

# The Jewel of Happiness



Ajaib Singh

# **The Jewel of Happiness**

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# The Jewel of

The *Sukhmani* of  
Guru Arjan

*Sant Bani Ashram,*

# Happiness

a commentary by

AJAIB SINGH

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# Introduction

## I

Guru Arjan, the author of the *Sukhmani*, was the fifth guru in the line of the ten Sikh Gurus. Over the 250 years between the birth of the first of the Sikh Gurus, Nanak (1469-1539), and the death of the tenth Guru, Gobind Singh (1666-1708), the outward role these saints played changed dramatically. Nanak was a simple farmer; Arjan planned cities and built a great temple at Amritsar; and Gobind Singh was a warrior, combating the tyranny of the Mogul rule. Yet the love and grace that they gave out remained unchanged; and the message of hope that they brought to humanity at large remained the same – to love and serve God; to love and serve humanity; and to reunite the soul with its source – God, the Oversoul – through the grace of One who has known Him.

Guru Arjan was born in 1563 and was the son of the fourth Guru, Ramdas (1534-1581). From his earliest years, Arjan had a deep yearning to reunite with God. To realize this goal, he served God in the human form of Guru Ramdas with an unflinching love and devotion. While there are many who can serve the Master for recognition, for worldly gains or for hopes of heavenly rewards, there are few who can serve Him just for the sake of His love and grace. Thus Saints test their disciples. Guru Ramdas had three sons: Prithi Chand, Mahadev and Arjan. When Ramdas was invited to a wedding, he said he would send one of his sons instead. First the eldest, Prithi Chand, was approached. He was asked to attend the marriage and remain there for about fifteen days. Prithi was afraid his absence would harm his chances to gain the spiritual succession he desired. Therefore with poor excuses, he refused to go. Mahadev was usually in a state of spiritual intoxication and held worldly affairs in contempt. Finally Ramdas approached Arjan and asked him to remain at the wedding until he was requested to return. To Arjan the Master's presence was as precious as life itself – but still

more dear were His wishes, and so he proceeded to the wedding. The marriage ended, the days passed, but Arjan received no message from the Master. Out of the yearning of his heart he wrote this poem, which he sent to the Master:

*My mind is desiring Thy darshan  
Like the rainbird in anguish,  
The thirst remains unquenched—there is no peace;  
I am living like that without the Beloved's darshan;*

Ramdas was resting when the messenger arrived and Prithia said he would deliver it. But when the messenger left, Prithia hid the note in his pocket. Thus more time passed and still Arjan was without word from the Guru. In the fire of separation, Arjan wrote another poem:

*Glory to that place where You reside;  
Your face is so beautiful,  
Seeing this, the inner Sound easily vibrates.*

Prithia again intercepted the poem and Arjan wrote a third one:

*The separation of minutes was likened unto an age;  
O Beloved, when will that time be when I may see You?  
I cannot sleep and the nights cannot pass without Him who  
is my Lord.*

This time, Arjan marked the letter with a “3” and said that it was to be delivered only to the Guru. When Ramdas read it, he asked his eldest son where the first two letters were. Prithia swore three times he had no knowledge of them but Ramdas ordered his clothes to be searched and they were found in his coat. Meanwhile, Arjan had been summoned to return. Ramdas said that whoever could write the fourth stanza to these poems would be the one fit for the spiritual succession. Arjan wrote the following:

*With great destiny I met Him:  
The Ever-Permanent Lord was found in the house;  
I desire only to serve and never be separated for a moment.  
I am thy servant, O Lord.*

Greatly pleased with his son's devotion, Ramdas filled him with his own Life impulse—so much so that the two were blended into One. While

others sought their own gains, Arjan could not step beyond the bounds of the Guru's words. He had surrendered his mind to the Guru. Because his obedience and devotion were perfected, he alone was fit to carry on the Guru's work.

With Ramdas' death, Arjan gained property, wealth and recognition, yet his heart remained unchanged: he continued to see himself as a simple servant to his illustrious guru; a mere channel for His work. When his elder brother, Prithia, made claims to his property, Arjan gave it to him. When Prithia demanded the turban Ramdas had given Arjan — the turban which symbolized the spiritual successorship to Guru Ramdas — Arjan gave him that too. For all his brother's spite, Arjan gave only love and forgiveness.

*My wealth and property may go to ruin  
My treasure is in God's feet.*

Giving up the comforts he had earned, Arjan worked hard to see his Master's work grow. In Amritsar, he directed the building of the great temple, *Hari Mandir* (often called The Golden Temple). Breaking with Indian prejudices that set one person against another, Arjan saw that the temple was constructed — as he wished all his work to be done — with the outlook of the one family of humanity having one God overhead. Thus the temple's foundation was laid by a Muslim holy man, Mian Mir. Hindus and Muslims, rich and poor, all worked side by side. Brahmins ate in the *langar* (community kitchen) beside outcastes.

As Prithia's spite continued, Arjan left Amritsar and traveled through the villages of India, spreading his message of love and peace. He planned the construction of Tarn Taran — a city of refuge for lepers. Here, for probably the first time in India, lepers were treated with human dignity and given homes, food, clothing, medical aid and care. From Tarn Taran, Arjan continued his travels. He planned the construction of another city, Kartarpur, and finally ended his self-imposed exile, returning to Amritsar.

The world seems to have little place for those who do the work of the Most High and on his return, Arjan — through Prithia's designs — received more persecution. He was called before the emperor Akbar and charged with sacrilege. Akbar however was a very unusual emperor. On examining Arjan's case, he found him innocent of the charges and on meeting the guru, he found a great and holy man. Prostrating himself before Him, Akbar begged his counsel. Arjan advised him to put the welfare and happiness of his subjects even before his own; that God had given him his duty as an emperor as a sacred trust and Akbar should

rule accordingly. Akbar was a great man and did his best to live up to this advice. But with his death, a less enlightened son, Jahangir, seized the throne. Again charges of blasphemy were brought against the guru and again he was summoned to the emperor's court. Knowing the fate that awaited him, Arjan announced that his son, Har Gobind, should succeed him as Guru. He consoled his family and followers and bade them not to mourn his approaching death: "Whoever is born in this world must die; this is Nature's Law. But as the Power within is deathless, mourn not. Do not love this body, but love and attach yourself to the deathless Power."

*The earth, the skies and the stars are under the shadow of Fear;  
over their heads reigned the unchanging law.  
Wind, Water and Fire are under that shadow; so too is poor  
Indra (Lord of the gods).  
All things know fear; only the Creator is free from it.  
Saith Nanak, God is the companion of the Saints; they adorn  
His court and therefore they too are without fear.*

GURU ARJAN

Arjan was imprisoned and tortured: dipped into boiling water; seated on red-hot plates; and scalded with burning sand. But throughout the tortures, he remained calm. Men came to him for his final blessings and were uplifted by his courage. When a holy man devised a miraculous escape for Him, Arjan refused: "Faith is tested in the hour of suffering. My one joy in life has been as a humble servant of the Lord — to do His Will. Should I now look elsewhere? By my example, others will be lent courage in their times of trial."

Days before his death, Arjan was permitted a final meeting with his disciples. His body was emaciated and worn with scars but his face was illuminated by the Light within. He advised his following that his earthly life was soon to end. Har Gobind would continue the work begun by Nanak. He was to act as did his predecessors save now that oppression was on the rise, it should be dealt with squarely: Har Gobind was to act as an ideal Knight and protect the Indian people from the Mogul oppressor. With these words, Arjan returned to the tortures until his death on May 30, 1606.

*The Master has snapped the chains of the captive soul  
And the cycle of transmigration has come to its end.  
Cooled in the Guru's Naam, the world's cauldron boils no  
more.  
In the company of the Saint, Death's friends do not come near.*

*From the sea's depths have I reached the shore;  
Such is the mercy of the Guru.  
Truth is my place, Truth is my seat and Truth is my purpose.  
Saith Nanak, within myself have I gathered this Truth.*

Arjan, whose whole life was dedicated to God, sought to express his search for God and its fulfillment—the love and intoxication as well as the piercing torment of separation—in the countless hymns that he wrote. He later collected his own hymns, those of the four preceding Sikh Gurus and the writings of other holy men, dating from the time of Jaidev (1180–1202) onward, into what later became the Sikh holy scripture, *The Guru Granth Sahib*. The completed work was written in the common language (Punjabi), in the Gurmukhi script (the Punjabi alphabet which was developed by the second Guru of the Sikhs, Guru Angad). It contains writing of Hindus of all castes, as well as Muslims. The *Sukhmani* is a small but important part of the *Guru Granth Sahib*, considered to be one of the five basic scriptures, memorized by all devout Sikhs.

## II

God's Law of grace—that when souls yearn for Him and cry out to Him in their helplessness, He manifests Himself in some human body to guide those souls back to Him—is a law for all eternity. The lives and the greatness of the saints born for this blessed work lie well beyond the comprehension of us ordinary people; at one moment they are living in this world, and the next, their souls have traversed into the higher spiritual regions. At best, all that can be done is to describe the extraordinary events that surround their lives. Sant Ajaib Singh, who has supervised the translation and has written this commentary on the *Sukhmani*, follows in the line of those great souls who come into the world to carry out the work of the Most High.

Ajaib Singh was born into a Sikh family in the Punjab of India, September 11, 1926. His mother died giving him birth and his father died a few days later. His great-uncle and aunt—who were wealthy landowners—adopted him and brought him up as their own son. When speaking of his parents, it is they that he refers to.

