreeai suraas sidhaa kee sudh.
\]
The consciousness of the spiritual warriors and the Siddhas, the beings of spiritual perfection, are shaped there.

When the consciousness moves on from here, then he finds himself on the gates of beneficence (Karam Khand) where only beneficence is there. That individual soul is very beautiful and powerful who has reached upto beneficence. On reaching here the speech becomes powerful. Sweetness in talk, fastness in the steps and the prosperity in hands appears naturally. He, who reaches here, is called Brahm Giani (A person having Divine Knowledge). Even Sita and Sri Ram sing the praise of Brahm Giani. Maha Yogi like Shiva are in the search of Brahm Giani.

The God-conscious being is sought by the great god Shiva.

On reaching here, person feels such, as the drop has immersed in the ocean and radiance has mixed with Radiance. The cycle of birth has ended. By engrossing with Truth, the consciousness also becomes the form of Truth. In this way the destination of Sach Khand (The Realm of Truth) is achieved, where corporeal (ਅਲਵਦਾ) disappears into the incorporeal (ਫਿਲਾਵਦਾ).

In the realm of Truth, the Formless Lord abides.

*****
What is vice and what is virtue. Different religions have their own conceptions. Which conception is established, that goes on from generation to generation. In Hindu religion to eat cow is grave crime. But the muslim thinks otherwise. Pig eating is a sin in Islam but this is not the vow in rest of the world. The work, which is sin in the eyes of religion and community, is not considered crime in law and politics. Which is a crime in the eyes of law, it is not necessary that religion may also accept it as a crime. He, who does not follow the political rules, is sinner in the eyes of diplomacy. He, who goes against the religious tradition, is considered sinner in the eyes of fate.

Every country has different religious and political rules. Therefore the conception of vice and virtue is also different. If we look deeply, then it is not possible to differentiate vice and virtue in this way, rather more confusion comes up.

If the interpretation of vice and virtue is to be done in short, then so much only can be said that, that is a sin by which the consciousness fades and virtue is that by which consciousness blooms. In the world opposite of every thing exists. For day, night is there, for life there is death, pain is the opposite of comfort. Those people, who have achieved bliss after deep meditation, these pure people have perceived vice against virtue and have interpreted vice and virtue. When they achieved spiritual elements, these spiritual virtues manifested in them: kindness, gentleness, restraint, sweetness, impartiality, knowledge, humility etc. So the opposite of these qualities was also found out--the opposite of kindness is harshness, the opposite of impartiality is partiality, the opposite of knowledge is ignorance. This opposite was called vice. Contentment is virtue and greed is vice.

In the beginning the vice and virtue are in the thought form. When they come out during work, then the world gets comfort and pain. When virtue comes into play, then beneficence takes birth. When vice comes in the action form, then it becomes crime from
which the world receives suffering. When it is in the mind, then it is sin and when it manifests through the action of body, it becomes crime. There is no punishment for sin in the eyes of society and law, but there is punishment for crime.

There are very less criminals in the world but it is full of sinners. One gets pain himself by ill thoughts. This is called spiritual-pain / mental pain. When bad thoughts take the shape of conduct, then the world gets pain.

When the virtue is in thoughts, then one gets spiritual happiness, when it takes the shape of action, then it does the welfare of the world, and spiritual happiness increases manifold. Due to one rascal the whole village suffers. Due to one pure soul the whole village get happiness. A sinner always sends out polluted waves from his body and pollutes the atmosphere, whereas a pure person purifies the atmosphere. The real virtue is that from which spiritual bliss is obtained. Vice is that which gives pain to the soul and the world.

Man loves his occupation. As a poet likes his poem, a painter likes his painting and iconographer likes his statue / idol. Similarly a sinner likes his sins:

\[
\begin{align*}
\text{पुप्पु हुता पुती बहुधि धिवश्चन्त ||} \\
\text{paap buraa paapee ko piaaraa.} \\
\text{Sin is bad, but it is dear to the sinner.} \\
\text{पुप्पु हुते पुपे पापात्त ||(अंवं रंवच)} \\
\text{paap ladhae paapee paaaraa. (page 935)} \\
\text{He loads himself with sin, and expands his world through sin.} \\
\text{In the same way virtues give happiness to the pure person:-} \\
\text{ब्रह्म ज्ञानी परुपुकार उमाहाम्} (अमल २२३) \\
\text{brahum giaani paroupukaar omaahaa. (page 273)} \\
\text{The God-conscious being delights in doing good to others.}
\end{align*}
\]
Darkness and Light

Darkness is eternal, is spread out and is plentiful. Gloom is in the abdomen of earth. The deeper levels of the ocean are in darkness. The light of the sun can travel up to a certain limit only. Thereafter it is all darkness.

The older people had only the light of moon and stars to escape the darkness of night. Special festivals were held on the night of full moon.

The germs of diseases grow in darkness. There is always a danger from snakes and other poisonous insects during night. Generally thieves and other bandits select a dark night for doing their job.

Darkness is the symbol of suffering and kicks. Therefore in the house in which there is rejoicing, more light is spread by lighting more earthen lamps or electric bulbs. The house, decorated by more light, is the manifestation of happiness. In case there has been a death in the house, then more light is not done. A person’s grief is manifested through darkness. Indeed darkness is pain and light is happiness.

Now man has invented plentiful light in the outside world. Electric lights are available to convert night into day. The fear of external darkness has ended. Now only a search for inner light remains. Man, after becoming free from the external darkness, is now feeling an intense darkness in his innerself. It is seen that this darkness is not being removed, rather it is increasing. Being helpless, man is busy in trying to forget this darkness. This darkness has manifested itself forcefully at the whole human level:

भत ते मीमांस प्रैय जगेटा
man rae sansaar andh gehaeraa.
O mind, the world is a deep, dark pit.

चहु दिस पस्रिते है जम जावुरा।।1।।Pause।।(ओळे एळण)
chahu dis pasriu hai jam jaevuraa.||Pause||}(page 654)
On all four sides, Death has spread his net.

On one side is darkness and on the other side, eyes are blind, this is the condition of man at present.
Ignorance is the bearer and secondly there is no hunger for the knowledge and there is no need also. Therefore now the human life has gone so much astray as never earlier was. How can there be a light in the mental sphere, man has forgotten this method. In this age full of darkness, there is so much need of Guru as was not required earlier. Man was leading a natural life and now everything is pervert. Therefore the life has faded. It is natural to have fear in the darkness. Now man is very aghast.

Sri Guru Arjan Dev ji has told us one method, by lighting the mental sphere, life can be saved from the kicks of extreme suffering.

Human life should be passed according to the religious books, oil should be put in the earthen lamp of heart, twine of motive and light it with the flame of good sense:-

Let the reading of your prayer book be the oil,
and let the Fear of God be the wick for the lamp of this body.

Let the reading of your prayer book be the oil,
and let the Fear of God be the wick for the lamp of this body.

Use this oil to light this lamp.

With the burning of this lamp, the light that comes, millions of suns become dim before this light:-

Chanting the Naam, the Name of the Lord,
the light of millions of suns shines forth,
and the darkness of doubt is dispelled.

*****
Heat And Cold

Due to the movements of sun and earth in the Natural sphere, seasons change. Out of these seasons, one season is of summer, when water of the tanks dry up due to heat, water in the wells decreases or is finished. The velocity of the rivers is similar to that of an old person who walks with the help of a stick. The life giving branches of the trees fade and the green sheet of the hills comes aside and these become naked. The thirsty birds, on seeing the abdomen of the earth empty, starts looking up. The life gets scorcheted with the hot wind of summer and in the inner consciousness there is a demand of cold. The fruits and flowers rot due to extreme heat. On seeing such wretched condition of the earth, the ocean took mercy, up-rised in the form of clouds and it rained everywhere, the earth got decoration, streams got speed and youth, tanks got capital, the throats of the birds got freshness, songs and music were born, the nakedness of the hills was covered and the trees got greenness.

Next to the visible natural sphere, the subtle sphere has its own world. Due to the movement of the mind the mental sphere gets heat (i.e., activity). The plants of spiritual virtues are burnt with the fire of desire, anger and greed:-

\[
\text{daavaa agan bahut trin jaalae} \\
\text{kooe hariaa boott rehiou ree.} \\
\text{The forest fire has burnt down so much of the grass; how rare are the plants which have remained green.}
\]

And

\[
\text{agan saagar booddat sansaaraa.(page 804)} \\
\text{The world is drowning in the ocean of fire.}
\]

All virtues are cool, and all vices are hot. Mercy, gentleness, restraint, satisfaction, patience and forgiveness—all are cool. But greed, anger, pride, passion, enmity and opposition—all are hot. When the conscience gets agitated with the heat of vices, then the demand for Godly virtues arises:-

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tap tap luh luh haath maroro.
_Burning and burning, writhing in pain, I wring my hands._

_I have gone insane, seeking my Husband Lord._
God in ocean-form becomes gracious, Guru in cloud-form rains and only the ocean becomes cloud and rains. Only God in Guru-form rains:-

kalmal hooe maednee ardaas karae liv laae.
_When the people of the world are suffering in pain, they call upon the Lord in loving prayer._

sachai suniaa kann dae dheerak dae vai sehaj subhaae.
_The True Lord naturally listens and hears and gives comfort._

_aan dhan oupjai bahu ghanaa keemat kehan n jaee._
_Corn and wealth are produced in great abundance and prosperity; their value cannot be estimated._

When Guru rains like a cloud, then the tank of congregation fills with the flavour of God’s Name (Naam-Ras):-

kabir anbur ghanhar shaheer bharmae sar taal.
_Kabir, the sky is overcast and cloudy; the ponds and lakes are overflowing with water._

chantik tiraat dehaa tare na be narit uram._
_Like the rainbird, some remain thirsty - what is their condition?_
When the earth becomes cool with Naam-Jal, (Water of God’s Name) then in the earth of conscience, the garden of Gods virtues grows. The whole greenery is due to water only:-

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First, there is life in the water, by which everything else is made green.

