

SURAT: HIGHER CONSCIOUSNESS OF DIVINE ENGAGEMENT

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ABSTRACT

Surat is usually translated as the consciousness where awareness of extrasensory and extra cognitive phenomena originates. The Guru Granth theology inculcates the Surat to higher levels of the consciousness that serve as the mirrors, which engages the divine images within human self. At those levels the Surat serves as the transition domain between the mind and soul, and between the material and the sacred. Thus, Guru Nanak formulated Surat as a receptacle for Gods' knowledge manifested through the telescope of Guru Sabd. Residing in human body the Surat perceives soul through mind, which is a property of human brain. Therefore, as the Surat increases intensity of Divine awareness, the nervous system and cognitive processes are reported to be overwhelmed. They perceive quale and sensations of intense pleasures and bliss. Therefore, in the domain of Surat, the human creativity combines with spiritual intimations and propensity in order to serve as small windows of insight that seem to be looking at the ultimate reality.

INTRODUCTION

For human being to love God, God must fit in brain's ways of working even though God is beyond human thought process. For that reason, Gurbani has introduced the concept of *Surat* and designed it such as to provide the missing link. Surat is described as the extra cognitive faculty, which serves as transition zone between God and human mind and as the only known medium to know God. God reveals divinity to a human mind through the medium of Surat.

Since the time of Guru Nanak, Sikh theology has given Surat a central role for recognizing and practicing *Sikhi* (Sikhism) [2] at spiritual levels; it designates Surat to be the recipient of Sikhi. For example, when leaders of the yogic school of Hindu thoughts asked Guru Nanak about the origin, name and the main ingredients of his religion, Guru Nanak highlighted Surat as a central ingredient in his new religion by designating Surat as the seat of Sikhi among all the human faculties. Some of the 147 questions that *Sidhs* asked Guru Nanak were the following.

qRw kvxu gRl ij s k w qlc j w] AGGS, M1, p 982. [1]

Who is your guru (spiritual mentor) and whose disciple are you?

Guru Nanak responded:
pvn ArB usiqgr miq vj w]

sbdugr lsr iq Din c j w] AGGS, M 1, p 983.

This is the age for the wisdom of the Eternal Guru that

was founded at the time of the beginning of this age. In this religion, the Sabd is the Guru (spiritual mentor) and the human faculty of surat is the disciple of the Guru's teachings.

Guru Nanak further said that those who are Guru oriented are spiritually identified as such through their Surat, which is imbibed in the Word.

gRmiK mhl l mhl upCmnu]

gRmiK sriq sbdu nlsnu] AGGS, M 1, p 414.

A Guru oriented one, Gurmukh, is identified with the Mansion of the presence of the Infinite. The Gurmukh's surat is attuned to the Word or the Sabd, as his Insignia.

According to Gurbani those not relating to Surat miss the boat in their life; they will continue to cycle in the circle of birth and death. For example, Guru says that without connecting one's Surat to *Sabd* one continues to remain in the cycle of birth and death.

sbd sriq ibnu Awl j w lpiq K el Awvq j w qw hy]

AGGS, M 1, p 1031.

Without the Sabd - Surat, one comes and goes in the cycle of birth and death, and is humiliated through recycling in this coming and going.

Guru Nanak, in his dialogue with the Hindu theologians further explained the crucial role of Surat in human life to answer their question. The leader of the Nanak-Sidh dialogue, Yogi Charpat, posed this question.

dinAw sigrud r khl Al ikau kir p el Al p w r]

crptubd YAAADUnnk dhuscw blcwrō]

AGGS, M 1, p 938.

The world-ocean is treacherous and impassable; how can one cross over? Charpat the Yogi asks Nanak to please give them his true reply after a great deal of thinking.

Guru Nanak replied:

j'byj l mih kml iinrw l mumrgwel n'sixy]

sriq sbid Bv sngruqriA/nink nmmuvKuxy]

AGGS, M 1, p 939.

Like the lotus flower that floats untouched upon the surface of the water, and like the duck that swims through the stream without getting wet; with one's Surat consciousness focused on the Word or Sabd, one crosses over the terrifying world-ocean. Nanak gives you the sermon of the Name of the Infinite.

Whereas Guru Nanak taught to do the good deeds while living in this world, he asked to engrave the Word in the human Surat at the same time:

ij Q'j wie bhIAYBI w khIAYsriq sbduil KweIAY]

AGGS, M 1, p 566.