He received little formal education, but was brought up under orthodox Sikhism and was well-read in their scriptures.

Like the great Saints before him, Ajaib Singh had a ruling passion to realize God from his earliest years. For this he felt the grace and

guidance of a God-realized person was necessary. Again and again, his elders told him that the Living Master was the *Granth Sahib*, the scripture of the Sikhs. In his childhood innocence, he followed this advice and worshipped and read the scripture through the long hours of the night. So passionate was his worship that when he slept, he would dream of the *Granth*. But still he found no peace. What he read in these scriptures was that they could not impart the living impulse necessary to find God; this could be had only through a living Godman. Thus began the long search for the Holy One to guide him back to God—a search that made him turn his back on wealth, comfort and ease.

The way to God is riddled with half-truths and deceptions and often for those who seek the hardest, these seem to manifest the most. The young Ajaib studied with many who made promises of miraculous powers or salvation after death, but none could show the way to realize and become one with God while still living in the human form. For years, under the guidance of different gurus, he practiced hard austerities and repetitions of holy names but none gave him inner peace. Then about 1940, he met a sadhu, Baba Bishan Das, and knew at last that he had found one who could truly help him on the spiritual journey. However Bishan Das gave little outward encouragement to the seeking boy; instead he would speak harshly to him and slap him. When Ajaib requested initiation, he was refused. A lesser soul might have given up, but he who was stung by the arrow of God's love knew no peace till love's fulfillment. To Ajaib Singh, Bishan Das's slaps became sweeter than the smiles of other sadhus because he knew Bishan Das had something real.

Meanwhile, while still in his teens, Ajaib Singh was drafted into the army. True to his nature, he continued his devotions while fulfilling his obligations as a soldier. When circumstances permitted, he would take leave to visit Baba Bishan Das.

While still in the army, stationed near Beas in the Punjab, he heard of a great saint, Baba Sawan Singh, and went to have his darshan. Here he met the most beautiful personage he had met in his life; one in whom he knew God had manifested in His fullness. He begged for initiation, but as with Bishan Das, his request was refused: "He who will initiate you will come to you on His own." Knowing that he had found a perfect saint, he brought Bishan Das to see Him as well. He also requested initiation, but on account of his old age, was also refused. However, Bishan Das was reassured by the promise that grace and inner guidance would be extended.

In the late 1940's Ajaib Singh was discharged from the army. He refused to accept any of the family wealth and instead worked for them

as a laborer. While working in the fields, some time in the early 50's, Bishan Das walked up to him, looked him in the eyes and said: "Ajaib Singh, I am very pleased with you. I want to give you something." With these words, he transferred his spiritual powers to him and promised him that he would get more later from someone who would come to him by himself. The next day Bishan Das left the body.

Shortly after this, in response to an order he received in meditation from Baba Bishan Das, Ajaib Singh left his parent's farm and set out to Kunichuk to build an ashram. Trusting in the one who gave him inner guidance, he left for this remote desert village in Rajasthan where summer temperatures go well over 120 degrees and a scarce ration of water was often only a long walk away. The ashram was completed and as other sources of water became available, the surrounding land became an operating farm. This provided him – as well as those who joined him – with a means of income, cash to support the needs of the ashram and food for the langar (free kitchen). While working as a farmer, Ajaib Singh also spent many hours daily in meditation. It didn't take long for the people of the area to realize that a true devotee of the Lord was in their midst. They began to gather around him to seek his guidance and to meditate with him. He soon became known to all as "Sant Ji," a title of reverence and affection. (His second Guru, Kirpal Singh, also referred to him as Sant Ji and now he is known to all by that name.) Ajaib Singh's unwavering devotion and intense spiritual practices revealed more and more of the inner mysteries – and yet he knew his time had not come: he still saw himself as a seeker after God and not one to guide disciples.

At last promises for full spiritual knowledge arose when Swami Shiv Dayal Singh – a perfect saint from the 19th century, also in the line of Guru Arjan – began to appear to Ajaib Singh in his meditations. Gradually Swami Ji's form changed into the form of another great saint, but now one whom he did not recognize. One year later, in 1967, Kirpal Singh, the one whom Ajaib Singh was seeing within, came to his ashram and initiated him. Thus was the prophecy of Baba Sawan Singh fulfilled and thus ended the long search for a perfect Master.\*

The rest of Ajaib Singh's life is a story of devotion and of the perfecting of a soul. Under Master Kirpal Singh's orders, Ajaib went into full time meditation. The master himself would often drive through the desert roads to see his beloved disciple. In 1972, Kirpal Singh's last

\* Kirpal Singh was the successor of Sawan Singh, and a spiritual descendant of Kabir, Nanak, Arjan, and Swami Ji, among others. See Ajaib Singh, *Streams in the Desert*, p.11 for a complete list of Masters in this line.

public visit to Rajasthan, the Master told Ajaib Singh that he must carry on the work of Naam initiation. The disciple protested, but to no avail. During this time, an initiation was conducted at Kunichuk Ashram where, under Kirpal Singh's wishes, Ajaib Singh gave the instructions while the Master looked on. This was an unprecedented event in the life of Kirpal Singh and one of great significance. Shortly after the initiation, Master Kirpal looked Ajaib in the eyes and said: "Ajaib Singh, I am very pleased with you; I want to give you something" — the very same words Baba Bishan Das had said to him more than twenty years earlier. As the Master spoke to him, Ajaib Singh felt Master's life and power entering his soul through the eyes. But remembering that Bishan Das had left his body one day after passing on his spiritual power, he begged the Master not to do this, fearing that the Master too might also leave His body soon. But the power was passed and two great souls were reunited. From this point on, Ajaib Singh had the authority to give initiation without first consulting his Guru.

Ajaib Singh had received the order from his Guru to leave his ashram in Kunichuk. For a moment his heart sank — here was all that he owned and now he was told to leave it. But embedded in faith, he walked out its gates leaving all material things that he owned behind. At the invitation of an earlier associate, Sardar Rattan Singh, he went to the village of 16 PS where an underground room had been constructed for him. In this small dark room, on a slab of wood, he sat for continuous meditation for the next two years. In August 1974, he came out of meditation to visit devotees in the village of 77 RB. It was there that he heard that his great Master had left His body for the final time. Weeping bitterly, he went to Delhi to pay his final respects to the body of the One through whom he received his enlightenment. As has often happened throughout history, the true devotee and the true successor of the Guru is often reviled by other disciples who seek the property and power of their Master. Shortly after his arrival at Sawan Ashram in Delhi, Ajaib Singh was asked to leave. He then traveled to a small village in Rajasthan where no one knew him. There he meditated and wept in the separation of his beloved Guru. There he would have been happy to have spent the rest of his days on earth; unknown to the world silently communing with the Master within. But the cries of those souls lost in this world and the orders of his Guru within brought him out — first to the village people of Rajasthan and then throughout the rest of the world.

Today he continues to live in the simple ashram at 16 PS in Rajasthan where seekers after Truth from around the world come to him for spiritual guidance and strength.

These few words give a brief account of two Saints' lives: testimoni-

als to holiness and an inspiration to those seeking the spiritual way. But the living reality of their presence is a joy and a peace that defies all description.

JON ENGLE

The Jewel of Happiness  
The *Sukhmani* of Guru Arjan

## *Ashtapadi I*

*I bow to the Adi Guru (Anami Purush, Swami)*

*I bow to Jugad Guru (Sat Purush)*

*I bow to Satguru (Shabda Guru)*

*I bow to Gurudev (the living Master)*

*Do Simran; achieve happiness by doing Simran;*

*Remove the afflictions of mind and body.*

*Remember Him Who sustains the world;*

*By meditating on His Naam many got  
liberation.*

*The good pious words of the Vedas, Puranas  
and Smritis declare that the Name of  
God is the only true word.*

*One in whose heart His Name is caused  
to dwell even a little bit -*

*His glory cannot be described.*

*Nanak says, "Liberate me with those who  
yearn to have Your darshan."*

*The Ambrosial Naam of the Lord is the  
jewel of happiness which resides in the  
devotees of the Lord.*

- By doing the Simran of the Lord, one does not return to the womb;*
- By doing the Simran of the Lord, the fear of Yama runs away.*
- By doing the simran of the Lord, Kal cannot approach;*
- By doing the Simran of the Lord, the five Enemies go away.*
- By doing the Simran of the Lord, no obstacles come;*
- By doing the Simran of the Lord, one remains awake day and night.*
- By doing the Simran of the Lord, fear is not felt;*
- By doing Simran, pain does not affect us. The Simran of God resides with the true devotees;*
- Nanak says, "The devotion of the Lord is the treasure house of all riches."*
- By doing the Simran of God one gets*

supernatural powers and the nine treasures.

By doing the Simran of God one gets knowledge, meditation and understanding.

The Simran of God is worship, repetition, austerities;

By doing the Simran of God, duality vanishes.

One who does the simran of God is the real pilgrim;

One who does Simran is honored in the court of the Lord.

One who does the simran of God gets all things done in a good way.

One who does the Simran of God reaps the fruit.

Only those who are made to do His Simran, do it;

Nanak says, "I touch their feet."