The spiritual bliss is due to Naam Jal (God’s Name) only:- Fire (Heat) comes out from the eyes of angry and lustful person, by which the atmosphere is contaminated. The mind of a person sitting close by gets scorched.

Due to a person who is cool by Naam-Ras, (Flavour of God’s Name), sitting close-by, the conscience gets coolness.

In the Company of the Holy, there is no suffering.

The Blessed Vision of their Darshan brings a sublime, happy peace.

One gets consumed only by austere devotion.

The burning of the heart is not dispelled at all, by sandalwood paste, the moon, or the cold season.

O Nanak, by chanting the Name of the Lord.

*****
The birth of devotion in life means touching the summit of life. Where desire is endorsed, the relations of such persons are united with Guru and God due to devotional feelings only. The life has been obtained for devotion only.

The existence of man is on three levels: Body, mind and soul. The body has its own taste, and mind and soul have their own pleasure and tastes. Pleasure is there if two bodies met. If tongue gets food, then taste is produced, similarly if eyes see beauty, and ears hear sound.

Basically mind has knowledge of three tastes:-
Taste of Passion (sex), Taste of Love and Taste of worship (Bhagati). When a body meets another body, the taste formed due to this meeting is called sex. The meeting of two minds gives the taste of love. The union of soul with God produces bliss of devotion. Body attracts an other body, this is attraction due to which one body remains in search of another body. This attraction exists in animals, birds, vegetation, insects etc. and this attraction is responsible for the procreation of the world. To keep this meeting of bodies according to tradition, man has made the custom of marriage. The union of one body with another produces a taste which is called passion or sex. In this taste we have to loose very much and nothing is to be gained. More sexy people fall sick:-

काम क्रोध कालिया को गाले ||
kaam krodh kaaeiaa ko gaalai.
Unfulfilled sexual desire and unresolved anger
waste the body away,
सिभि वृंचन मेघज्ञ ढाले || (श्रव २७२)
jio kanchan sohaagaa dhalai. (page 932)
As gold is dissolved by borax.

Every sexy person repents, because has lost something, gained nothing.

This taste is natural physical. Man has come to this world to rise up above this taste. This taste exists in every living being. If
human being can not rise above this taste, then the life becomes equal to that of animals. At last on becoming powerless, anger comes up. Man becomes angry after losing sex power.

If the bodies meet, but there is no partnership in views when minds meet, then ecstacy is not there. Those persons are praise-worthy who have got bliss in their lives. On forming partnership of minds, one can get sweetness of love which is superior to sex-love. Therefore there is no attraction in sex. There comes a new purity in the life.

In the history of the world, some lovers have become immortal, e.g., Laila-Majnu, Sohni-Mahiwal, Heer-Ranjah, Sasi-Punnu, Sorath-Beja, etc. Even a Gurmat philosopher like Bhai Gurdas ji considers it necessary to mention thier names:-

Laila Majnu Aashki Chaunh chakki jatee.
Sorath Beeja Gaveee Jas Sugrha Vatee.
Sasi Punnu Dosti Hoae Jat Ajaatee.
Mahinwal Nu sohni Nai Tardee Rateen.
Ranjha Heer Vakhaneeae Oh Piram Paratee.
Peer Mureedan Pirhari Gavan Parbhatee.

Majnu is loving a sick and wounded dog and bowing at his fee. People laughed at him and asked, “What are you doing?”

Pai Sage Boseeda Aeh Majnu Khaliq Goeed Che Sood.
Then Majnu replied, “This dog comes sometimes passing through the street of Laila.

Een Sage Dar Kuae Lailq Gahae Gehae Rafta Bood.
Bhai Gurdas has mentioned about this story also:-

Laila Dee Dargah Da Kutta Majnu Dekh Lubhana.
Kutai Dee Paireen Paweh Harh Harh Hasse Lok Bedana.  
(Bhai Gurdas, Var 37)

Thirst and Hunger disappears all in love-sweetness. Physically one remains satiated:

सिसी अर्थिता पूर तज
मे ज्विण्डल ज्वो अत्यंति || (अंक १३४)

jinee chaakhiaa prem ras
sae tripat rehae aaghaae.(page 135)

Those who have tasted the sublime essence of His Love, remain satisfied and fulfilled.

Those people who go to religious places (Temples) with a desire, they beg wealth and houses from the Guru. Their relation with Guru is based on desire. Many meditators make partnership of views with the Guru. They join their hearts with the talk of the Guru. On making the partnership of views with the Guru, the flavour of love manifests itself, and the fire of lust becomes slower in intensity and gratification is acquired. By listening every day about the views of esoteric (शंघ दी फ़िज़म) in the congregation, the consent of mind is achieved. Nothing is to be lost in the sweetness of love. But not much is acquired. There is satisfaction in engrossment, but this is not the summit of life, there is something beyond. By doing continuous meditation, when the union of soul with God is achieved, then only the bliss of meditation starts. With faith, love and reliance, affection is born and with affection only meditation can be done. Affection does not come without going to congregations:

आचार पुरुषालित तिति टाज़े इमोहते

saadh sangat binaa bhaao nahee oopujai
bhaav bin bhagat nahee hoee taeree. (page 694)

Without the Saadh Sangat,  
the Company of the Holy,  
love for the Lord does not well up;  
without this love,  
Your devotional worship cannot be performed.

Fruit, after ripening, disconnects from the tree. After ripening with the feeling of devotion the mind gets filled with sweetness and it automatically disconnects from the immoral tastes of the world. There is pride in sex enjoyment. The fulfilment of passion is for the fulfilment of pride. There ‘I’ is present but not ‘You’. In love there is a relationship between ‘I’ and ‘You’. Not only ‘I’
but ‘You’ also exists. Such a conception gives birth to love. Where ‘I’ ceases to exist, only ‘You’ remains, there the flavour of devotion springs up:–

\[\text{ jab hum hotae tub too nahee ab toohee mai nahee. (page 657) }\]

\[\text{When I am in my ego,} \]
\[\text{then You are not with me.} \]
\[\text{Now that You are with me,} \]
\[\text{there is no egotism within me.} \]

\[\text{Kabir, repeating, "You, You", I have become like You.} \]
\[\text{Nothing of me remains in myself.} \]

\[\text{ jab aapaa par kaa mitt gaeiaa Jat dhaekho tut too. (page 1375) }\]

\[\text{When the difference between myself and others is removed,} \]
\[\text{then wherever I look, I see only You.} \]

\[\text{On reaching such a stage, the meditator takes the} \]
\[\text{appearance of God:–} \]

\[\text{The Lord and Kabir have become one.} \]
\[\text{No one can tell them apart.} \]

Until the drop immerses in the ocean, wandering remains. Until the soul does not merge with the God, the cycle of birth and death continues. In the flavour of devotion something is to be obtained and nothing is to lose. The drop becomes ocean. Sikh becomes Guru-like.
**Past, Future And Present**

Time has been divided into three parts- Past, Future and Present. In Persian, they call these Mazi, Mustakbil and Haal respectively.

In Sanskrit name of these is: Bhoot, Bhavik and Varatmaan in the same order.

The passed away time is that step which we have walked, is that breath which has passed out, is the flow of the stream which has flown down. The past is the foundation of the palace of life. By keeping the inquiry of the past in view, the wise people correct their future, the remaining short comings are rectified. However, the truth is that only the present is in the hand of a person. Only the present is with us. The past is the breath that has gone out. The future is that breath which is still in the mouth. The breath lying in the mouth will become past. With the help of the breath lying in the mouth, the breath which is to yet to come, is keeping the future ready. He, who has made the proper use of the breath in the mouth, has got the rectified past in hand, and his future is also bright. Generally people pass their present in the recollection of the past or they get engrossed in the worry of the future so much that they totally forget the present. The past has a birth in the abdomen of the present. The palace of the future can only be built on the foundation of the present. But there is no worry for the rectification of the present.

Bhai Vir Singh, a renowned poet of the Punjabi language, says that the memories of the past are eating my bones and the worry of the future is burning me:

कीठ दसी दी जास्त भक्ति चेंज़ू हँठ हच्छे।
अघ्रुठ रहूँ रा मतिह धिमा भल हँठ हँठ उझड़छे।

*Beech Gae Di Yad Pae Haddan Nu Khawai.*

*Aun walai Da Saiham Pia Man Nu Tarisawai.*

The persons, who have reached the old age, remain engrossed in the recollections of the past, and Young people remain absorbed in the worry of the future.
When an old person looks towards future, then except death he sees nothing else. So he turns his mind backwards and enjoys the recollections of the past. Since death is far away in case of young man, therefore he is burning in the worry of the future. Man has got only the present with him. Whose present has come to right, his past and future are automatically put right. The person, who spends his present in the memories of the past, is ignorant and he, who burns the present in the worry of the future, is mad. A wiseman tries his best to rectify and adorn the present, therefore he does not get lost in the memories of the past or the worry about the future. Gursikh deals with the present:-

Gursikh Man Pargas Ho Piram Piala Ajar Jarandae.
Parbram Pooran Brahm Babekj Dhian Dhrandae.
Shabad Surat Livleen Ho Akath Katha Gur Shabad Sunandae.
Bhoot Bhavikhon Varatman Abgat gat-at Alakh Lakhandae.
Gurmukh Sukh Phal Achhal Chhal Bhagat Vachhal Kar Achhal Chhalandae.
Bhavjal Andar Bohitda Ikas Pichhae Lakh Tarandae.
Parupkari Milan Hasandae.4. (Bhai Guradas ji, Var 6)
Foolish And Wise

Out of the bestowals given by the Bestower (God), intelligence is a great internal power. But a rare person only makes the full use of this power.