Wherever you go and sit, speak well, and dictate the Word or the Sabd to be written in the consciousness.

Guru Nanak warned that in view of the deleterious impact of materialism, a seeker would further fall into bewilderment without awareness of Sabd in the Surat:

krih ibkwr ivQwr Gnyysriq sbd ibnuBrim pieAw]

AGGS, M 1, p 906.

You act in corruption, and put on ostentatious exhibits, but without the meeting of Surat and Sabd, you will be falling into doubts.

And those who seek the spiritual fulfillment direct their cognitive attention to Surat:

AKI d'Yij hvw bd Ykhl sriq smwie]

AGGS, M 1, p 138.

With their eyes, they behold the One, and with their tongues they recite the name of God, and by hearing the Name, the divine oriented people take the divine deep into their Surat awareness.

Guru Nanak advises that super cognitive awareness of Sabd awakening in the Surat is a way to the final fulfillment of human destiny:

sriq sbduDin Alqir j wgl] vij YAnhdumyrw mnu l lxw]

AGGS, M 1, p 903.

Awareness of the Word or the Sabd has been awakened deep within my Surat. Now my mind is attuned to the un-struck melody of the divine music that resonates and resounds within me.

HUMAN INTELLIGENCE CREATED TO SEEK ONE REALITY

Over the millions of years of evolution, humans have acquired unique intellectual abilities to comprehend every other thing on our planet. Out of all God's creation that we know of only the human beings are able to do this. That is to tease out and to comprehend all other forms of life and, sometime, even to create some.

In this process of human evolution occurred an awesome mystery; the human evolution worked for millions of years towards creating human beings who possess the mental ability to think about their own creator even to the extent that they conceived themselves as engineered in the image of God. As far as we know, only humans among all life forms on earth have this ability to think about God. Gurbani points to this awesome prospect through the following verse.

Avr j in qrl pinhwr l]

iesuDrql mih qrl iskdwr l]

AGGS, M 5, p 374.

You are the person in charge on this earth; all other forms of life is in your obedience.

Although *Homo sapiens sapiens* has developed the power to seek the Creator, they did not fully learn how to use the full potentials of this unique development in evolutionary scheme. We did, however, reach a level of awareness that the most complex object that we are now aware of in our universe is the human brain that possesses as yet mysterious property of inner emergent consciousness.

Consciousness combined with intelligence and an extensive capacity of brain for memory of the past experiences makes us "us." It provides us with the basis for being free agents with the ability to communicate, to know and to interact with other similar persons. We therefore live in communities and participate in shared knowledge and activities. We are creative individually and we relish loving dreams; we hope and accumulate deep and abiding spiritual desires and potential.

qnr l ikp qymnk dh pwe l h'dhudsuhir rwieAw]

AGGS, M 5, p 207.

It is through your Grace that I am given the human life. Now, it is my prayer that You bestow Your presence in my consciousness, O' God.

It is a matter of great privilege to be so wonderfully created to have minds that arise out of our human bodies but allow us to sense and participate in the rich reality that surrounds us. Guru Arjan witnesses this evolutionary talent of human minds and takes this

opportunity to warn us about our neglect of this faculty of mind in this respect as follows:

ਕਾਢੀ ਭਰਿਯੋ ਸਿੰਘਿ ਆਮ੍ਰਿਤਿ ਜਿ ਚਿ ਸਮੇਲਿ]
 ਜਿ ਚਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ]
 ਮਨੁ ਚਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ]
 ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ]

AGGS, M 5, p 882.

God created and adorned the earthen vessels (human bodies) and infused His Light within them. As are the imprints made by the Creator, so are the deeds we do. The human began to believe that the mind and body were all his own; this became the cause of his births and rebirths. Humans do not think of the One who gave them these boons; the human is blind, entangled in emotional attachment.

ਹਾਮ੍ਰਿ ਚਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ]

AGGS, M 1, p 1197.

Abandoning egotism, I have become detached. And now, I absorb true understanding through Surat.

Those who realized the remaining shortcomings in human intelligence were lead to the concept of Surat in a new path that Guru Nanak originated. He named it *Surat Marg*. This is supported by the following verses.

ਸਿਰੀ ਚਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ]

AGGS, M 1, p 1240.

For the follower of the surat path or intuitively aware, cleansing is spiritual wisdom. For the Yogi, it is self-control.

ਸਿਰੀ ਚਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ]

AGGS, M 1, p 1329.