*The simran of the Lord is the highest;  
By doing the simran of the Lord, many  
have swum across.*

*By doing the simran of God the desires  
are extinguished;*

*By doing the simran of God everything  
is seen clearly.*

*By doing the simran of God the fear  
of Yama goes away.*

*By doing the simran of God all desires  
are fulfilled.*

*By doing the simran of God the dirt of  
mind is removed,*

*And the Nectar of Naam dwells with-  
in us.*

*God resides on the tongue of the Saint;  
Nanak says, "I am the servant of the  
servants of God."*

*Those who remember God are truly wealthy;*

*Those who remember God are truly honored.*

*Those who remember God are welcomed;*

Those who remember God are the highest men.

Those who remember God are independent;

Those who remember God are the rulers of all.

Those who remember God dwell in the real happiness;

Those who remember God become indestructible.

Only those upon whom He showers grace get attached to Simran –

Nanak prays for the dust of their feet.

Those who remember God are the true philanthropists;

I sacrifice myself on those who remember God.

The faces of those who remember God are bright;

Those who remember God live happily.

Those who do the Simran of God have conquered themselves;

*Those who do the Simran of God are pure  
and true .*

*Those who remember God, their happiness  
is dense ;*

*Those who remember God live near Him.*

*By the grace of the Saint one remains  
awake day and night ;*

*Nanak says, One gets Simran only if he  
has good fortune.*

*By doing the Simran of God, all works  
are accomplished ;*

*Those who remember God never repent  
and never have pain and grief.*

*By doing the Simran of God, one's  
speech is devoted to praising God ;*

*By doing the Simran of God, one absorbs  
himself into the state of Sehaj.*

*By doing the Simran of God, one gets  
the immovable seat ;*

*By doing the Simran of God, the lotus  
blossoms .*

*By doing the Simran of God, one hears the  
limitless melody;*

*There are no limits to the happiness of  
doing Simran.*

*Those on whom God showers grace do the  
Simran of God;*

*Nanak says, I am in their shelter.*

*The devotees are remembered because of  
the Simran of God;*

*Because of the Simran of God, the Vedas  
were composed.*

*By doing the Simran of God, a man be-  
comes a Sidh (seer), a jati (celibate) and  
a giver;*

*By doing the Simran of God, even a low-  
caste person can become famous in all  
four directions.*

*The Simran of God supports the whole  
earth.*

*Remember God, Who is the cause of all  
creation.*

*The Simran of God has created this  
whole playground ;  
In the Simran of God resides the Formless  
God Himself.  
He whom God makes graciously under-  
stand -  
Nanak says, He gets the Simran from  
the Gurumukhs.*

## Chapter 1

# The Remembrance of God

**I bow to the Adi Guru** [Anami Purush, Swami]  
**I bow to Jugad Guru** [Sat Purush]  
**I bow to Satguru** [Shabda Guru]  
**I bow to Gurudev** [the living Master]

In this hymn, Sri Guru Arjan Dev Ji Maharaj first of all bows down to the Almighty One. He says, “I bow down before the *Anami* [Absolute] Master, I bow down before the infinite *Shabd* Master, and I bow down before the perfect living Master.”

**Do Simran; achieve happiness by doing Simran;  
Remove the afflictions of mind and body.**

The Guru lays great emphasis on doing Simran or the Remembrance of God. In the old days, the perfect Masters first required their disciples to perfect their Simran. Only after they had done that were they given the Sound Current. In the present time, the Saints have showered much grace on the soul: now They give Simran and initiation into the Sound Current at the same time—because in the days when They were giving the Sound Current only after the disciple had perfected Simran, what would often happen? Either the Master would leave the body before the disciple had perfected his Simran, or the disciple would finish his journey through the world before he could perfect his Simran and get the Sound Current. In either case, the work of the disciple remained incomplete. So in this age the Masters have showered much grace and are giving both the Sound Current and Simran at the same time, at the time of Initiation.

Simran is the only means to reach the *Dhunaत्मक Naam* which we are supposed to catch. But we do not know the value of Simran, and

therefore we do not put enough emphasis and effort into doing it. Because we do not know its value, we are not able to appreciate it. Simran has a lot of power in it, and only if our Simran is perfected can we catch the Dhunatmak Naam – the Sound Current that will pull us up. No matter how much or how loud the Sound we are hearing, that Sound will not be able to pull our soul up if our Simran is not perfected.

So Guru Arjan says, “Do Simran, and do Simran.” By doing Simran you will be able to get rid of the evils of your body – lust, anger, greed, attachment and egoism. By doing Simran you can easily overcome these evils.

**Remember Him Who sustains the world;  
By meditating on His Naam many got liberation.**

Now everybody is doing the simran of his work or activity. The shopkeeper is doing the simran of his shop; women are doing their simran, they are remembering their duties; the clerk is remembering what he has to do in the office. In this way, everybody is remembering the activities of the world in which he is involved. Because we are all involved in doing the simran of the world, we are always having worldly thoughts and we are always involved in worldly pursuits. That’s why the simran of the world – the remembrance of the world – brings us back into the world. It does not allow us to become liberated from this world.

But Guru Arjan says that you should do the Simran of such a Power which can liberate you from this world. By doing that Simran you will not have to come back into this world.

**The good pious words of the Vedas, Puranas and Smritis  
declare that the Name of God is the only true Word.**

The twenty-seven Shastras, eighteen Puranas, and four Vedas are the Holy Scriptures of the Hindu religion. Guru Arjan says, “I have read all these holy books and I have found only one thing: emphasis on doing Simran.” One cannot get emancipation except through the Simran of the Lord.

**One in whose heart His Name is caused to dwell even a  
little bit –  
His glory cannot be described.**

The glory of Simran cannot be described. Even if one has done only

a little bit of Simran, still the glory of that Simran cannot be described in words. Guru Gobind Singh Ji Maharaj says, "If one remembers Him with all his attention even for a moment, he also can become free from the clutches of Kal."

There was an initiate of Master Sawan Singh who was a school teacher. He used to do Simran in the morning while going for his morning walk. Once he was so much absorbed in doing Simran that he did not realize he had walked for thirteen miles. Realizing that he had come so far, he asked how far he was from Ludhiana, the place where he was living, and was told it was thirteen miles. The people there wanted to arrange for his transportation back to Ludhiana, but he said, "No, I will go back with the same Power Who has brought me here. I still have the Simran which has brought me here."

So when we are doing Simran, we should never remember our body; we should not have even a little bit of awareness of our body or our mind.

**Nanak says, "Liberate me with those who yearn to have Your darshan."**

Now Guru Arjan says to the Lord, "Oh Lord, bless me with the company of those who have the desire of getting Your company and those who have become one with You—so that I may also get liberation by being in the company of those who have become one with You. Just as iron floats on the water if it is accompanied by wood, if You will bless me with the company of those who are one with You, I will also get liberation."

**The Ambrosial Naam of the Lord is the jewel of happiness which resides in the devotees of the Lord.**

This bani or writing, which is called *Sukhmani* or "The Jewel of Happiness," does give happiness to the mind, but only because it sings of that which is the real Jewel of Happiness, the Naam of the Lord, Who resides in the devotees of the Lord.

**By doing the Simran of the Lord, one does not return to the womb;  
By doing the Simran of the Lord, the fear of Yama runs away.**

This is the importance of Simran: by doing Simran, we do not have to come back into the womb of the mother again, we do not have to take

birth in this world again. Further, the Angel of Death cannot come near us; we become free from the fear of him. If we do Simran, we can become free from the problems and pains of this world also.

**By doing the Simran of the Lord, Kal cannot approach;  
By doing the Simran of the Lord, the five Enemies go away.**

If we are doing Simran, Kal does not come near us, because, behind the Simran given by the perfect Master, the charging and the Power of the perfect Master is working. The perfect Masters do not give us the Simran which they have heard from others; they give us the Simran which they have meditated upon and perfected. Behind the Simran given by the Masters the strength of the Master Power is working. By doing such Simran even our enemies leave us. Our greatest enemy is the mind which is residing within us; if we are doing Simran, the mind comes under our control and we can easily dominate it.

Guru Nanak says that by doing the repetition of the Name of the Lord our mind — which is wandering here and there, very swiftly, like a deer — comes under our control — if we are remembering the Name of the Lord.

**By doing the Simran of the Lord, no obstacles come;  
By doing the Simran of the Lord, one remains awake day  
and night.**

If we are doing constant Simran, we will not have to face any obstacles and our body will not have any pain. If we are doing constant Simran we wake up in Simran and sleep in respect to the world. Everyone knows how sleep bothers the dear ones. Sleep is dominating us very much; that's why it is a problem. But if we wake ourselves up in the Naam, then there is no problem. Those who wake up in the Naam, even if they do not sleep for three or four nights, will not have any problem, because Naam has such strength, such power in it.

**By doing the Simran of the Lord, fear is not felt;  
By doing Simran, pain does not affect us.**

By doing Simran our will power gets increased and whatever fear of the world we have goes away. We have fear of the world only as long as we are doing bad deeds, as long as we are involved in sin. But once we manifest the Truth within us, and once we realize what the Truth is, and once our will power is increased, we need not be afraid of the world. Once we attain that condition, we always see the world as Lord and God.

Because we have recognized the power of God, we need not be afraid of the world.

**The Simran of God resides with the true devotees;  
Nanak says, "The devotion of the Lord is the treasure house  
of all riches."**

Can we get the Simran by ourselves? Can we achieve Simran by our own efforts? Guru Arjan says, "No, you cannot achieve Simran by yourself." If you will go in the company of a perfect Master, a perfect Sadhu, and if that perfect Master or Sadhu is gracious on you, and if graciously He gives you the Simran on which He has meditated and which He has perfected, only then will you be able to have it. This Simran is the abode of all happiness, and by doing it one gets the happiness of all the world.