The intellectual power of the child is yet not developed, therefore we can not say a child as foolish. Child is inattentive, not foolish. Foolish means who does not use his intellectual power. Therefore a foolish person is condemnable, but not the child. Some learned persons have told the traits of a foolish person like this:-

Who keeps his mouth forward while speaking and does not think what to speak and what not to speak. While eating who keeps only his mouth forward, not his thoughts, who keeps in mind others respect while talking or keeping quite.

According to Satguru ji, that person is a fool of the first water who is delinked from God or does not beleive in God:-

The most foolish of the foolish are those who do not believe in the Name.

It is not necessary that literate person is a wiseman. But an educated man, due to pride, does more foolish jobs:-

That scholar who is full of greed, arrogant pride and egotism, is known to be a fool.

This is foolishness, if one knows the result, even then does evil deeds, knowingly goes to a wrong place, to be proud of one’s mistakes and enjoy these mistakes. All this is foolishness. The truth is that the so-called educated persons are doing jobs which are excessively foolish ones. Knowingly they are taking poison:-

kabir man jaanai sabh baat jaanat hee aougun karai.
Kabir, the mortal knows everything, and knowing, he still makes mistakes.

What good is a lamp in one’s hand, if he falls into the well?

To look at the place before taking a step, to think deeply before speaking, to remain alert while eating, to live the life doing meditation—these are the traits of a wiseman.
Censure And Praise

To narrate a talk, by exaggerating it, is a praise. But to narrate by decreasing it is censure. Man of the present time has a habit of speaking, which may be praise or censure. Also the man at present enjoys either listening praise or speaking ill of others. But there is one condition. If it is praise of one’s self, then it is enjoyable. If it is censure of the other fellow, then it is enjoyable. However if the censure is of one’s self, then mind feels pain, or if the praise is of the other fellow, even then the mind feels pain. There is great enjoyment in listening to censure and praise, but censure should be of others and praise of one’s own. To do censure or praise is an enormous mental illness. Gurbani has advised us to abandon both:-

`oustat nindaa dooo tiaagai khojai pad nirbaanaa.
Renounce both praise and blame;
seek instead the state of Nirvaanaa.
`jan nanak eihu khael kathan hai
kinehooon gurmukh jaanaa.
O servant Nanak, this is such a difficult game;
only a few Gurmukhs understand it!
To call a flower thorn, to saint a thief, to truth a lie and to light darkness - this is censure.
To call darkness light, to thief a saint, to thorn a flower - this is praise. Enemy censures. Sycophant admires. The level of lives of both these persons is very low. Very stupid and hostile persons enjoy ill talk. Very greedy and sycophant persons enjoy admiration. He, who does not indulge in censure and praise and does not loose his mental balance, is a pious man, mendicant and saint:-

`koe bhalaa keho bhaavai buraa keho

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hum tan deou hai dhaar.||1||(page 528)
Some speak good of me, and some speak ill of me,
but I have surrendered my body to You.

Bhagat Kabir ji says that if the mind is pure, and the censo­
rious censures, then such a person should be honoured like parents.
He is washing the clothes free of cost and keeps us vigilant:-

स्त्रोत कर लहर भक्ति निःस्वादी ि

निंदा जन को खरी पियारी.
Slander is pleasing to the Lord's humble servant.

निंदा यथा निंदा भक्ति ि॥ ॥ (संब्र वर्ष)

निंदा बाप निंदा महातारी.||1||Pause|| (page 339)
Slander is my father, slander is my mother.

Bhagat Daiya Ram ji says that censorious should be
honoured more than parents because mother has washed faces and
urine by hand but the censorious washes with his tongue:-

भलूँ भाूँ घर घर उ हो निंदर डें भवी चेतुँ।

लेते पेट भाँ मृदू लेत वे उमरा लक लेतुँ।

Maaneo Maat Pita Hun Te Nindak Koe Atee Naehu.
Wo Dhoe Mal Mutar Kar Ye Rasna Lakh Lehu.

Admirer is a sycophant decoit. He robs the wealth of many
virtues and make you incapable:-

अूँू भगवत तेरी दें निंदरे दें भवी चेतुँ।

वासरानु संपूर्ण संपूर्ण संपूर्ण।

Een Khushamed Goae Chandeen Iblehan.
Rahjanand Rahjanand Rahja.

A popular sufi saint of Iran has said that he is very uncom­
fortable because they call my thorns as flowers. They call my sins
as virtuous deeds and my faults as virtues.

I am in search of that daring enemy who will mention my
drawbacks and weaknesses at my face so that I may come to
know my mistakes:-

अता मेघढे ठेंढे ठेंढम।
वि दिलफूल द डह दमत ठमारिच।

शीव तले बलव शीरूए, धाप गृह जागरीं ठमारिच।

वे दमत मेघे तमभ देशंन, उ मेघे भता ड डह ठमारिच।
If flower is called as flower and thorn as thorn, then it is the Truth. To call a thief as a thief and to call a mendicant as a mendicant—this is very pure utterance. But man speaks half the truth. He says flower as a flower, but hesitates to call a thorn as a thorn. He fears that the thorn may prick.

Some rare great man, by rising above criticism and praise, tries to say the truth.

If you want to censure, then censure yourself, 'Nind to Nij Deh' (निंद तो निज देह), but if you want to praise, then:-

अविभाजित भर भरि वरि निरवर्जन
oustat man maeh kar nirankaar.
Praise the Formless Lord in your mind.
वरि भरि मेरे मडिल विध्वंस
kar man maerae sat biouhaar.(page 281)
O my mind, make this your true occupation.

*****
Speaking And Vow of Silence

Every organ in the body is precious and unique. But tongue has got its own greatness. From the mode of speech of a person, his personality is revealed. As far as a man does not speak, his virtues and vices are not known:

उ भवे स्वरूप र गहना वमस त।
सैबे गुरु निशुष्काव वमस त।

"Ta marde Sukhan Na Gafta Bashad."
"Aiboo Husan Nehufa Bashad."

All links in the world depend on conversation. When the relations break, then first of all conversation is stopped. One keeps seeing but no talk. Where there is no mutual speaking then it is clear that relations have broken. Relation with the world is established by speaking. Relation with God is also communed by speaking only. What should we speak, by listening to which He may love us:

भूरे लिव मेल्यु स्वरूप निवृत सुन वमस त (छु न नि महीत)
महु क बोलन बोला है सुन धरार पिया।(जप जी सही)

What words can we speak to evoke His Love?

That is all! His Name is to be repeated and His virtues are to be pondered over.

अणि गुरु न्याय स्वरूप रहिया धीर सुन (छु न नि महीत)
अमीत वेला सच नामो मनो वंग्दा वेचा।(जप जी सही)

In the Amrit Vaylaa,
the ambrosial hours before dawn,
chant the True Name,
and contemplate His Glorious Greatness.

And

बाबा वेला निवा वसी मे॥
बाबा बोलना किया काँही॥
"O father, if I speak, what words should I utter?"

जासै जी नाम रहि वसी मे ॥१॥ उरपु॥ (पढ़ि ८७०)

Speak such words, by which you may remain absorbed in the Name of the Lord.
Speaking is a mighty force. If the skill for the proper use of this power is not known, then there can be a more harm. Generally the domestic disputes take place due to the improper use of tongue. Man suffers more in his life due to his bad tongue. Mind becomes immoral due to the loss of energy due to the continuous speaking without thinking:

बोलत बोलत बड़ह बीकारा। (page 870)

By speaking and only speaking, corruption only increases.

During speaking, the attention is on the other person. Due to this, the attention remains dislocated with one’s own spoken words. As a result one speaks in excess which becomes a reason for sufferings.

A proudly person speaks more. A humble person listens more. In a meeting a proudly person does not give an opportunity to any one to speak. He himself goes on speaking. The taste of uttering is the taste of pride. Others are listeners, they are ignorant I am telling, with this pride is contented. If this bad habit is not prevented, then such a person degrades in the eyes of learned persons and generally gets shameful.

One precious talk, even if it is small like a grain of millet but it should be like a comphor, is better than all other talks which are like a heap of dust:-

चुप चुप चुप चुप चुप चुप चुप चुप।

Kam Aawaj Hargiz na Beenee Khajal.
Jawae Mushaq Baihtar Ast Yuk toda Gil.

Speaking should be logical. To go on speaking loudly by swelling the veins of the neck, is to waste of own and others time:-

Khaamoshi Maaneeea Dard Ke Dar Guftan Nameeh Aayed
(Sheikh Saadi)

To keep quite is better than to speak uselessly.

चुपे चुपे चुपे चुपे चुपे चुपे चुपे चुपे (page 1288)

It is good to be silent,
O Nanak; without the Name,
one’s mouth spews forth only filth.

The silence of a wiseman is more precious that the utterance of a fool.
Wise and dignified person does not speak until and unless somebody is fully ready to listen and he has no material for speaking. A talk coming out of the bottom of the heart reaches the hearts of the people:

Dil se jo Baaat Niki Hai Asar Rakhti Hai.
Par Nahi Taktae Parwaz Magar Rakhti Hai. (Iqbal)

The words of a perfect person pierce the heart:-

Kabir, the True Guru, the Spiritual Warrior, has shot me with His Arrow.

As soon as it struck me, I fell to the ground, with a hole in my heart.

When a person’s tongue is not in his control, and speaks uselessly, then a dumb and tongue-less person is better than him, because he saves himself from the filth and distress of the useless utterances.