Following the path of the Surat, one turns away from the world, and one's vision is enlightened.

Surat Inculcation is Necessity Not Choice

We are far from realizing full potential of our Surat faculty that is active within our brains. We are not aware yet of how this Surat faculty of reality arises within what biologically is simply a special form of flesh. Yet this faculty of human mind provides some of the deepest insights into the nature and purpose of the cosmos. Is it not amazing that the human minds, which have evolved within the cosmos, seem to have the capacity to interpret the cosmos and to search for its deepest questions regarding the Creator and its relationship to human mind?

According to Sikh scriptures, the purpose of life is to grow our minds and our spiritual horizons. This growth of mind is to grow out into the faculty of Surat, in a spirit of open-minded and hopeful humility. The purpose is to

progress towards continually exploring possibilities, which link our minds to our creator and to learn the creator's purpose for us.

On account of a designed superiority for human mind that can unequally possess Surat, one may suspect that human is evolved actually to meet the master of this creation, the Infinite Wisdom. The Gurbani emphasizes this aspect in the following way:

ਮਿਲਿ ਚਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ]
 ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ]

AGGS, M 5, p 176.

Meet the Lord of the Universe - now is the time to meet Him. Taking so very long, this human body was fashioned for this purpose.

ਬੇਲਿ ਚਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ]

ਗੁਰਿ ਚਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ]

AGGS, M 5, p 378.

You have been blessed with this human body and mind (in contrast to other forms of animal kingdom). This is your opportunity to meet the Manager of the Universe.

Bhagat Kabir states that the sole purpose of every human life is to contemplate the Manager of the universe.

ਬਿਹੁ ਚਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ]

ਮਨੁ ਚਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ ਆਮ੍ਰਿਤਿ]

AGGS, Kabir, p 1159.

Recite and meditate on the Lord of the Universe, and never forget Him. To reach this goal is the blessed opportunity of this human birth.

The concept of unique opportunity perhaps is the reason behind the conclusion that seeking God for humans is a necessity and not a choice.

A century ago the great psychologist William James wrote that human nature contains a "will to believe" in some higher power. James thought that no proof of God could be found, but he felt it would deprive human beings of something profound if belief was stripped away from them. Human mind needs to pursue God, and Surat is a necessary vehicle for this pursuit.

This longing of knowing God may be what the lightning storm of the brain's endless activity may be all about. It seems that human brain is hardwired to find God. It is here that we search and contemplate God. When one does, it is in one's mind that the unstruck music of full contentment of relating to God is strung.

mhs mhir mnlmih rnklsiqgr sbid vlcwr]
 isll sriq Anwid vjYGit Git j iq qmwr]

AGGS, M 1, p 907.

He conquers desire, and enshrines the Virtual One within his Surat; he contemplates the Word or the True Guru's Sabd. Then the horn of surat consciousness vibrates the un-struck sound current; You experience the Light of the One Reality illuminating each and every heart.

As a matter of fact, the creator thought of it into his design to implant Surat in human body at the very time of its creation.

ij in qnumudlAw sriq smel]

AGGS, M 1, p 1027.

God gave me body and mind, and infused the Surat consciousness into my being.

And the human body without Surat will be a blind piece of pottery.

mirtl Adl sriq smel]

AGGS, M 5, p 100.

Into this blind clay, The Creator has infused the Surat.

Gurbani says that without Surat a person would be dead as when death comes, what goes out of the body is Surat. The Guru's observation of death was in the form of a riddle to a wise one as he stated in the following verse:

dhl mirtl bd YpaKu]

buuryigAw mlAw hYkaKu]

AGGS, M 1, p 152.

The body is dust; the wind speaks through it. Understand, O wise one, who has died.

The answer to this riddle was:

ml sriq bdu Ahkuru]

AGGS, M 1, p 152.

When some one dies it actually means that the Surat, squabbles, and ego have died.

Does not this suggest that Surat is the life and the opportunity of this life?

Limitation of Human Senses in Awakening of Surat

Ordinarily we derive our mind and the instincts that reside in it from two inputs. For more elaborate treatment of this subject see Lal [3]. In Guru Amar Das's words, our minds are smudged by the actions of the past:

j nm j nm kl iesumn kauml ul wgl kul w hAw isAwru]

AGGS, M 3, p 672.

This mind is blackened with dirt accumulated over many cycles of birth and death.