Kabir Sahib says, "O Kabir, in the company of the Sadhu, God is remembered. Only the moments which we have spent in the company of the Masters are counted. All other moments are wasted."

**By doing the Simran of God one gets supernatural powers  
and the nine treasures.**

**By doing the Simran of God one gets knowledge, medita-  
tion and understanding.**

If we are doing Simran, the supernatural powers come under our control. But the Satsangis are told not to use them: those who are doing the meditation on Naam, the supernatural powers are their slaves. By doing Simran, knowledge comes within us. What knowledge? The knowledge of God: that God is all-pervading and is working within us.

**The Simran of God is worship, repetition, austerities;  
By doing the Simran of God, duality vanishes.**

If we are doing constant Simran, we are getting the benefits of repetition (*japa*), performing austerities (*tapa*), and all the rites and rituals. If we are doing constant Simran, the sense of duality leaves from within us, and we see God working at every place. When we see God working at every place we do not call anything bad or good. Guru Nanak says, "O Lord, when You have made all this creation, whom can we call the bad ones?" We see God working in everybody; for us, God is everywhere; for us, God is good.

**One who does the Simran of God is the real pilgrim;  
One who does Simran is honored in the court of the Lord.**

In India, people go to holy places and bathe in holy water to remove the dirt of the sins which they are carrying. There are many temples and holy places, and at each one of them there is a pond of water, and of each one it is believed that whoever bathes in that particular holy place will become free of sin. But Guru Nanak says about those places that the so-called "holy waters" also want some Saint to come and put his feet in the water. That water is carrying the sins of all those who come and bathe there, and it is longing for the dust of the feet of the Master, so that it can become free of the sins of those people.

The truth is, as Guru Arjan says, that those who are doing the Simran of God, get the benefit of bathing in all the holy places and of all the pilgrimages while they are sitting at home. If one is doing the Simran of the Lord, he is given respect in the court of the Lord.

**One who does the Simran of God gets all things done in  
a good way.**

**One who does the Simran of God reaps the fruit.**

It is always good for us to do the Simran of the Lord. When we do the Simran of the Lord, He always gives us the benefits.

**Only those who are made to do His Simran, do it;  
Nanak says, "I touch their feet."**

This is a matter that requires great understanding: when we know how important it is to do Simran, when we know its value and what we get from doing it, when we know it is so beneficial, why can't we do it? By listening to talks on the importance of Simran, everybody will feel like doing it, but Guru Arjan asks, "Is it possible for everyone to do Simran?" and replies, "No, it is not possible. It is not in our control to do Simran unless God showers grace on us. Only he can do the Simran of God on whom God showers grace."

Guru Arjan, in another place, says, "O Lord, if it had been in our hands, then why would we have gone away from you? Now when we are weeping in Your separation, if it were in our hands why would we be separated?"

Hazur Maharaj Kirpal Singh Ji used to say, "It is not in the hands of the blind man to go and touch the man who has eyes; unless the man who can see calls the blind one to come and take his hand, he cannot do it. In the same way, unless God showers grace on us, and links us in the company of those who have done Simran, and unless he gives

us Simran through a perfect Master, we cannot do it.” If we are fortunate and if God wants to shower grace on us, then He brings us in the company of such a Mahatma. And when that Mahatma or Master gives us the Simran in all His grace and glory, and when He makes us do that Simran, only then can we do it. Otherwise it is not in our hands.

**The Simran of the Lord is the highest;  
By doing the Simran of the Lord, many have swum across.**

Those who are doing the Simran of the Lord go to the highest place: Sach Khand. And by doing the Simran of the Lord, they bring many other souls to that place.

Kabir Sahib says, “Even a leper, from whom a bad smell is coming, who is doing the meditation of Naam is better than one who has a body of gold who is not doing the Simran.”

**By doing the Simran of God the desires are extinguished;  
By doing the Simran of God everything is seen clearly.**

The desires which have made us a mad dog, and are leading us like a mad dog — taking us here and there — if one is doing the Simran of the Lord, even if he is ridden with desires, he gets contentment and all his desires and madness go away. Those who achieve this come to know everything — that is, they come to have the knowledge of the Lord. They know that except God there is nothing.

**By doing the Simran of God the fear of Yama goes away.  
By doing the Simran of God all desires are fulfilled.**

If we are doing the Simran of God, the Angels of Death cannot stop our course, cannot frighten us, and cannot give us any trouble. If we are doing the Simran of the Lord, whatever desires or needs we have in this world, He fulfills; and we become free of all desires.

**By doing the Simran of God the dirt of mind is removed,  
And the Nectar of Naam dwells within us.**

By doing the Simran of the Lord, our mind, which is laden down with dirt from ages and ages, becomes free from it; the dirt is washed away. By doing the Simran of the Lord, the nectar of Naam starts flowing within us, by drinking which our soul becomes immortal.

**God resides on the tongue of the Saint;  
Nanak says, "I am the servant of the servants of God."**

Guru Arjan Dev is asking: Where does God reside? Does He reside in America or Africa, or any other country? Does He reside in any city or village or town? Does He reside in a temple or church, or any other holy place? Tell me, where does God reside? If He were residing in the churches, the Christian priests would have found Him; If He were residing in the temples, the Hindu priests also would have found Him; If He were residing in the *Gurdwaras*, the *bhais* or the Sikh priests also would have found Him. Then there would have been peace all over the world: the problems which we now have regarding religions — the conflicts which one religion has with another — we would not have seen. People would not hate each other, or care about the difference of black and white. But this is not the way of the world: everywhere people are fighting in the name of religion; everywhere injustice prevails.

Guru Arjan replies to His own question. He says that God resides on the tongue — that is, in the words — of the Sadhu. That is why Guru Arjan Dev Ji Maharaj says, "I am the servant of such Masters in whose words God is residing." Kabir Sahib also says, "I am the servant of those Sadhus who have controlled their minds."

Kabir Sahib says in another place, "My mind became a bird and went into the heavens. To my surprise I saw that the heavens were empty and God was residing within the Saints."

Guru Nanak says, "God always resides in the human form of a Saint. Whenever He wants to come into this world, He takes on the form of a Saint. He comes as a human being and resides in the world."

**Those who remember God are truly wealthy;  
Those who remember God are truly honored.**

Who is wealthy? Who is honored in this world? Only those who meditate on the Naam of the Lord and who do the Simran of the Lord are wealthy, and only they are truly honored. Neither the riches of this world nor the honors of this world will go with us. Only the meditation of Naam and the Simran of the Lord will go with us. That's why Guru Arjan calls those who are doing the Simran of the Lord the wealthy ones and the honored ones.

**Those who remember God are welcomed;  
Those who remember God are the highest men.**

Those who remember the Lord constantly, who are doing the Simran of the Lord constantly—only they are well-respected, only they are welcomed in the Court of the Lord, and only they are given the highest places in the Court of the Lord.

**Those who remember God are independent;  
Those who remember God are the rulers of all.**

Those who remember God become independent; they do not remain dependent on others. They are the only true kings in the world, because they rule over the hearts of the people.

**Those who remember God dwell in the real happiness;  
Those who remember God become indestructible.**

Those who remember the Lord constantly become the abode of happiness, and they become indestructible. They never come to an end.

Guru Nanak says, "My Satguru always remains in life. He never comes, He never goes. He is the indestructible Person, and He is all-pervading."

**Only those upon whom He showers grace get attached to  
Simran—  
Nanak prays for the dust of their feet.**

Guru Arjan says that He longs for the dust of the feet of those who have applied themselves to Simran, and those who are doing Simran day and night.

**Those who remember God are the true philanthropists;  
I sacrifice myself on those who remember God.**

One who does the Simran of the Lord, or one who repeats the Name of the Lord, becomes the true benefactor, or philanthropist; he works for the benefit of other people in this world. Now this is very important to understand properly: Who truly helps others? Who can really be called a great benefactor? Master Kirpal Singh used to explain this by giving the example of a prison. Suppose there is a prison in which there are many prisoners who are in poor condition. One good man comes there and he sees that the condition of the prisoners is not good; they are not getting good food, and their health is not being taken care

of. So he donates a lot of money to the prison, and arranges for good food and medical care for them. He has done a very good thing for the prisoners; but still they remain prisoners.

Another benefactor comes and observes that in winter there is no heat, and they don't even have good blankets or bedding. So he also spends money and provides them with blankets and bedding. In this way, he has also done a good job for the prisoners; but still they remain in the prison.

Another benefactor comes and sees that in summer it is very difficult for the prisoners, because there are no fans and the ventilation is poor. So he spends money and puts in fans and a ventilation system. He improves the condition of the prisoners; but still they remain prisoners, still they are in jail.

One more benefactor comes there, and he has the key to the prison. He says, "Come on, dear ones! I have the key to this prison and I am opening this door for you. Those who want freedom, just go out." If we compare the actions of all four benefactors, we will come to the conclusion that the one who had the key to the prison was the most effective—*because he set the prisoners free*. The other ones no doubt did good things for the prisoners, but they were only able to improve the condition of the prisoners *as prisoners*; they could not completely change their condition and set them free.

In the same way, in this world we may find many philanthropists or benefactors who work for the benefit of the people. But only the Master Who has Naam with Him can be called the Great Benefactor, because only He has the key to our freedom. If He showers grace on us, we can become free from the miseries of the world. Only the Master who has the key of Naam, the key to the Court of the Lord—only He can set us free from this prison of the world. Because this world *is* a big prison, maintained by the Negative Power, in which we are all suffering. Only the Satguru has the key, and only He can set us free.