Where there is a necessity to speak, and others have no demand for speaking, then it is a sin to speak there. But keeping quite is also a sin if there is a well in front of a blind man.

Cho Kare Be Fazul- Aae Man Baraed.
Mara Dar Vai Sukhun Guftan Nashaed.
Va Gar Benam Ke Benaao Chah Ast.
Agar; Khamosh Ba Nashenam Gunah Ast. (Sheikh Sardi)
When communication with God increases then conversation with the world decreases:

They renounce greed, avarice, egotism and desire; they do not talk too much.

Excessive speaking with the world indicates that the conversation of this person with God has not started yet.

The precious secrets of the life are found from either the mind or the priceless words.

*****
Every living class is moving towards development. There is a strong desire to reach the summit. What is the mood of life? At what stage it is at present? What is the destination? The philosophers have been giving their views to the world on these topics from time to time. What is life? From where is it? This question is also there in the Gurbani:-

Where do we come from? Where do we live? Where do we go in the end?

Gurbani has also replied this question in a very scientific and philosophical way. The material is in three forms:– Solid, Liquid and Gas. Originally it was gas:–

The gas became liquid, which became solid and then the life came into being:–

According to the Puranic Belief, Machh (Big Fish) and Kachh (Tortoise an incarnation of Vishnu) were the Avtars (Super humans) in the beginning. Indeed, the original journey of the life started from water. There is some solid material, some liquid and some gaseous in the body. If we see the source of our consciousness, then we were originally stone. We remained stone for many ages. Stone has got consciousness, but it is sleeping:-
As the child is developing even while sleeping, so was the consciousness under development while sleeping in the stone. Marble, diamond, pearl, coral, emerald, sapphire, topaz and gem are the developing forms of stone. This is the summit of stone. From there another life starts. As the old age is the summit (elderliness) of the man. The elderliness of stone is marble, sapphire, diamond etc. We initiated our journey from stones, therefore even today we have great fondness of stones. If a person resides in a house for long time, fondness develops and even today we have affection for stones. Our god and demigods are of stone.

We take the help of stones to make our name immortal. We want to become immortal by getting our names engraved on stones. Statues of late Rajas and Maharajas are made of stone and kept. Even though Islam do not believe in idol-worship, yet it could not save itself from the worship of the graves of stone. The human life is united with stone in every side.

If one stone is lying near another stone, then it does not know about this. There appears no partnership between the stones. Man is also living according to the mental impressions of the previous births. If two brothers are living in one house, then many months pass when they have seen each other. Son is not on speaking terms with father. One neighbour has no connection with the other. These are the mental impressions of the stone. Next to stones, the second halt of the consciousness is vegetation:


\[
\text{I took the form of so many plants and trees, and so many animals.}
\]

Many times I entered the families of snakes and flying birds.

And:

In so many incarnations, you were a worm and an insect;
kaee janam gaj meen kurangaa.
*In so many incarnations, you were an elephant, a fish and a deer.*

In so many incarnations, you were an elephant, a fish and a deer.

kaee janam pankhee sarap hoelou.
*In so many incarnations, you were a bird and a snake.*

kaee janam haivur brikh joojou.||1||

In so many incarnations, you were yoked as an ox and a horse.

*Meet the Lord of the Universe - now is the time to meet Him.*

mil jagdis milan kee bareeaa.

After so very long, this human body was fashioned for you.

Three parts of the vegetation are sleeping, one part is awoke. It feels the pain, comfort and pleasure and want etc. There are male and female in these also. These accept the effect of music very quickly. These also understand the effect of the human beings. The summit of vegetation is flowers, fruits and fragrance, of trees like (chandan) sandal wood. Sandal wood is the summit of vegetation. From the summit of consciousness, man should be motivated to search for his summit-- for this diamond, sapphire and topaz have been kept in the temples and also sandal wood was given a special place. To produce brightness in life like that a diamond, and to be cool and fragrant like sandal wood was considered the aim of human life.

The third half of the soul is quadruped animals and birds. Birds and animals are half sleeping and half awoke. They feel more the pain and comfort. They are more active and are the last link of human life.

The top most life in animals is considered to be that of cow, lion, elephant and deer etc. and in the birds it is that of swan. The presence of idols of cow and lion in the temples is the proof of the summit of the animal life. We call a very gentle person as 'cow-like' and to a brave person-- like a lion. In the birds swan is at the top. Therefore we give simile of swan for a saint. Diamonds, emeralds, sandal wood, flowers, cow, deer, elephant and swan have been splendour of the temples and religious places. Man after getting inspiration from them, have been searching the summit of life.
After animals the fourth stage is of the human life. But this is also a halt, not the destination, not the abode, still to go further.

Darwin has accepted monkey as the last link in the human life and the Vedic Rishis have accepted cow as the last link. The research of science is of the body and material. The research of religion is of the soul.

Physically monkey is very near to man. But cow seems very near to man due to mind and habits. Perhaps by making this link as the basis, beef-eating had been considered sin and it was ruled that beef-eating is equivalent to eat man’s meat.

When the consciousness goes to a deeper level while doing contemplation, then man becomes capable to see future and past. He sees his previous and next life. Many great persons have told about their previous life.

Guru Gobind Singh is the leader of ascetics at HemKund. This he himself has written.

Shamas Tabrez has mentioned about his previous nine births. Kabir ji says that he was His servant in his previous life:-

\[ \text{poorab janam hum tumurae saevak ab to mittiaa n jaee.} \]

In my past life, I was Your servant; now, I cannot leave You.

Mahatma Budh tells that his previous birth was of an elephant. As some stones are solid and some are soft and tender. In vegetation also nature of some is hot and some are cool. Coriander is cool. Garlic, onion, ginger etc. are hot. Similarly in animals, some are lagging behind while some are progressive. The same principle is working in the human life. In human beings some are hot-tempered while some are of cool nature.

In the Puranic Books of our country (India), there are mystical stories regarding the development of life.

Rishi (religious person) Mandav was born to frog. Yogi Machhandar Nath was born to fish and Rishi Godurh to cow.

Machhander Nath became a family person in old age. He began to remain engrossed in dance and singing day and night. With the motivation by Gorakh Nath, he again engrossed in practising Yoga. The restlessness and variability of the fish had remained in the mind. Therefore in the later years of his life his mind became very unsteady. It was assumed that his previous birth was that of fish.
There is a saying in Punjab that frogs cannot be made a measure of weight of five seers. If ten frogs are made to sit in one place, they start jumping in ten different directions. Due to Mandav’s disagreement with everyone and due not to abandon this skill of jumping separately, this view is taken that his previous birth was of a frog.

Due to his extreme gentleness and due to his trusting everybody, the previous birth of Godurh Rishi was considered to be that of cow.

For a man to be an animal, is an incident of the by gone times. But to become a god is an incident of the future. In the Nature, every one is progressing with the help of Nature. Man has been given the liberty to go forward or turn backwards. Man has very much misused this liberty and very many persons have turned back.

After the fourth stage, the fifth stage of the consciousness is to become god and the sixth stage is the destination—wherein it get engrossed and becomes the form of God.

There is no difference between Naam Dayv and the Lord.

On reaching the destination, the bliss one gets, is inexpressible. That is like this—as a blind man receives eyes, hungry gets food, thirsty gets water, poor gets wealth, drowning man gets boat. But all this is just for saying, whereas the truth is that the state when life, after complete development, reaches the Zenith— is inexpressible.
Religious Guidance And Politics

If the water flows in a proper way, then there is comfort. But if it takes the form of floods and flows improperly, then there is a lot of damage. Food is prepared if the fire burns in the hearth, factories and motor cars run. But if the fire is out of control, then it burns the house and converts it into ash. The hard work of many years comes to a naught in a second.

Man has got a lot of intellectual power. If this power is not utilized properly, then so much damage is done by a man to the other person as has not been done by out of control fire and water. To enable man to conduct according to tradition, some rules have been made by government and some by religion. The political power has made laws on the basis of physical work, but religion has made social code of conduct on the basis of human consciousness.

The innocent child has got neither power nor intelligence, therefore he does not come under the control of political power. By having a physical strength, intellectual power and power of wealth, it is very difficult to remain pure like a child. In the present times, man has abandoned the religious code of conduct, therefore there is so much clamour of politics. The politics is threatening from outside. The religious code amends from inside. Religion is a power of perception. To follow the religion means to walk by seeing with one's own eyes. The life without religion is like the life of a blind man, who walks with the help of a stick. There is no light at the level of consciousness, so it is like going with the help of a stick. If some people are coming from opposite directions with the help of sticks, then collision is inevitable. At present times there is so much collision in the political world.

Sometime back man was living according to natural rules. At that time there was no need for guidelines. Then, in due course man began to go against the religious code of conduct, therefore there was the necessity of politics. To go according to the religious code is an internal bliss, but to go according to the politics is a compulsion. Where ever there is a compulsion, there is a possibility of bypassing the rules.
This saying is correct that law is a spider’s web. Therefore weak living beings get entrapped and the strong ones break the web and go farward. Weak persons are punished, but this political power does not say any thing to the powerful.

The truth is that any thing can be broken with power. Generally laws are broken by the powerful. On getting power, the powerful becomes corrupt. You might have seen in the political field that a person who has no power, remains noble and goes on blaming the opposition as corrupt. The persons in the political field should be spotless so that the government could be run in a neat and clean way. Indeed, he (a person out of power) says that unless persons like me do not come in power, corruption can not be removed. But as soon as such a person comes in power, he himself becomes corrupt. The truth is that political rules are made by the politicians and they themselves break these rules. In this way they take the advantage of the weakness of the weak people and serve their purpose.

The religious rules come out from the purified consciousness of a person. Therefore no religious person has tried to break the religious rules, rather they have remained guardians.