In contrast to the eternal source, more immediate source of our instincts is our physical senses. For more

elaborate treatment of this subject see Lal [4]. Each one of us is equipped with a number of sensory modalities [Note # 1] the function of which is to develop the cognitive map of our present world. However, information derived out of our senses is incapable of forming a true map of our universe. Rather, they grip us with the fabrication of a faulty consciousness that is mostly concerned only with sins and virtues. Guru Nanak says:

mn k kihAw mns krY0

iehmnu pthupuar]

AGGS, M 1, p 832.

People do what their human conscience commands and it is their human conscience that defines sins and virtues for them.

Guru Arjan stresses that the sensory approach to the reality of the self, though very pervasive, is fraught with deceit:

sAd l Bq iedll rs pjrE md rs l b ikwirE ry]

krm Bug slhn sljnykist l h adwirE ry]

AGGS, M5, p 335.

People are tempted by sensual delights and they are bewitched by visceral gratifications. These indulgences have produced for them a state of intoxication, which corrupts them continuously. Only those who, through good fortune and destiny, meet with the realized souls, float over the ocean, like iron attached to wooden floats.

The faulty sensory perceptions become veil of Maya or illusion [Note # 2]. The scripture describes it by an example as below:

icqyidsih Dal hr bgyblk dAwr]

kir mn Ksl aswirAw djYhj ipAwir]

AGGS, Jap1, p 1.

Your eyes show you mansions that look white painted and beautifully decorated. You want to believe that they were constructed for your pleasure. But actually they have entrenched your attachment to illusion.

People process the external information through sensory inputs that are colored with genetic instinct. They experience three dimensions plus time that are based on those inputs; they yet comprehend only a little part of God's possible multitude of dimensions. The external world in the form of time, space and energy comprise the limits of our being and define limits upon our knowledge. God, of course, is not bound by these limits. An aspect of God is as creator of the awesome vastness and complexity of this cosmos. But, all of the concepts that human minds can form about God and salvation are limited by the constriction of our five senses and by the smallness of our minds. Guru Nanak elaborated on the limitations of human minds in imaging God as follows:

sc'lsic n hvel j yscI l K vwr]
 cp'cp n hvel j y l i e rhw il v qwr]
 BiKA BK n aqrl j y bthw prIA Bwr]
 shs isAwxpw l K hih q iek n cl Ynwil]

AGGS, M1, p 6.

By thinking, God cannot be reduced to thought, even by thinking hundreds of thousands of times. By remaining silent, inner silence is not obtained, even by remaining lovingly absorbed deep within. The hunger of the hungry seekers of truth is not appeased, even by piling up loads of worldly knowledge. There are hundreds of thousands of wisdoms, but not even one of them keeps pace with our journey to the perfection.

In reality we can never totally know God. However, with our minds and intellects, we are able to only know our attempts to know God. To advance further, we need to cultivate our Surat.

Surat a Treasure of Insights

Many religions hold that knowledge and realization about God comes not from human reasoning but from insight and vision revealed to humans. This brings us to the concept of revelation. However, revelation is not a topic of discussion here. Readers may see our previous presentation in this regard [5-6]. Here its relevance is limited to the notion that Surat is considered as the human medium of divine communication. If there is any mirror of God within a human it is the Surat. Only that true nature of Surat is disguised by the masks of memes [Note # 3] and matter.

World theologians have been devising theology in the hope that in some way it would adequately represent God. However, to reveal God these theologies have to be based on revealed sources; those, which are not revealed, are always found inadequate. The reason being that they are based only on human reasoning.

The human comprehension is very limited and the human reason itself cannot comprehend its own creator:
 krqykl imiq n j wylkIA]

AGGS, M 5, p 284.

The created one cannot know the extent of the Creator.

Human mind's inability to know God is similar to the saying, how can son know the birth event of his father. Guru Arjan used the same saying to make this point:

ipqw kw j nmwik j wylpbw]

AGGS, M 5, p 284

What does the son know of his father's birth?

Human mind is like a camera that can receive light photons from thousands of sources but is hopelessly blind to the cognition of sunsets or flowers. A God small

enough to be fully comprehended by human minds be just a product of human minds. If God could fit our human reason, he would not be God at all but only an ideal human.

To overcome the limitations of human reasoning Gurbani gives us directions to inculcate the faculty of Surat. We are told by our Gurus that in the astonishing capacity of our minds and in the spiritual hunger that so many people can describe vividly, we make use of some form of a link or a bridge. Through this link or bridge some human minds, some time, may resonate with the mind of God in various subtle ways. This bridge or link exists in the form of the Surat.