Kabir Sahib says, "The river flows for the benefit of others, not itself; the trees bear fruit for the benefit of others, and the rain showers water for the benefit of others. The Saints also take up the body and come into this world only for the benefit of others; they don't have any other purpose."

Ever since our soul was separated from God it has taken up the bodies of animals, trees, and many other forms of life; but He comes into this world taking up the human body only for the benefit of our soul.

So Guru Arjan says here that those, the Masters or the Saints, who do the Simran of the Lord, within them comes the power of working for the benefit of others. And, He says, I sacrifice myself on them,

and I sing praises of those who have become the form of the Lord by doing the Simran of the Lord.

**The faces of those who remember God are bright;  
Those who remember God live happily.**

In the court of the Lord, the only faces which are glorified and respected are those of the souls who are doing the Simran of the Lord.

**Those who do the Simran of God have conquered themselves;  
Those who do the Simran of God are pure and true.**

Now Guru Arjan tells us what the power of Simran is, and up to what point Simran can carry us. Only through Simran can we withdraw our attention from the body, and concentrate it at the eye-center. When we do Simran we start cutting ourselves off from the world; and when we withdraw all our attention from the body and bring it to the eye-center — when all our consciousness is gathered there — we will cross the stars, moon, sun, and then we will come to the Radiant Form of the Master. Master is always waiting for us. As soon as we cross the stars, moon, and sun, we will meet Him. That form of the Master will tell us to catch the *Shabd Dhun* and He will take us above. But Simran is the only thing which can take us up to the Radiant Form of the Master.

The Guru says that by doing the Simran of the Lord one conquers the world, because when the mind is conquered, the world is conquered. If we conquer our mind by doing the Simran of the Lord, we can bring even the creator of this world into our control.

**Those who remember God, their happiness is dense;  
Those who remember God live near Him.**

If there is any real pleasure or happiness in this world, only the people who are doing the Simran of the Lord have it. God is very near to those who do His Simran.

Once there was a king who had several queens, and they were all bathing him. One of the queens was weeping because she had received a letter from her brother saying to come and see him if she wanted, because after a week he was going to become a Sadhu. She was very sorry to learn that, and while she was wiping the water from the body of the king tears fell from her eyes and the king asked the reason. She

told him, but the king said, "You should not worry about him; he is not going to turn into a Sadhu. Those who become Sadhus do not invite their relatives, nor do they announce it ahead of time. Those who become Sadhus do that without letting anyone know. So you do not need to worry about him."

(Baba Sawan Singh Ji used to say, "Those who are shot by the bullet of love become useless for the world. For them no accounts of the world have any meaning.")

Then the king said, "Those who have the yearning for God do not tell people that they are going to leave this world. As soon as the yearning comes within them, they just leave. When we have the desire to get Naam, the yearning comes to us. And the real yearning comes only when Naam is manifested within us." The queens wanted to know what this yearning was, and the king told them, "All right, I will show you." From then on he stopped looking at the queens with thoughts of lust; he completely withdrew from the pleasures of the world. The queens complained to him and asked him why. He replied, "A girl plays with dolls as long as she is not married. When she gets married to her husband, she stops playing with dolls because she has a husband and she plays with him. In the same way, a soul plays with toys or worldly things as long as he has not realized the real thing. When a soul gets attached to the Shabd Naam, that soul finds no pleasure in worldly things and even if one offers him gold and all the riches of the world, still he will never be ready to enjoy worldly pleasures – because he has realized the real pleasure of Shabd Naam."

Now the king was pretending that he had realized the Shabd Naam and had become a Saint; so the queens told him, "You are pretending that you have attained the Supreme Bliss and therefore you don't want to enjoy worldly pleasures. But we are afraid that you are going to repent – like the crane who wanted to leave eating fish and act like swans do!"

They were referring to a story of a crane who came to a place where swans were living, and he saw that they were not eating fish – because swans do not eat fish, and cranes do, although they look alike. When that crane saw that the swans were not eating fish and were drinking coconut milk, he tried to break through the coconut and drink that milk; but he couldn't do it. The crane's companion told him that he should not try to drink coconut milk, because the beak of a crane is not as strong as that of a swan; if he tried too hard he might break his beak and then he wouldn't be able to even eat fish! But the crane thought that there was no difference between him and the swan, and

he kept on trying. In the beginning he drank some of the milk which had been spilled, and he told his companion, "We have been uselessly wasting our energy in eating those fish. This is the only thing which we should drink." But his companion said, "You should not think about it, because you can never drink that milk. Even though you look like a swan, you cannot drink the milk, because you do not have that beak. And if you don't eat the fish, you will neither be a swan nor a crane. So forget about it."

But he didn't take the advice of his companion. Daily he came to the place where the swans were drinking milk out of coconuts. One day all the swans left and in their absence the crane tried to break open a coconut and drink the milk. But he couldn't do it, because his beak was not as strong as theirs; his beak broke, and he was not even able to catch fish. He couldn't eat or drink anything, and he eventually drowned himself in the ocean.

Our condition is also like the crane's. We come to the Satsang, and we see that Master is just like us—he is also a human being—and when he talks about Shabd Naam and all these things, we think, what is the difficulty in experiencing such things? When we come in the company of the Saint, we also try to pretend that we are Saints and not less than Him. But then we are easily overcome by lust and other things and we let ourselves go in their direction. Sometimes we come into the Satsang and pretend we are good people; but because we are not completely saintly, we can neither enjoy worldly pleasures nor can we realize the real taste of Shabd Naam.

Guru Nanak says, "We, the worldly people, are hanging between these two things: we are neither saintly nor worldly." When we come into the company of the Saints, we want to become Saints. We say, "What is the difference between me and the Master?" But there is a great difference, because the Master has done the Simran of the Lord, and within Him, God has kept that power of recognizing the Shabd. Whereas God has not kept that within us; we have to earn it. That is the difference between us and the Saint.

Mahatma Charan Das Ji says, "The crane looks very beautiful, and he pretends he is doing the devotion of God by standing on one foot. But in his mind he has the desire to catch fish. When he has such a desire, how can he expect to meet God?"

**By the grace of the Saint one remains awake day and  
night;  
Nanak says, One gets Simran only if he has good  
fortune.**

If we have good fortune and we come in the company of the Saint, why do we have to remain awake? Guru Arjan says, "We have to remain awake in remembrance of the Lord." He says, "Remain awake in the name of the Lord."

Guru Nanak says that when our good past karmas come to fruition, we meet a God-realized soul. And when we meet such a soul, we wake up from the sleep which we have been in for ages and ages.

**By doing the Simran of God, all works are accomplished;  
Those who remember God never repent and never have  
pain and grief.**

If we are doing the Simran of the Lord, then all the works which we are supposed to do in this world are taken care of; they are all done. And up to now, those who have done the devotion of the Simran of the Lord have never repented.

There is an incident in the life of Bhagat Namdev, Who was a perfect Saint. He was in the business of selling cloth: along with his brothers, he made cloth and went to the market to sell it. But because he was in remembrance of the Lord, instead of going to the market and selling the cloth, he would remain in deep meditation: he was not able to do business as his brothers did. Whenever he came back, his mother and the other members of his family would get angry at him. They would even inspire his wife to fight with him, because he was not doing well at his business.

Once it so happened that he came back from the market without selling any cloth and his wife got angry and said, "If you couldn't find any customers who would give you cash for the cloth, you should have given it to somebody on credit. Sooner or later he would have given us the money. But you should have done some business, either cash or credit." He said, "All right; if you want me to give this cloth to someone on credit, I will go find a customer right now." It was night time, and there was no one outside his house to buy his cloth; so he took the cloth and draped it all on some stones, and said, "All right: I am giving you this on credit and after some time I will come to collect the money." For security he took one stone from that place. When he came back, everyone was surprised and asked him, "How come you came back so soon?" He said, "When I went out of the house, I found many customers waiting for me; they all wanted the cloth on credit. I have given it to them, and I have brought this as security."

Then he sat in meditation, and for one week he was continually connected with the Lord. When he got up from meditation, everyone told

him he should go and get the money for the cloth which he had sold on credit. He said, "Don't worry. I will get the money." He took out the stone which he had brought as security, and he found that that stone had turned into a piece of gold. So he said to his relatives, "Subtract the cost of the cloth from this piece of gold, and leave the rest with me."

Because he was doing the devotion of God—the Simran of the Lord—God took care of his business, and he turned the piece of stone into a piece of gold. This happened only because he was doing the Simran of the Lord. One who does the Simran of the Lord, completely, all his works are done by God Himself.

**By doing the Simran of God, one's speech is devoted to praising God;**

**By doing the Simran of God, one absorbs himself into the state of Sehaj.**

If we are doing the Simran of the Lord, and the devotion of God, our speech becomes very sweet. It becomes such that we can liberate many souls; it becomes pleasing to everyone; and we achieve the state of *Sehaj*.

**By doing the Simran of God, one gets the immovable seat;**

**By doing the Simran of God, the lotus blossoms.**

By doing the Simran of the Lord, we achieve a place that never falls in the dissolution or the Grand Dissolution; that is, Sach Khand. We become the resident of Sach Khand if we are doing the Simran of the Lord and our inner lotus blossoms; peace comes within us if we are doing the Simran of the Lord.