Due to the fear of the law, a person is not indulging in theft, prostitution and other offences. But all these vices are present inside the man. Only due to the fear of punishment, he remains gentle from outside. But whenever a person pursues a religious guidance, then even decoits like Balmeek become saints. By throwing out cheating, they become ‘Sajjan’ (sweet heart) and leaving barbarism, they become gods.

At present man is living in the world according to the politics, or accepts the policy under compulsion. Therefore the prisons in the whole world are full of prisoners. Crime and tension is increasing and the whole world looks like a prison. When a man will live according to the religious guidelines and God’s regulations, the springs of comfort and peace will start flowing. Laws have their own law—books and religion have their own religious—books. By getting motivation from the religious books and congregations to lead a joyful life according to the religious guidance is the aim of Human Life.

*****
**Complete And Incomplete**

Every one in the Nature is searching for the completeness, because incompleteness is painful.

Any thing incomplete does not look good. Incomplete poetry is useless. Incomplete picture is not worth seeing. The incomplete tune of a music is not worth listening. Partially wrought idol looks ugly. Incomplete house is not worth living. In short any thing incomplete does not look good. Incomplete man also does not look good. There are different ways to complete a thing. If somebody wants to paint a picture while modulating a tune, then it is madness. If by spreading up a colour by brush, some body tries to bring forth a tune of music, then it is also foolishness.

By which methods man has tried to complete himself, he has, so far, not been able to become complete. Man had been thinking that he would become complete on the receipt of wealth. He got the wealth but remained incomplete. He got respect and rank, but he could not become complete. The house became complete but he could not become complete. He got sons and friends but he remained incomplete. The pain of incompleteness is very troublesome.

He remained incomplete uptil the last breath. He could not complete any job himself.

किन हेन क्रीज़े क्रान भ्रक्ष्या पूजे॥ (ओंक ८८५)

None of them ever accomplished the tasks of Maya.

When he breathed his last, then people said that he has become complete. Who was incomplete while living, how he can become complete-after death?

Stream can become complete only after merging with the ocean. The journey of seed is to become tree and then to reach upto fruit. At last man has also some summit, without touching which it is difficult for him to become complete. Only that is called complete, in which nothing increases or decreases.

In the natural atmosphere increasing and decreasing is going on. After becoming complete, the moon starts decreasing. Child became young and after touching the top of youth, he starts decreasing. After reaching a certain height, the mountains start decreasing. Here every one’s strength after reaching the zenith, starts decreasing.

ि १३३४

If on reaching the top, one has to decrease, then it is not the top of the life. In whom there is no increase or decrease, He is complete and by uniting with the complete, the living being can become complete. That complete is called ‘God’:-

And

poorā prabh aaraadhiaa poorā jaa kaa naao.
I worship and adore the Perfect Lord God. Perfect is His Name.

O Nanak, I have obtained the Perfect One; I sing the Glorious Praises of the Perfect Lord.

The word for meditation (Gur Mantar) of the complete (पुरास=Poora) God is to be taken from the complete (poora). Guru:-
pooraa gur akhuou jaa kaa mantar  
*The Guru is perfect; His Teachings are everlasting.*

amrit drisatt paekhai hoe sant.  
*B eholding His Ambrosial Glance, one becomes saintly.*

In reality he, who has engrossed in Pooran (God), is complete. No body becomes complete after death.

*****
There remains a craving for salvation in deep breaths. The yearning for salvation is powerful. From the times immemorial countless persons have been engrossed in meditation to get salvation. Salvation is the greatest joy and happiness. Bondage, or slavery is worse than death. Slave person is a dead person. Slavery comes out of weakness. Mighty consider death better than slavery. Bondage is of many kinds, so salvation is also of many types. Financial Bondage, Social Bondage, Political slavery. After these body has bondage of sickness, mind has a bondage of improper thoughts, and soul is in bondage of birth and death. All the bondages are hell. Due to bondage there is no comfort even in dream:

If one has to financially depend upon some body, and every reasonable and unreasonable talk has to be tolerated and even then financial difficulty remains, then it is a very big chain. Those rules made by society, which take the life to lower levels and have to be accepted under compulsion, make the life tasteless. Due to political slavery the whole country becomes prison. A sentence of a popular poet of the West is written on the Parliament building of England:

"It is not necessary that I should agree with you. But I will sacrifice my life if someone stopped you from speaking".

In every happening incident if one has to agree under compulsion, this political bondage remains sticked like an ulcer. A caged bird does get feed, but in return, he has to be yes-man of the owner. To live in the cage is such a bad habit, that he forgets flying. Cage can never become a home:

उससे उसके उच्छेद न है व्यतांगे घटनी, ।
व्यतांग व्यतांग ती चढ़ भग्नीराग घट त सवार।

Hajaaron Takhyal Ne Karwaten Badleen,
Kafas Kafas He Raha Aasheean Ban Na Saka.
If the body remains in the bondage of diseases, then it is
very painful. If the disease remains for a long time, then the patient concurs with the disease; and then it is the biggest disease to concur with the bondages. “The disease will not be cured, therefore let us agree with it” - with this type of thinking, the disease remains permanently with the patient until he breathes his last.

There is a popular incident of Egypt. Some people were put behind bars for life time for the offence of rebellion. When these people were in the prison for thirty years, they were told that now they were being set free, they were very much bewildered. Being in the jail for a long time, it looked like their home. They were getting food in time, a place was fixed for sleep and the day used to pass in conversation. Therefore they forgot that they were prisoners. Jail became their home. Handcuffs were like ornaments. When some one some considers jail as his home and handcuffs as ornaments, then to set him free becomes difficult. If a patient considers sickness as healthiness, then it is difficult to cure such a person. Due to the evil mental impressions of the previous births, the modern man has concurred with the evil deeds. He is leading a care free life of evil deeds and has considered the evil deeds as the human nature.

Along with birth comes death, disease and many other crimes. Therefore the Rishis (learned people) of India have accepted birth as the biggest bondage.

If a student of class one goes upto the tenth class step by step by doing hard work and then if he is asked to again sit in class one, it will be an unbearable pain.

A child has grown up, became young and family man. Then slowly he became old. If while dying he is told that he will again be born, will become a child and will play with toys, then will remain in trance, then it will be an unbearable suffering. Therefore the Indian religion has considered birth as the biggest suffering.

A meditator prays to God to spare him from the cycle of birth and death:-

प्रभ स्वभयं भवति हिन्दवि॥
prabh janam maran nivaar
God, please release me from birth and death.

गाति परिति हुआति॥
(अंब ५३२)
I have grown weary, and collapsed at Your door.

By repeating God’s Name (Simran) man is saved from the prison of birth—life, disease and old age:

Remembering Him in meditation,
the fear of birth, old age and death will not trouble you.

In this way the mendicant (Bhagat) by meditation on God’s Name, breaks all the bondages while still living and enjoys the bliss of salvation:

Says Kabeer, one who meditates on the Lord, breaks his bonds, even while yet alive.
Brahma, Vishnu, Shiva

Three activities are going on in the universe.
Birth, Life and End - something is germinating, the germinated is staying and then ceases to exist. It was believed that the three functions are being performed through some three powers. Later on the three powers were given names. Those spiritual philosophers, who gave these views, are correct upto that only, three functions are going on--being made, staying and is ending, but all this is happening from one.

Perhaps the learned people (Rishi Muni) wanted to say this only, but from the way of their saying, now one idea do comes up whether actual powers are three or one.

Mythology is like this that Brahma created the universe, Vishnu is nourishing and Shiva is destroying.

The truth is appearing some thing like this that Vishnu gave this notion to the world that from where the nourishment is being done, make love with that. Why the universe was created? When it was done? This was the research of Brahma. Therefore he was called: (wordly) mundane. Where from destruction is taking place? the emphasis of Shiva is on this research.

By considering the bounty as a souvenir, the Bestower should be loved and thanked--this ideology is that of Vishnu. This Ideology was liked by most of the people. Therefore he is worshiped very much and Vishnu Temples are every where. Gathering of businessmen and rich people sat around Vishnu since Laxmi was sitting at the feet of Vishnu. Those people, who were having greater craving for living and desiring immensely the worldly comforts, became devotees of Vishnu.

Some sing of His Gifts, and know His Sign and Insignia.

Brahma had a heart of poet and literator. He was such a poet that besides emotional, he was philosopher as well. By consid-
ering the bounty as a souvenir, the ideology of communing with the 
Benefactor did not appeal to Brahma:-

Brahma, the bestower of blessings,
entered the stem of the lotus, with his relatives,
to find the extent of the universe.

Proceeding on, he could not find its limits;
what glory was obtained by killing Kansa, the king?

Brahma was engrossed in the research of every aspect of
the world. Living Beings are of eight-four lakhs types. There are
seven notes in music. Tastes of Tongue are six. The states of mind are nine. Conscience has four parts. Body has Chakras. Why diseases come up and what is their medicine. He went into
the deepest level of the matter and remained busing trying to know
the basic nature of it and gave notions full of difficult knowledge
through Vedas:-

Some sing of knowledge obtained of Him,
through difficult philosophical studies.

When he could not find the origin of the world, he got tired
and began to say, “Not so, there is no end to it.” For providing
maximum knowledge of the world, he was called wordly (mundane). And for providing knowledge of the Bestower and bounty,
Vishnu was called Store Keeper (Bhandari).

The research of Shiva was unique from that of Brahma
and Vishnu. Where from the universe has come into being? This
was the inclination of Brahma. What why and where is the end of
universe? The attention of Shiva concentrated on ‘End’. Every cre-
ated and decorated thing gets destroyed.

Some sing that He fashions the body, 
and then again reduces it to dust.