In the words of our Scripture, things beyond our seeing, things beyond our hearing, and things beyond our imagination, all created and made available by God for those who long to seek One Reality. God reveals to us in our Surat through the Word or the Guru. Through Surat the Word of Guru explores divine relationship and the depths of God's own nature. Sikhs believe that only God knows what God is and this knowledge is revealed to Guru:

krqykl imiq krqw j wylk'j wylgwrsthw]

AGGS, M 1, p. 930

The Creator Himself knows His own extent; or the proficient Guru knows the extent of God.

Human Surat then is there to become the seeker of the Guru's wisdom to the extent that God's grace would permit us:

gr ikrpw ij h nr kawklnl iqh ieh j g'iq pCml]

nmnk l ln BieE gobtl isawij aupwnl slig pwnl]

AGGS, M 9, p 633.

That person, blessed by Guru's Grace, understands this way. O Nanak, he merges with the Lord of the Universe, like water with water.

Surat an Extra Sensory Window

Although Surat is in the domain of mind and it may reside in the human brain, it is extra-sensory because it communicates an entity that is beyond limitation of our senses and mind, as they are understood today. By mere sensory exercises in the mind of a human being the entity God may not be comprehended as much as it can be through communication via Surat. The concept of communication through Surat implies a linkage of the human mental faculties with the messenger Guru who is receiving the divine communication.

In this way, the concept of Surat does provide small windows of insight for the lookout of divinity. Those who pursue such theology become content with concepts of not as capturing God, but as longings and

as enthusiasm to learn more of God.
 rjij un cūhaumkiq n cūhaumin pliq crn kml wry]
 bhnm mhs isD min iekū mih Tūkar hl drsury]

AGGS, M 5, p 534.

I do not seek any kingdom on earth, nor do I seek liberation or salvation. My mind seeks the love of Your Lotus Feet. I know of Gods of birth and death, those who perform miracles, and many more - But I seek only the Blessed Vision of my Lord.

In the longing to love God, there is innate satisfaction and pleasure in the capacities and faculties of our minds to tune in the grand scheme of things. In this way, we will seek to relate our mind to the meaning of the whole cosmos, and surely to have a built in drive to connect to the Infinite Reality.

A perfect teacher who has understood this game of human senses and their ineptness in relation to the Surat can make us realize that we have become the slave of our inept body faculties created by our sense organs and the salvation is in developing Surat spiritually. Blessed are those who come across such a teacher in their lifetime.

grūpū BjtE vfbūgl mnh BieAū prgūisū]

AGGS, M 5, p 609.

My mind was illuminated when I had a good fortune of meeting the perfect teacher.

hir pB rqi l iexū igAūn Ajj nūgrudje]

AGGS, M4, p 1317.

I have now obtained the vision of the Creator when the perfect teacher instilled the Collyrium of Wisdom in my eyes.

būxl sriq n būnl sbid n krih pūisū]

Enū Aūpxl Aūtir siD nhl gr bcin n krih ivsūisū]

AGGS, M 3, p 1415.

They have no intuitive understanding of the Guru's Bani; they are not illumined with the Sabd. They do not know their own inner being, and they have no faith in the Guru's Word.

mkīq Bel bDn giir Kū psbid sriq piq pūel]

AGGS, M 1, p 1255.

She is liberated; the Guru has untied her bonds. Focusing her awareness on the Sabd, she attains honor.

CONCLUSION

The Aad Guru Granth Sahib begins with the symbolic letter I or EK meaning the Undivided Virtual Reality, the ONE. EK is followed by the symbol of Onkar in front of EK making it < . The Onkar symbol is there

to mean the Manifestation in creation. God's creation encompasses numerous universes including the humanity and the human beings who enclose the soul residing within them. Thus, the soul here is defined as the manifestive extension of the ONE and is further elaborated in the Mool Manter hymn of the Aad Guru Granth Sahib. The invocation hymn commonly known as the Mool Manter hymn was the first revelation received by Guru Nanak [6] and Surat was designed to connect the human being with the Mool Manter characterization.

Guru Nanak called for the seeker's Surat to engage in the revolutionary messages of Guru Nanak. He designated the Surat as the transition domain between the soul and the mind and between the material and the sacred. Our Guru teaches us to seek divine through Surat and make this search as the objective of our life. Humans who realize the separation from the sacred will appreciate the journey into the transition zone of Surat, which they will experience as the layer closer to God.