**By doing the Simran of God, one hears the limitless melody;**

**There are no limits to the happiness of doing Simran.**

Simran is the means of withdrawing from the nine openings of the body. We get liberation—we go up—only by catching the Sound Current; but unless we do Simran, we cannot vacate our body and contact the Sound Current. Nobody can know the limits of the happiness of Simran. Only those who are doing Simran and have realized the perfection of Simran, can know how important it is to do Simran.

**Those on whom God showers grace do the Simran of God;  
Nanak says, I am in their shelter.**

Who can do the Simran of the Lord? Only those on whom God is gracious; only those with whom God is pleased; they can do the Simran of the Lord. He says, "I long for the dust of the feet of those who are doing the Simran of the Lord. I have taken shelter with them."

**The devotees are remembered because of the Simran of  
God;  
Because of the Simran of God, the Vedas were composed.**

What is the power of Simran? What has Simran done in this world? The devotees of the Lord who have come into this world and have liberated souls, were able to do so only because they had done Simran.

When Kabir was on this earth, there was a king who was very popular and very powerful. His name was Sikandar Lodi. Not many people remember Sikandar Lodi now, but with how much love and respect we are remembering Kabir Sahib! At that time Sikandar Lodi tried to kill Kabir Sahib, who was despised by many because he was considered of low caste. But even so, now we remember Him with so much love and devotion, and no one remembers Sikandar Lodi, even though he was popular and mighty in his time.

In the same way, Ravidas was born into a family of cobblers—a low caste—but still people remember his name with love and respect today.

In the same way, Guru Arjan Dev Ji Maharaj, who has written this *Sukhmani* which we are reading, was tortured to death by the Emperor Jahangir who made him sit on hot coals and threw hot sand on his head. Nobody remembers Jahangir now; but how lovingly every morning the Sikh people remember Guru Arjan Dev, and read this *bani*.

Why did such devotees become known in this world and why are they well remembered to this day? Only because they did the devotion of God and the Simran of the Lord.

**By doing the Simran of God, a man becomes a Sidh  
[seer], a jati [celibate] and a giver;  
By doing the Simran of God, even a low-caste person can  
become famous in all four directions.**

Up until now, those who have become well-known in this world because of their celibacy or their charity, achieved that because they had

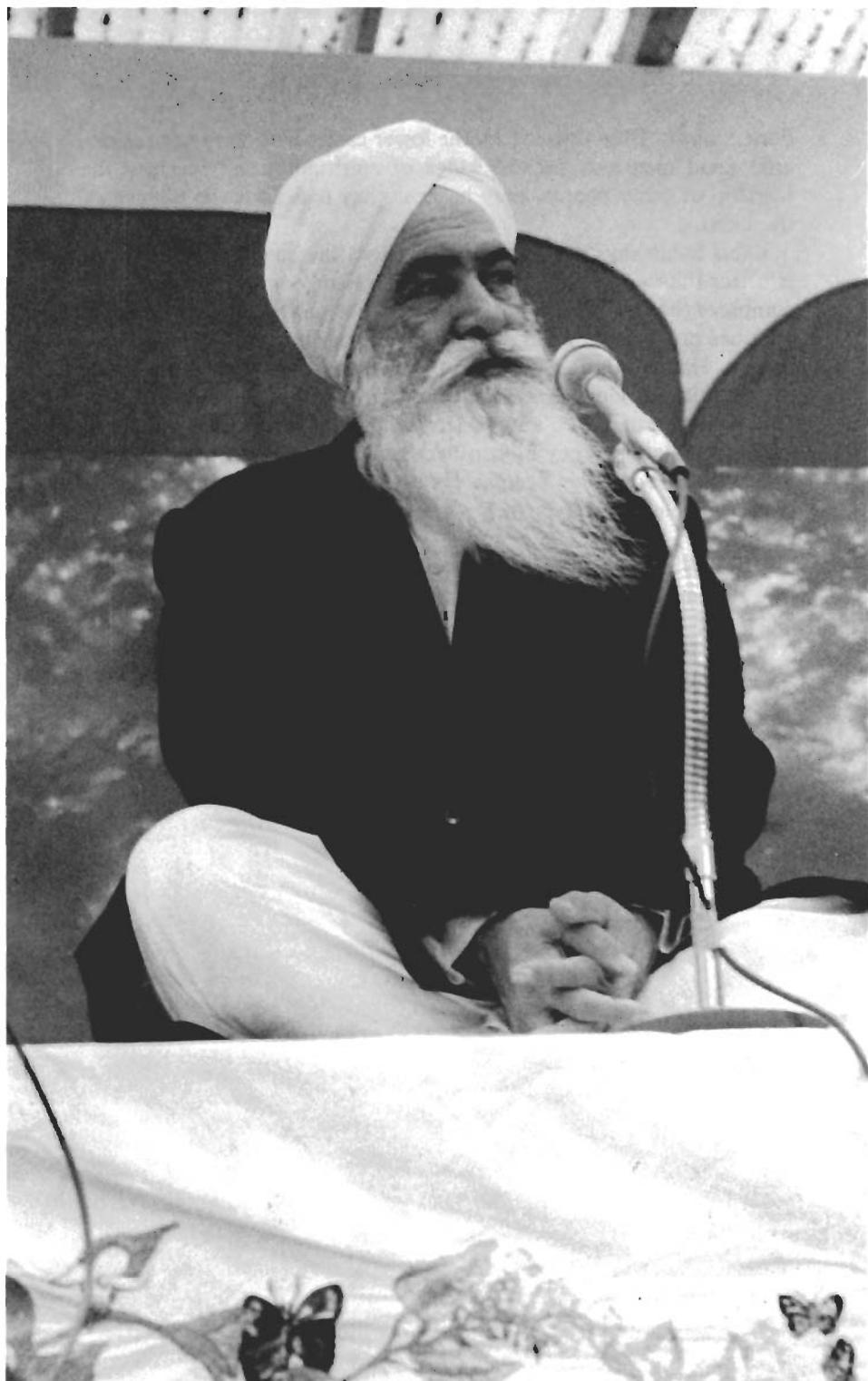
done Simran. Even those from the lower castes who were not considered good men also became kings of spirituality and received the worship of other people, only because they had done the Simran of the Lord.

Kabir Sahib says, "A daughter who does the devotion of the Lord is better than a worldly-minded son who is not doing devotion." He compares that son who is not doing devotion to the wattles which the goat has on her neck from which neither urine nor milk comes — he is useless. He says that a son, even if he is very rich, who is not doing the devotion of God, is useless; and a girl who does the devotion of God is better than such a man. (In India, if anyone gets a baby girl, they are unhappy. They mourn because of her birth. But when they have a baby boy, they become very happy and they even distribute sweets to celebrate his birth.)

**The Simran of God supports the whole earth.  
Remember God, Who is the cause of all creation.**

**The Simran of God has created this whole playground;  
In the Simran of God resides the Formless God Himself.**

**He whom God makes graciously understand—  
Nanak says, He gets the Simran from the Gurumukhs.**



## Ashtapadi 2

O sympathizer with the poor, Destroyer  
of pain, Father of the orphans, who re-  
sides everywhere -

Nanak says, "I have come under Your  
protection with the grace of my Master."

O my mind! Where neither mother,  
father, friend, brother nor son can  
help,

Naam will be helpful to you there:  
where the most terrible angels of Yama  
may crush you,

There only the Naam will protect you.  
Wherever there are many heavy problems,  
Naam will liberate you in one moment.

By doing numerous righteous deeds you  
will not be liberated;

The Naam of God will remove millions  
of sins.

O my mind, meditate on the Naam of  
the Gurumukhs -

Nanak says, "Then will you get much  
happiness."

Even if one becomes the king of the  
whole creation, still he is miserable.

But one becomes happy by meditating  
on the Naam of God.

Even if one is tied by millions of ropes,  
By meditating on the Naam of God he is  
liberated.

The many colors of Maya do not quench  
our thirst;

But by meditating on Naam one becomes  
satisfied.

That road on which a man goes alone -  
There the Naam of God assists him.

O my mind, always meditate on such  
Naam;

Nanak says, "By doing so one gets the  
highest status of Gurumukh."

Even though a man may have millions  
and billions of hands he cannot get  
liberation.

But by meditating on Naam, the Ocean  
could be crossed over.

When numerous obstacles trouble a man,  
The Naam of God at once protects him.

Man is born and dies in many bodies ;

But by meditating on Naam he gets rest.

The soul is defiled by the filth of egoism,  
and its filth is never washed ;

But the Naam of God makes one lose  
millions of sins.

O my mind ! Meditate upon, and dye  
yourself in the color of such Naam :

Nanak says, "It can be obtained in the  
company of the Saints."

That way, of which the miles cannot be  
counted -

The Naam of God will serve as the pro-  
visions there.