Some sing that He is the Bestower 
and Store Keeper.
Some sing that He takes life away, 
and then again restores it.

He saw withering in the blooming flowers. Life was seen withering like flowers. By rubbing ash on the body he tried to convey that the body will, at last, become ash. By wearing the garland of skulls he was manifesting the real shape of the life. The people, who were dejected from the world (Bairaagi, asectics) were impressed with this type of thought. Therefore ascetics gathered around him.

The people engrossed in enjoyment, gathered around Vishnu. The learned and philosophers got harmonised with Brahma. Gurbani has motivated us to first become thinkers and philosophers:

\begin{align*}
\text{अलसी मारिसके मेलिसके अलसी पालिसके माहु} \\
aklee saahib saeveai aklee paaeeai maan. \\
\text{Wisdom leads us to serve our Lord and Master;} \\
\text{through wisdom, honor is obtained.} \\
\text{अलसी पहँच वे घूफ़सके अलसी बीजे राखु} \\
aklee parr kai bujheai aklee keechai daan. \\
\text{Wisdom does not come by reading textbooks;} \\
\text{wisdom inspires us to give in charity.}
\end{align*}

\begin{align*}
\text{हालु आफ़े लगु टेहु देवि मल्हं मैउरु} \\
nanak aakhai raahu eahu hor galaan saitaan. (page 1245) \\
\text{Says Nanak, this is the Path;} \\
\text{other things lead to Satan.}
\end{align*}

Blank intellect creates hills of arguments, due to which it becomes difficult to pass the life. Therefore life, soul, wealth, property—all is the bounty given by God. And the Gurbani motivates us to accept God’s will:

\begin{align*}
\text{मन तारा धन भी तारा} \\
man tan taeraa dhan bhee taeraa. \\
\text{Mind and body are Yours;} \\
\text{all wealth is Yours.} \\
\text{सुअभिम धक्कु प्रभ मेरा} \\
toon thakur suaamee prabh maeraa. (page 106) \\
\text{You are my God,} \\
\text{my Lord and Master.}
\end{align*}

But by chance by engrossing in bounties, we may not become easy going and then enjoyer. Therefore Gurbani has urged us to keep death in mind. End is near and death is a fact:-
pehilaa maran kabool jivan kee shadd aas
First, accept death, and give up any hope of life.

hohu sabhana kee raenuka too aao hamaarai paas.||1||
 Become the dust of the feet of all, and then, you may come to me.

There are some constructive inclinations in man—that is
Brahma and due to that man does some constructive work:—

Brahma is staying in the body. In whom instinct of passion
is dominant, he becomes a great scientist, engineer, doctor, literator,
poet, artist and iconographer. If Brahma is inside in a short form,
then a person will undertake smaller creations.

Vishnu is an element of purity. He creates an aptitude of
bringing up. Alongwith himself, he takes care of others also and
helps them—this is the duty of Vishnu. But Shivji is also inside. Due
to attribute of darkness some thing is being destroyed. If a person
is not able to rectify his faults, then he will destroy others due to this
attribute of darkness.

If this attribute of darkness is manifested in dreadful form,
then a large number of countries are destroyed. If the attribute of
darkness is on a smaller scale, then minor clashes take place.

Therefore inside every person, Brahma, Bishan and Mahesh
are residing. And they are helpful in the world for construction,
staying and wiping out:

He employed millions of Brahmans to create the worlds.
The whole game of the world is going on with the help of
these three inclinations.

*****
Gurmukh And Manmukh

These two words have appeared at many places in Sri Guru Granth Sahib. Gurmukh is the highest religious status in Gurmat (Sikhism) and Manmukh is the lowest. The person, who follows the ideology of Guru ji (literally who leads his life by keeping his face towards Guru ji), is called 'Gurmukh'. The person, who by keeping his mind in front, leads the life, is called 'Manmukh'.

The Gurmukh by taking the nectar of the concept of Gur Shabad (Guru's Word), fills his life with the flavour of spiritual juice:-

\[ \text{gurmukh amrit pivanaa nanak sabad vichaar.} \]

The Gurmukhs drink in the Ambrosial Nectar, O Nanak, contemplating the Word of the Shabad. But the life of manmukh (self-centred) meanders in such a way as the deer bites in the bushes:-

\[ \text{ghar hee maeh amrit bharpoor hai manmukhaa saad n paaeiaa} \]

The home within is filled with Ambrosial Nectar, but the self-willed manmukh does not get to taste it.

\[ \text{jio kastooree mirag n jaanai bharamdaa bharam bhulaaeiaa.} \]

He is like the deer, who does not recognize its own musk-scent; it wanders around, deluded by doubt.

Ninety percent wrong ideas come to the mind of a person. If we place the boat of life under the waves of these ideas, then it will surely sink.

The water of the rainy season flows every years on those ways which the flow of water has made first of all. This mind travels, in every birth, on those very wrong paths
on which it had travelled in many previous births. This path has no
destination. Life stream sinks in some desert. Union with husband
ocean is not destined.

So the meaning of Manmukh is to follow the wrong path
made by the mind with determination and stubbornly and not to
worry about destination.

Gurmukh goes forth for a new search of life and in this
search accepts Guru as helper, as fish goes in the water, then the
way is automatically made, as the bird flies in the sky, then all along
the way is made at that time only.

Similarly when the Gurmukh, after adopting the Gurmat
way of living, starts repeating Gur-Shabad, then he reaches at a
destination and on reaching there all the meanderings stop.

There are lakhs of devices available in the world to mis-
guide the mind, but there is only one Gur-Shabad to unite the mind.
He, who takes the shelter of this Shabad (God’s Name), is called
‘Gurmukh’.

*****
Sun And Moon

The whole activity of the world depends upon sun. The clouds are formed with its heat and it rains. The greenery of the earth and change of seasons depend upon sun. The countless costumes of the nature, are made with the revolution of the sun:-

The sun is knowledge and the moon is love. One does not get intelligence without knowledge and without love intellect and foresight do not get essence. If in the external world sun and moon do not rise, then the whole world will be finished. The spiritual death of a person takes place at the time when the life is sans knowledge and love. The external sun and moon rise according to natural rules. But internally knowledge and love are to be manifested by the individual himself—otherwise the life is passed without these:-

चंद सूरज दुहे घर ही भीतर
(कपिल ११६)
The sun and the moon dwell in the same home in the sky.
You have not obtained this knowledge.

The sun rises every day, but the moon does not rise every night. One comes across many learned persons, but there are a few with a moon of love.

One can make the sun of knowledge rise by the study of purport of the religious books. But to manifest the moon of love, it is difficult to find any external resources. The person, whose have reached the depth of the knowledge, are generally bereft of love.

Love resides in the heart and brain is the abode of knowledge. The people, who indulge in the talk of knowledge, are generally seen having a deceit in the heart:-

रिहें लघु भूष विखटी
hirdaikapatt mukh giani.
In his heart there is deception,
and yet in his mouth are words of wisdom.

जूठे वर्ग विलेदम धरती
jhoothae kahaa bilovas pani.
You are false - why are you churning water?

The flow of the pure stream of love cleanses all the filth of life. Knowledge can be given and taken, but love is not a virtue which can be given or taken. This manifests.

Knowledge is an eye and love is the feet. To be able to see the distant destination, eyes are required but to reach there, feet are also required.

Knowledge is the light on the way, but not the ultimate destination.

Tere seenai main dum hai dil nahi hai.
Tera Dum garmeeai mehfil nahi hai.
Nikal ja akal sae Aagai Kj yeh Noor,
Charaage Rah Hai Manzil Nahi Hai.(Iqbal)
Guru Gobind Singh ji has considered God as a Love-Form:—
jatar Tatar Disa Visa Hoae Felio Anurag. (Jap Sahib)
That Love-Form God is reached by love only:—
Saach Kahon Sun Laiho Sabhai
Jin Prem Kioo Tin Hi Prabh Paeeoo.
(Tav Prasaad Swayai)

*****
Every particle of the world is hiding so many secrets in itself that many lives will pass while researching. If the intention is to know and learn, then there is a lot to learn. Every particle, leaf, pebble and every living being can teach the man some skill of life.

Kabir is getting motivation of truth from even the pebble of the way, but pebble should not become a hindrance of the way, he also takes this instruction. He takes the motivation of humility from the dust of the feet, but the dust of feet can fly with the puff of wind and fall on the body and can make it dirty also. Many times a person remains humble for so much time only till he gets opportunity to show pride. If on getting opportunity, the dust of the feet falls on the head, than Kabir says that there is no need for such a dust. Many people bow their heads on the feet of others, so that at the proper time they may place their feet on some one else's head. Then he takes the motivation of simplicity and benevolence from water. Water quenches the thirst and cleanses the dirty body by bath. But many so called benevolent persons are not benevolent by nature, they do benevolence by the way, either due to some need or under compulsion. As the water becomes cold during night and becomes hot due to sun rays. Many quite persons are quite because that have not got the opportunity to be angry. Water has no colour of its own. If yellow colour is put in, it becomes yellow. It becomes green if green colour is put, and immediately becomes even black if black colour is put. Many persons sitting in a congregation appear companion of holy congregation, but by sitting in bad company accept the affect of bad company immediately. Therefore Kabir ji says that man should be such as is God. For the attainment of Truth, it is necessary to be pious. The motivation for truth can be got from truth only:

सदीप रूर्ता हैं भू घट वा उति भत वा श्रद्धिमयम् ॥
kabir rorraa hoe rahu baatt kaa taaj man kaa abhimaan.
Kabir, let yourself be a pebble on the path; abandon your egotistical pride.

Such a humble slave shall meet the Lord God.