The human body may perceive the soul through the Surat, which is located in the concept mind that is hypothesized to reside in the human brain within human body. Because of this relationship, as the intensity of soul's illumination increases in the Surat, the nervous system is overwhelmed and it perceives sensations of intense pleasures and bliss. A Sikh seeks this pleasure as the daily routine of Sikh living.

Those who experience the bliss tell us that perhaps our freedom and our creativity are combined with the spiritual intimations and propensity. It then provides small windows of insight looking toward divinity. It is important to envision such concepts as reasons for enthusiasm to learn more about capturing the vastness of God through the faculty of Surat. Intentional development of Surat through the wisdom of Guru is the step towards that goal.

NOTES

1. The sense organs and sensory faculties are those vehicles that were created to experience the external and internal worlds. In scripture, eleven categories of the senses are described. There are five *karam indries* or physical sense organs, some of them have the motor functions and they were acquired first in evolution by the most primitive organism. As sensory organs they are intra-somatic mechanisms for obtaining information. The external information is received directly through these body organs to pass on to within- body mechanisms. There are five *gyan indries* or intuitive senses that were evolved only in the human organism. In evolution, they were evolved to use as the mechanisms of speech and memory to enable information processing that became extra somatic. With these faculties knowledge did not have to be stored in the genes, or in the memory traces of

the brain. It could be passed on from one person to another through words. It could be written down and stored on a permanent substance as stone, paper, or silicon chip outside the fragile and impermanent nervous system. The sensory faculty that is the master coordinator of other ten senses was termed as *antehkaran*. The antehkaran was evolved with further advancement in human evolution. The physical person is a sum total of input processed by all of these sensory faculties. In the more contemporary terms, the sensory experience can be divided into three categories: (1) faculties of acquiring experiences of the "external" world, such as touch, sights, sounds, smells, slippery and scratchy feelings, feelings of heat and cold, and of the positions of our limbs; (2) faculties of acquiring experiences of the purely "internal" world, such as fantasy, images, inner sights and sounds, day dreaming and talking to oneself, recollections, bright ideas, and sudden hunches; and (3) faculties of experiencing emotion or "affect" (to use the awkward term favored by psychologists), ranging from bodily pains, tickles, and "sensations" of hunger and thirst, emotional storms of anger, joy, hatred, embarrassment, lusts, astonishment, to the corporeal visitations of pride, anxiety, regret, ironic detachment, bemoan, awe, and icy calm.

2. Maya is the materialism that is deceptive and illusory and that lures human souls away from the Divine reality. Under its influence the Creator is forgotten, worldly attachments take root and the duality becomes the object of interest.

ੴ ਸਾਹਿਬੁ ਜਿ ਕਹਿ ਆਇਸਰਿ ਮਨੁ ਆਪੁ ਜਿ ਬਾਹੁ ਆਇਸਰਿ ॥ ੴ ॥

AGGS, M 3, p 921.

This is Maya, by which the Lord is forgotten; emotional attachment and love of duality well up.

3. The term "meme" is derived from the Greek word mimesis, which means imitation. British biologist Richard Dawkins introduced it to describe a unit of cultural information comparable in its effects on society to those of the chemically coded instructions contained in the gene on the human organism. Memes are formed when the human nervous system

reacts to an experience, and codes it in a form that can be communicated to others. At the moment of its creation, the meme is part of a conscious process directed by human internationality. But immediately after a meme has come into existence, it begins to react with and transform the conscious of its creator, and that of other human beings who come into contact with it. Like electricity, once it is discovered, for example, it begins to permeate into hundreds of new devices. Thus, meme we generate has a life of its own, and its existence is sometimes symbiotic, sometimes parasitic, relative to ours. According to Dawkins a meme has its own opportunities for replication, and its own phenotypic effects [concrete manifestations]. More recently, the meme has been described as "virus of the brain" because memes require only minds to feed on, and they will replicate images of themselves in consciousness.

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 ਜਿਨ ਕਉ ਆਇਸਰਿ ਮਨੁ ਆਪੁ ਜਿ ਬਾਹੁ ਆਇਸਰਿ ॥ ੴ ॥
 AGGS, M 2, p 150

*They, to whom the instructions (of Nanak) has taught and put on the right path, remain imbued in the praises of the Almighty.
 What instructions can be imparted to them,
 who have Guru Nanak as their Guru.*