*The Way, which is pitch dark,  
Will be lit by the Naam of God.*

*On the Way where no one knows you -  
There the Naam of God will be with  
you, as a true friend.*

*The Way, where there is terrible and  
unbearable heat -*

*The Shadow of the Naam of God will  
be on you.*

*O, my mind! Where the thirst will  
torment you,*

*Nanak says, there the Naam of God  
will shower the rain of nectar on you.*

*Naam is the only thing the devotees  
have to deal with,*

*And it resides within the Saints.*

*The Naam of God is the support for His  
servants;*

*Through the Naam of God millions  
have been liberated.*

*Saints sing the praise of God, day and  
night;*

*Saints earn the medicine of the Naam of  
God.*

*The devotees of God have the treasure of  
the Naam of God,  
which is given to them by the Supreme  
God Himself.*

*Their mind and body are colored in one  
color –*

*Nanak says, such devotees get the di-  
vine knowledge of discrimination.*

*For the devotees of God, the Naam of God  
is the path of liberation.*

*For the devotees of God, the Naam of God  
is the means of quenching their thirst.*

*The Naam of God is the beauty and  
color of the devotees of God;*

*By meditating on the Naam of God  
obstacles can never come.*

The Naam of God is the honor of the devotees of the Lord ;  
The devotees of God get glorified by meditating on the Naam of God.  
Union with the Naam of God is the enjoyment of the devotees of the Lord ;  
By meditating on Naam, one never suffers from any pain of separation.  
The devotees of the Lord always remain in the service of the Naam of God ;  
Nanak says, "Even gods and goddesses worship Them."  
The devotees of the Lord have the treasure of Naam -  
In which the wealth of God has been given to the devotees by God Himself.  
The devotees of the Lord have the powerful support of God ;  
The devotees of the Lord do not accept any support but the Glory of God.

The devotees of God are absorbed in  
 God as the warp and woof;  
 And being intoxicated by the Naam are  
 in Sunn Samadh (deep meditation).

The devotee of the Lord, who meditates  
 on the Naam of God always,  
 Such a devotee becomes manifest and  
 cannot be kept hidden.

The devotion of God liberates many -  
 Nanak says, "With the devotee of God,  
 many swim across."

The Naam of God is the Parijat tree;  
 The singing of God's glory is the Kam-  
 dhenu cow.

The story of God is the best of all  
 stories;

By hearing the Naam of the Lord all  
 pain and sorrow vanish.

The glory of Naam resides in the  
 heart of the Saints;

*Due to the glory of Saints, all sins  
depart.*

*The fortunate ones get the company  
of Saints.*

*The meditation on Naam is the ser-  
vice of the Saints.*

*There is nothing else equal to Naam;  
Nanak says, " Only a few devotees of  
the Lord get Naam from the Guru-  
mukh."*

## Chapter 2

# The Shadow of the Naam

**O Sympathizer with the poor, Destroyer of pain, Father of the orphans, Who resides everywhere—  
Nanak says, "I have come under Your protection with the grace of my Master."**

Guru Arjan is praying to the Lord: You are the Father of the orphans; You are the Remover of sins; and Your protection is always over our head. No doubt You are within us always, but still You remove sins, and You are always giving. There is water everywhere under the ground, but whose thirst can be quenched? Only those who take out that water by means of a well or in some other way. But those who take it out, their thirst is definitely quenched. In the same way, there is no doubt that the Almighty and Perfect Lord is within us; but after separating from Him, we have taken the bodies of insects, animals, and many other forms of life. And until we go and unite with Him, we cannot realize His Self, which is within us. He *is* residing within everybody; but unless we go within and find Him, we cannot see Him.

**O my mind! Where neither mother, father, friend, brother  
nor son can help,  
Naam will be helpful to you there.**

Guru Arjan Dev Ji Maharaj is talking about that time which we all have to face, which comes to everybody. What time is that? Death: when neither our father nor our mother, nor our brother or sister, nor any relative of this world can go with us. Neither the wealth of this world, nor any power which we have in this world, can come to our rescue at the time of death. That is a very critical moment, when nobody from this world can help us. At that time, and at that place, who

can help us? Only the Shabd Naam can help us; only the Satguru — the Master Who has initiated us into the Shabd Naam — can help us there.

When King Bhupinder Singh of Patiala left the body, an army was guarding his palace; it was surrounded by soldiers. Every half hour the numbers were counted and it was proclaimed how many soldiers were guarding that place; and they were all armed. But the angel of death came — nobody knew from which direction; and he was not the least affected by the armed forces! No matter how many people were there, none of them knew from where the angel of death came and took the soul of that king away. So at the time of death, nobody can help us. Those who love us, those who are our relatives, if they want to express their love, the only thing they can do is to mourn after our death. How can we expect those who don't even know from where the angel of death comes to help us at that moment?

Hazrat Bahu says that there is one pain which is the pain of separation from our loved ones, and there is another pain which is of the grave — the place where one has to go and reside. He says that when the soul leaves the body, it has both kinds of pain: of leaving our mother and father and all our dear ones and friends; and also of going into the grave. While a man is living in this world, he is making all sorts of arrangements for his comfort — big houses, all sorts of furniture, etc. — but when he has to leave the body, at that time he sees that there is no comfort in the place where he has to go.

So we will have to travel on that path, we will have to go to that place where nobody from this world can help us. Who will come to help us there? Only the Master or the Naam which we have received from the Master. Call Them friends Who go with you, and help you to settle your accounts; only Those who help you then are your friends.

**Where the most terrible angels of Yama may crush you,  
There only the Naam will protect you.**

When death comes to a non-satsangi, that person is very much afraid, because the appearance of the angels of the Lord of Judgment is so horrible — he may even lose control of his urine. But for an initiate, when Yama's angels give you trouble, who will come to help you? The Satguru, or the Naam which you have received from the Satguru, will help you then.

**Wherever there are many heavy problems,  
Naam will liberate you in one moment.**

The Master Power helps you even in this world; if you have any problems, Master Power helps you. And since we do not know the path on which we have to travel after death, then also, Master Power is the only one Who can help you. You should not think that Master will have to hire a plane or exert in any way when He comes to take the souls of the dear ones. This is not the case. Just in a second He comes there, and He attends to His duty: He takes the soul of the Satsangi.

If you want to see the Power of the Master and what miracles the Master Power can perform, you should watch the death of a Satsangi. When a Satsangi is leaving the body, remove all the non-satsangi people from the room and then lovingly ask him, "Do you remember the form of the Master? Is the form of the Master coming? Do you remember the Simran?" And definitely he will tell you, "Yes, the Master has come to take my soul up."

**By doing numerous righteous deeds you will not be  
liberated;  
The Naam of God will remove millions of sins.**

No matter how many charitable and virtuous things you do, still you cannot cross the ocean of this world. Only if you meditate on Shabd Naam can you go back to Sach Khand, your real home, from where your soul has been separated. I do not mean to say that we do not get any benefit by doing good deeds, such as giving donations and other things; I do not mean to say that. We do get the benefit of whatever good deeds we are doing; but the thing is that we still remain in the world. What will happen is that if we are poor in this lifetime, in the next lifetime we may get birth into a good rich family, and we may become a rich person—or we may come back as a leader or a well-known personality. If in this lifetime we are sweeping the streets, in the next we may become a king. But still we remain in this world.

**O my mind, meditate on the Naam of the Gurumukhs—  
Nanak says, "Then will you get much happiness."**

If you want real peace—real happiness—get Naam from a Gurumukh and meditate on it.

**Even if one becomes the king of the whole creation, still  
he is miserable.  
But one becomes happy by meditating on the Naam of God.**

Even if one becomes the king of all creation, he will not find real peace, real happiness, real contentment, in this world. You know the condition of kings and great persons of this world—how much unrest they always have. They have no lasting happiness; they have no peace of mind. They can't even sleep—the doctors have to give them sleeping pills to make them sleep. In the daytime, they are worrying about the world, and what is happening around them; and in the night also they have no peace. So Guru Arjan asks, "Who can get the real peace and happiness?" and replies, "Only those who meditate on Shabd Naam."

Experience shows us that a person may be a king when he goes to sleep, but not when he wakes up. Someone else who is more powerful may seize his throne and in the morning the king may be made a slave, or be shot dead. There is no happiness in kingship. If there is happiness in this world, it is only in meditating on Shabd Naam and going back to Sach Khand. In Sach Khand there is no unhappiness or unrest; there is only peace. That is why the Guru says that there is no happiness in becoming a king; the only happiness lies in going back Home.

**Even if one is tied by millions of ropes,  
By meditating on the Naam of God he is liberated.**

No matter if a soul has millions and billions of attachments binding him to this world, if he is doing the meditation of Shabd Naam, they can all be cut down. Guru Arjan says that even if one is tied up by the angels of death, he can be untied if he takes shelter in the Master.

**The many colors of Maya do not quench our thirst;  
But by meditating on Naam one becomes satisfied.**

Many rich people come to me who have an abundance of material things, and one would think that they would be contented and happy. But their desires never come to an end. They request me to shower grace on them, and have mercy on them, because they want more and more riches—even though they have all those material things already. I tell them, "You should be contented—you have all these things," but still they are not. Without contentment one cannot become a king. Wealth—*Maya*—does not give us happiness; it takes it away.

Kabir Sahib says that the hut of a Saint is better than the mansion of a rich person. Big buildings, even temples, where the Lord is not remembered, are only fit for the fire.

Chajju Bhagat was a Saint in Lahore, and He did not have big buildings and good places for His devotees to meet. Once some devotees

were coming to His place, and on the way they met some rich people who valued big buildings. They taunted the devotees of Chajju Bhagat saying, "If he is a perfect Saint, why doesn't he make big palaces? Look at us! We have them!" So those dear ones replied, "That peace which we get from our Master's palace"—they referred to His hut as a palace—"we would not have even if we got the kingdom of Balkh Bokhara. Because in the hut of Chajju Bhagat, people meditate upon Naam."