The sanskrit word Shish (ਸਿਸ਼) in Punjabi is (ਸਿਖ) Sikh, who takes training. Man has an inclination to learn, but what should be learnt and where from. Many persons are unable to understand this. That Guru is required who can impart the right education. He is the real Guru who connects with the education and that education is proper in which there is interpretation of Truth. Truth in a supreme Power, not an individual. But many gurus will talk of truth (power), but will connect with themselves, that is, they will create a situation for connecting with the individual.

As the thirst can be quenched by water only, if it is got either from pitcher or tank or river, --that is to be thanked.

Spiritual peace is difficult to obtain without knowledge. But knowledge from where so ever is obtained, he is respectable. An empty pitcher can not quench any body's thirst. What respect a person without knowledge can get? If respect is due to knowledge only, then a respectable person should understand that he should also respect knowledge.

All knowledge is dependent upon letters and sound. Even though animals and birds have got sound (words) but they have got no characters of alphabet (letters) due to which they have lagged behind. Letters are essential for understanding and making others to understand:

अभ्यास अभ्यास अवश्य अवश्य
(संस्कृत मार्गिक)
akharee naam akharee saalaah.(Jap ji Sahib)
From the Word, comes the Naam;
from the Word, comes Your Praise.

And

अभ्यास अभ्यास अवश्य अवश्य
(अंग्रेज़ी)
akhar maeh tribhavan prabh dhaarae.(page 261)
In the Word,
God established the three worlds.

---

bavan ashur lok trai subh kash ein hee mahae
Through these fifty-two letters,
the three worlds and all things are described.
These letters shall perish; they cannot describe the Imperishable Lord.

Many spiritualist persons get spiritual splendour, but due to lack of knowledge of letters, they are unable to express. There have been countless persons in the world who got vision of God. But records could not be made of these persons, because to spread knowledge, word-knowledge is essential. It is necessary to have utensils for making and distributing food. Similarly words are required for understanding and making others to understand. But as hunger can not be satisfied by empty utensils, similarly empty words or the word-form utensils are having wrong food (talk), then it is difficult to have spiritual satisfaction. The whole knowledge in the world is dependent upon words and sound / voice.

A person was passing through a narrow and dark hill cave. Suddenly he told his companion that there is a river at the front. The companion asked how he could see? He said, “No, sound was coming”. The sound being produced due to the falling of water on stones gave the indication.

A child, playing in the courtyard of the house, tells his mother to open the door as his father is standing outside. The child came to know about his father from the sound (voice). While sleeping at night, some noise indicates the presence of thieves. There is such a sound (Shabad) also from which, not the creation, but the Creator is known.

Sound is considered to be of two types. Aahat (ਆਹਾਤ) is the sound produced by striking of two things. The sound which is produced by itself is called Anahad (ਆਨਾਹਾਤ). By repeating God’s Name in Aahat (ਆਹਾਤ) shabad, the Anahad shabad is to be produced.

When a person speaks (make voice) with mouth and the attention is linked in this shabad, then one comes to know the expressible anecdote (ਕਹਾਣੀ):-

The meditation is in the music,
and knowledge is in meditation.
Became Gurmukh,
and speak the Unspoken Speech.

When the attention is fixed on the sound of Shabad (Guru’s Word) to know the Creator, then only Shabad is Guru.

If a person preaches by sitting on the throne, then a question arises—whether the precept is to be kept in the mind or the preceptor? A wiseman will say that by keeping the precept in mind, the life will be fruitful. Then precept is the Guru. And precept (Shabad) can only be given with the help of letters:-

sun oupediaes hirudai basaavuhu.
Listen to the Teachings, and enshrine them in your heart.

man eishae nanak fal paavuhu.||5|| (page 293)
O Nanak, you shall obtain the fruits of your mind’s desires.

With the help of Aaht Shabad Guru, Anahad Shabad Guru is to be manifested. When repetition (ਨਿਧਨ) of Gurbani and or of one word ‘Waheguru’ is done by keeping one’s attention in it, then the Anahad Shabad Guru is manifested:-

eaek sabad maerai pran basat hai bahurr janam n ava.||1||

The One Word of the Shabad abides within my mind;
I shall not come to be born again.

And

sabad gurru surat dhun chaelaa. (page 943)
The Shabad is the Guru,
upon whom I lovingly focus my consciousness;
I am the chaylaa, the disciple.

By making Shabad Gian (knowledge of God’s Word) as Guru, precept is to be given to the soul, so that the mind by joining with the Shabad Gian may get engrossed with the Akal (God).

Gian Guru Atam Updeasho.
Greed And Satisfaction

Whatever is, as is and as may become--this is accepted with open arms--this is satisfaction. If not accepted--then it is greed. Greed is a terrible mental disease by which man always remains in pain and remains unacquainted with good and bad:-

लेंडी त्युं तानटी बुध अल्पत मद घर्मि॥(अच्छ ५०)

lobhee jant n jaaneee bhakh abhakh sabh khuaee. (page 50)
the greedy person, unaware,
consumes everything, edible and non-edible alike.

Many thinkers opine that development is not possible without greed. To have it is necessary. But the whole universe is moving towards development. One small plant is also moving towards development. It also wants to reach the stage of bearing flower and fruit. The movement in the plant is for development, but there is no greed in the movement. When man takes action by keeping greed in mind, then due to this action of greed, there is a great loss to the world. The greed of man has disturbed the balance of the world. One’s cash-chest is full of wealth, but the other person’s stomach is empty. One person changes clothes four times a day whereas the other person is naked. One is owner of many bungalows, but some one else is passing the night under a tree.

As a mad dog is dangerous and there is fear from it, perfectly like this greedy man is very dangerous:-

लिंपी त्युं तानटी बुध अल्पत मद घर्मि॥

jio kookar harkaeiaa dhaavai deh dis jaee.
Like the mad dog running around in all directions,

लेंडी त्युं तानटी बुध अल्पत मद घर्मि॥(अच्छ ५०)

lobhee jant n jaaneee bhakh abhakh sabh khuaee.(page 50)
the greedy person, unaware,
consumes everything, edible and non-edible alike.

Life is short but greed is too much. Therefore there is so much load on this short life. Every man at the present time is living oppressed. Even if the body becomes old and flimsy, even then the
man remains busy to increase the load. This results in sinking of the
ship of life in the ocean of the world:-

Kabeer, the boat is old,
and it has thousands of holes.

Those who are light get across,
while those who carry the weight of their sins
on their heads are drowned.

Needs can be fulfilled but the fulfilment of greed could not
be done until today. When the greed increases, then many extra
needs are created by one's self only so that greed may be able to
stay and in this way man remains busy in his whole life to increase
the needs, so that greed may stay eternally. Man gives the excuse
that I am doing all this so that I may live comfortably, but it is seen
that every thing is available, but there is no comfort. Greedy is
always hungry. He is hungry after eating and naked after wearing
clothes.

Even the contented person has a movement and it is more
efficient than that of a greedy person, but all this motion is without
greed. It is alright if the job is completed, if not even then it is
alright. If got something, it is alright, if not got even then to remain
happy. By adjusting the mind in such a way, one gets eternal happi-
ness and satiation without contentment is difficult:-

Without contentment, no one is satisfied.

A greedy person writhes even on a bed of flowers, but a
contented person smiles even on a bed of thorns. Indeed satisfac-
tion is the biggest wealth which keeps the man always happy in
every condition. As a person accepts pain and loss with open arms
then the pain goes away. If you treat a mortal enemy with open
arms and truthfully, then it is not possible that he may harm you.
Pain does not remain pain when we accept it. To come to terms
with all types of circumstances is satisfaction.

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**Sustenance And Sustainer (God)**

The biggest worry of man is sustenance. Ordinarily worries are countless, but the worry of sustenance is at the top. Even though animals, birds and insects remain in search of food, but that are not worried for it:-

परंदै न गिराह जार ||
parandeae n giraah jar.
*The birds have no money in their pockets.*

दराखात आब आस कर ||
darakhat aab aas kar.
*They place their hopes on trees and water.*

हिराबुंधी ||
dihand soee.
*He alone is the Giver.*

एक ठुँड़ एक ठुँड़ ||(page 144)
eaek thuee eaek thuee.|||6|| (page 144)
*You alone, Lord, You alone.*

If the animals and birds were worried, then they would have stocked grains. Worry is always about the future. The animals live in the present. Only the man keeps load of worry of the future. Today I have got, will I got tomorrow? I am young today. I may not become old tomorrow. Today I am alive, tomorrow I may not die or fall sick. In such worries generally man’s mind remain immersed. Every man has this worry in smaller or greater measure:-

चिंतत ही दीवी मझू वेंट ||
chintat hee deesai sabh koe.
*Everyone has worries and cares.*

चाताह एक ठीळी मधु वेंट ||(page 932)
chaetaeh eaek tehee sukh hoe.(page 932)
*He alone finds peace, who thinks of the One Lord.*

Man himself is a creation. Therefore the Creator should be worried, and is:-

ते वनी बंद विंद ते बलू ||(page 9020)
naa kar chint chintaa hai kartae. (page 1070)
Don't worry -
let the Creator take care of it.

मे बनाओ मिट्टा बने मिट्टि विग्नारुप तरो। (अंब ४६२)
so karta chinta karae jin oupaaeiaa jag .(page 467)
He, the Creator who formed the world, cares for it.

There is a great Wak (sentence) of Gurbani, that as many living beings come in the world, the nature arranges sustenance for them in various ways before hand:-

पहिले दैं ताई जिनमुख सभाग || (अंब १३०)
pehilo dae tain rijk smaha.(page 130)
First, You created nourishment;

जाने जेंडी महत्व भव्यति छंदव भा।
I tried the matter, the joy of the highest place.
Gamen Rojee Makhor Majan Auraak Daftar Ra.
Ki Paishai As Tifal Aezad' Kal Kunad Pastanae Madar Ra.

लिँ जिन्हें नहीं हैं।

वि जिन्हें नहीं हैं। (साप मारिया)

Ke Raajak Rahim Hain.
Ke Karmang Karim Hain. (Jaap Sahib)

As the milk comes in the breasts of the mother before the birth of the child, it is a proof that nature is ready to provide sustenance.

When a man due to worry keeps sustenance of many persons with him, then the signs of famine become visible and in this way the balance is disturbed. Alas! Man may accept Provider of sustenance, God and all his worries about sustenance will end:-

लिँ जरूर बुद्धिः है।

वि जैसी ट्विट्टः है। (साप मारिया)

Kae karan kunind Hain.
Kae Roji Dahind Hain.

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Liberality and Miserliness

Out of the virtues bestowed by God, liberality is a special virtue. To greet with a large heart, to talk freely, to fulfill the need of the needy to one's ability with an open heart. God is extremely large. Those who commune with Him are also large-hearted. The following are some of the displays of liberality:

When an enemy comes in front like a humble man, then to treat him well and to leave the motive of revenge, to give charity with large heart.

Chaitanya Maha Prabhu wrote such a nice annotation of Gita, that the annotation of his friend became tasteless, then Chaitanya threw his annotation in the river so that his friend may not become small in front of him. This is a great liberality in the literary world, otherwise others views and even on others poetry, people claim as their own. A liberal person considers others tears as his own and becomes happy in the happiness of others.

A miser where as remains ignorant of others suffering, there he does not like the happiness of others. Wealth is the daughter of miser. Therefore neither he takes any comfort from it, nor shows it to others:

"This bride is the daughter of a wretched miser.

A miser person takes food by keeping the door closed, so that any beggar or friend may not come and it has to be given or fed:

"He Yachik Tun Sabar Kar Tiago Bhojan Aas."
Out of the human vices, miserliness is a very big vice. The world of miser is very inhospitable and he has no fast friend. Having every thing but not to use these for his own benefit, is called miserliness. Miser from the heart will take every step in life in a deceitful manner. If he is virtuous, he will not be able to give virtue to others. There is no place for love in the small heart of miser, therefore he is unable to give love to others. As such he does not get love from any side. Nature has made a unique rule--whatever we give to others, only that returns to our pouch:-

दिता लीेभे आपनाह
अट दिए वंघ र भावे।(भाई गुर्दास जी)
dita leeeae aapnaa
an ditaie kash hath n aavai. (Bhai Gurdas ji)
You get your own;
given nothing cannot bring to you anything.

Liberality is required for giving money, love and virtue, but miser is not having it.

As many miser wealthy persons leave all the money here only in the end, similarly if any virtuous person will be miser, he will die without teaching virtue to anyone else. As many people would have benefitted from a virtue, that virtue also dies with the death of the miser. Therefore miser is the murderer of wealth and virtue.

*****
Donor And Beggar

It is seen that the inclination to beg is very powerful in a man. Generally man begs those things which he is not having. In the childhood he begs from the parents, then from brothers and sisters. After some time he begs from his sons. In this way he becomes habitual to beg. When after begging from so many, there is no fulfilment, then he begs from God.

We call that person a beggar who begs coins by standing in the bazaar. The real beggar is that person who has got everything but still goes on begging from God, and there is no end to his demand.

The person, who can not conquer himself, can not beg also. For begging one has to completely conquer one’s self. Those who can not conquer themselves completely, can not beg in complete form. They feel shy while begging. Even if a beggar may get something or not, his prestige, magnificence and self-respect are lost. Without eliminating these virtues, begging is difficult:-

Mangat Maan Na Paya.

Mangan Giaa So Mar Raihiya

Tab Lag Gun Ar Gouravtra Jab Lag Kahae Na Deh.
Deh Kahae To Khel Sabh Gun Gourav Pith Deh.

Comfort is the greatest demand of the man and is considering comfort in substances. Therefore he keeps begging substances only from the God. But to beg such a requirement is a sort of rambling:-

nank bolan jhakhnaa dukh chhadd mageeae sukh. (page 149)
O Nanak,
it is absurd to ask to be spared from pain
by begging for comfort.

How great or undignified a beggar is, can be estimated from his demand only. If he is begging one pice only, then he is of a lower level. But he, who is begging kingdom and palaces, is of the highest level.

The demand of a person is very rough. The demand which our fore-fathers had begged, we are begging that only. Therefore there is no innovation in the life:-

\[ \text{jo magaeh to magaeh beeaa} \]
\[ \text{Whenever you ask for something, you ask for worldly things;} \]
\[ \text{jaa tae kusal n kahoo theeaa} \]
\[ \text{no one has obtained happiness from these.} \]

If we do not beg light from the sun, even then it gives. God is similar Bestower of gifts without demand:-

\[ \text{You bestow Your Gifts,} \]
\[ \text{even if we do not ask for them.} \]
\[ \text{Says Nanak, contemplate the True Lord.} \]

And to go on demanding gifts again and again from such a Donor who:-

\[ \text{daat karae apnai beechaar} \]
\[ \text{God. You give Your gifts} \]
\[ \text{according to Your own considerations.} \]

He gives, not on begging by some body, but gives according to His way of thinking. Therefore Gurbani does not call a beggar as shrewd:-

\[ \text{mamaa maaganehaar eiaanaa} \]
\[ \text{Mamma: The beggar is so ignorant} \]
\[ \text{daenehaar dae rehiou sujaanaa} \]
\[ \text{the Great Giver continues to give. He is All-knowing.} \]
We have not demanded parents, but we have got. We have not demanded the body and every precious part of it, but we have got these. We are having air, water, sun and moon and we are naturally getting benefit from these. If a person makes efforts to make himself eligible, then he can get much more.

The wise says that if whatever some body has got, it is because he made himself eligible for it, what he had not received, he was not eligible for the same yet.

People generally get wealth, property, wife, son and palaces, but he does not get God’s Name and His knowledge because he has not made himself capable for the same.

Coldness will be automatically received when a person just goes to the Himalayas. If we open our eyes, we will automatically get the light of the sun. Only we should make ourself eligible, the matter will be automatically obtained.

We make one more mistake. We beg from beggars. He, who himself is full of desires, we beg from him. And the beggar, in return, can not give any thing except the desire for begging.

So we should beg only from that person who does not have even a small amount of greed with us:-

\[ \text{The Great Giver does not hold back anything.} \]

By bypassing such a Donor he who begs from beggars, Baba Farid has reprimanded such persons:-

\[ \text{Cursed are the lives of those who place their hopes in others.} \]

If we demand the whole tree, then shade, flowers, fruit and leaves will be automatically obtained.

All comforts and bliss are there in God’s Name.

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**Relation And Relative**

Similarity of some views is necessary for uniting the relation. The meaning of relative is also so much only that relative who is equal. Poet Tulsi has explained in his couplet that if six things are identical, then only friendship and relations can be established.

\[ \text{Aasa Ishaat Upasna Khan Pan Pahraan.} \]
\[ \text{Khat Lakhan Paragtae Jahan Taihang Miterta Jaan.} \]

Out of these if some thing is not similar, then the joined relations come to the brink of breaking. First wish collides with wish, then persons dash against each other.

An old view is going on that if the blood is the same, then the relations are very deep. But it is seen that blood becomes enemy of blood. One brother murders the other brother. Son kills his father and some times father kills the son. Sister and brother become mortal enemies. By observing these incidents in the world, it has to be said that if the blood is same, even then the relations break.

Harnakush became enemy of his son. Aurangzeb became the killer of his father and brothers. Baba Prithi Chand continued doing enmity with his younger brother Guru Arjan Dev Ji. Such incidents are happening daily. Somewhere husband has become enemy of his wife and somewhere wife is killing her husband by giving poison. Indeed, due to sameness of the blood, relation between bodies continued, but due to dis-similarity of views, hearts could not unite. The union of two hearts is necessary. Even if religion, country language and dress are not the same, but if views become similar, then the relations unite very deeply. The history is full of such permanent relations.

In the present day world all the relations are becoming weak. The scientists say that moving stars, mixed stars, stars and planets are moving away from each other. This distance is increas-
ing day by day. At present one person is also going away from the other person, although the world has become smaller and nearer. A person roaming in Delhi, will be roaming in London after four hours, but the remoteness of hearts gives the feeling of becoming a stranger at every place. Everything looks unfamiliar. Now a person has started feeling strangeness in his own house because neither he is prepared to express his inner feeling to someone nor are others prepared to do so. The highest punishment in jail is to keep the prisoner alone. Experience shows that if we keep a person alone for six months, then he starts talking to himself and by and by he becomes mad. Families came into existence to remove the loneliness of human being, so that he may not become mad. Now when the man, living in the family, is feeling loneliness, then the number of mad people is increasing in the world. In those countries, which have won the war and are considered more cultured and educated, this madness has appeared in a very vehement form. In America every tenth man is either mad or is near to madness.

The present day man does not open his heart before anybody. Others also do likewise. Therefore the man has started feeling strangeness in his own house, outside and in the splendour of the whole world, because relations of the heart are becoming feeble and relatives are passing away. The learned people (Rishis) of our country had made very nice methods to unite the relations. When one person meets the other person, then they would say ‘Ram Ram’ to each other, which means they should have glimpse of Ram (God) in each other. If inside Ram (Soul) is common, then the relations will be firmly established.

Sikh should say ‘Sat Sri Akal’ while meeting another sikh which means they should have a glimpse of Akal (God) in each other. But this habit is now decreasing. This is being replaced by Good Morning, Good Evening and Good Night.

From the above mentioned conversation it is learnt what type of relations the present-day men will have among themselves.

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