**That road on which a man goes alone—  
There the Naam of God assists him.**

Who is our real friend on that path which our soul has to travel after leaving the body at death? When our soul leaves this body, she has to go alone on that path; so who is our real friend there? At that time not even our body will go with us; only the Master will go with us, and He is our real friend. When the soul leaves the body, after all, the body doesn't have any importance; it is cremated. So when the soul goes back, she has to go alone; and without Master, there is nobody who can help her.

**O my mind, always meditate on such Naam;  
Nanak says, "By doing so one gets the highest status of  
Gurumukh."**

Because Naam is the only power which protects us; because without Naam there is nothing which can protect us, and because we can get high status in the Court of the Lord only by doing meditation—therefore we should do the meditation on Naam: it is the only thing which will go with us.

**Even though a man may have millions and billions of hands  
he cannot get liberation.  
But by meditating on Naam, the Ocean could be crossed  
over.**

We only have two hands; but even if we had millions and billions of hands, with all those hands and with all that power, we could not face the angel of death if we did not have Naam. Only after receiving Naam can we cross the ocean of this world; without it, no matter how powerful we become, we cannot do it.

**When numerous obstacles trouble a man,  
The Naam of God at once protects him.**

Kal and mind put many obstacles in the way of the soul. At the time of death, when the soul is leaving the body, Kal may even come in the form of the Master to take her, and he may even call in the voice of the Master, “Come and follow me!” So that is why the Masters say that at the time of death, or at any time when you feel that you are being misled by Kal or the Negative Power, you should do Simran or the repetition of the Five Names. If it is the form of the Master, it will remain there; if it is of the Negative Power, it will go away, because Kal cannot stand before the five charged words.

**Man is born and dies in many bodies;  
But by meditating on Naam he gets rest.**

Saints give us initiation not because they think that we are very rich, or very intellectual, or kings, or anything like that. They give us initiation only because of the grace and mercy they have for all souls in this world. It is just like a dog who wanders from door to door, asking for food: in some places it gets fed, and in some places it doesn't. But when it comes to the door of a very good man, that man thinks, “This dog is a poor animal and it is starving; let me give it some food.” He does not give it food because he thinks that it is a mighty or strong animal; he gives because he is gracious, and he has mercy on that dog. Our condition is also like the dog. We wander from one place to another — from one door to another — and finally when we come to the door of a Saint, He gives us initiation only because He is gracious on us. Saints know that many times we take birth in the world, then again we go back, and again we return: sometimes in the body of a dog, sometimes a cat, goat, horse — in one body after another we keep on coming and going to and from this world. When we finally get this human body, after wandering here and there, and we come to the feet of a Saint, He gives us initiation in all His grace and mercy only because He is gracious upon us. It is not because of our merits. It is only because of Grace.

Sukhdev Muni, the son of Ved Vyas, had the knowledge of God while he was still in his mother's womb, so right from birth he started the devotion of the Lord. As he was leaving home, his parents told him that he should stay there and do worldly things, because it was time for *them* to do the devotion of the Lord. Sukhdev Muni told his parents, “I have the knowledge of my past one hundred lifetimes; what-

ever I have suffered in those lives, I remember it. I want to do the devotion of the Lord now because I have finally got this human body once again; I don't want to waste this opportunity."

He told them, "I remember that once I had the body of a donkey and when I remember what I suffered in that body, I am compelled to do the devotion of the Lord. I never want to go through that again. I was owned by a washerman who used to put a heavy load on me and take me to the river where he would wash clothes. After using me for this, he would set me free; but at that place there was no grass or anything to eat, so all day long I would wander here and there looking for food. In the evening, the washerman would again load his burden on me, and I would have to go back to his home, and do his work; but still I had not received any food from him. This went on for years and years, and one day it so happened that I became so weak that I couldn't walk; when the washerman was coming back, I had to cross a canal, and I sat there and couldn't get up because I had grown so weak. The washerman had no pity on me; instead of helping me out of that canal, he started beating me. Finally, since I could not get up he took his load and abandoned me. Nobody else had pity for me either; nobody showered any mercy or grace on me. Those who wanted to cross that canal used me for a bridge. I had many wounds on my body, and when crows saw those wounds, they came and started eating my flesh and blood. Whenever I remember that life as a donkey, I know that I must not waste this human body; I must do the devotion of the Lord."

**The soul is defiled by the filth of egoism, and its filth is  
never washed;  
But the Naam of God makes one lose millions of sins.**

Our soul is covered by this dirt of our many births. From ages and ages our soul has been covered up by the dirt of our ego. What is the ego? That which makes us think, "I am an intellectual, I possess this thing, I am so beautiful,"—like that. The sense of I-hood—whenever we think that something is our own—that is all ego. We are all suffering from this sweet disease of egoism. And only by doing the meditation of Naam can we get rid of this sweet disease; there is no other remedy.

**O my mind! Meditate upon, and dye yourself in, the color  
of such Naam:  
Nanak says, "It can be obtained in the company of the  
Saints."**

We must meditate on that Naam which has created the sun, the stars, and all the divisions of the world; we must meditate on that Naam which has made the whole creation. We cannot get Naam by ourselves; if Naam were only a word, then a five-year-old girl could give it to us. But it is not only the words; it is the attention of the Master Who is giving us the Naam. That is why we cannot have the initiation into Naam by ourselves. If we could, then what would be the need of going to Saints and Masters? We can get Naam only from one Who has meditated upon it.

Guru Arjan says, "All my dealings are with the Master; I am in the shelter of the Master. The Saints are my jewel, the Master is my support, and when the Master gave me the precious gift of Naam, my illusions were removed. What can the Lord of Judgment do, when Master has taken care of all the accounts which I was supposed to pay? By the grace of the Master, I have the supreme bliss; Nanak says, 'When I am dyed in the color of the Master, my mind receives the supreme happiness.' "

I have often told the story of Sunderdas, an initiate of Baba Sawan Singh, who spent a lot of time with me. He was very devoted to his Master. Master Sawan Singh had told him, "Sunderdas, your wife will die, your son will die, and because of that you will go mad; and in that madness you will kill a person, and you will be sent to jail. But although you will be sentenced to prison for twenty years, if you always speak the truth you will have to serve only six years. Then I will come to take care of you."

Everything that Master Sawan Singh told him came true. First his wife died; and then, when his son died, he went mad. In that madness he killed a man. When he was brought to the court, people said, "He is a madman, so he should not be given any punishment; he did it only in madness." But Sunderdas said, "No, I am not a madman. I have murdered a person, and you should definitely give me the punishment."

He was a friend of the King of Faridkot, so the King thought, "This old man has suffered a lot, and I will help him." He told the jury, "He is a madman, and you should forgive him." Many other people requested the judge to forgive him on the same grounds. But Sunderdas said, "I am not a madman. I have done this murder, and I am guilty. If you don't punish me, you are the mad one." When the judge questioned him further, he said, "If you want to check whether I am mad, I will recite the *Jap Ji*, and you see if you can find any fault in my recitation. Or else you recite it, and I will point out your mistakes. Baba Sawan Singh had told him he should always speak the truth, and that is why he denied that he was mad.

So when he himself confessed, the judge felt that he couldn't do anything, and he wrote in his decision that because of his confession he was sentenced to twenty years. But he only served for six years, because when India became independent, the Indian Government released all the Indian prisoners; that was exactly six years later. He was still a madman though, and he was wandering here and there in the streets carrying bones. Once some children were stoning him because he was mad, and I was coming from the other side; when he saw me, he fell down at my feet and said, "Now I have received peace of mind."

He stayed with me until he died, and he became a very good man with all his senses restored. A short time before he died, he told us that he was going to leave, and said that whatever I wanted to bring for his cremation, I should do it while he was still alive. So I did; and he told me that if I wanted to commemorate his death—to distribute food or anything like that—I should do it while he was still alive, because he wanted to see it. So on our monthly Satsang we made very good food, and all those who came there were filled with it; and looking at that he said, "Yes, now Master is very happy because everything is happening in His will."

Just one hour before he left the body, he was sitting there and said, "Now all three Masters—Kirpal, Sawan and Baba Jaimal Singh—have come to take me, and I am going with them." His old sister was there; she had a lot of suffering; and he said, "Now the Court of the Lord is opened, and I request the Masters to remove the pain from my sister, so that she can also go back with me." But when his sister heard that, she at once left the room, because she was still attached to the world and she didn't want to go.

Sometime before this, somebody had asked him one day, "Sunderdas, why don't you learn to ride a bicycle?" He said, "Why should I do that? When God has given me legs to walk, why should I use them for learning to cycle? I feel like breaking the legs of those who are learning to cycle, because they are not using the legs given by God the way they should be used." He was such an interesting man.

Once it so happened when he was being questioned on this cycle business, one dear one asked him, "What will you tell the Lord of Judgment when he asks you, 'Did you learn cycling?' What will you reply?" He said, "Why should I bother about going to the Lord of Judgment? I don't have to go to him. I will go to my Masters—Sawan, Kirpal and Baba Jaimal Singh—because they will come to take me. I don't have any concern with the Lord of Judgment."

According to his faith, and because he had such faith that the Masters would definitely come to take him, they all came, and they took that

dear soul up. So I mean to say, by telling this long story, that because he had faith in the Master, that the Master would come, and because he didn't have any concern with the Lord of Judgment, the Masters did come and They took his soul up. And this is why Guru Arjan Dev Ji Maharaj says, "At the time of death, only the Naam which has created this world will come to our rescue; and only the Satguru Who has given us that Naam will come to help us." Nothing else of this world will come to help us, that is why we should meditate only upon the Naam which the Masters have given us, and we need not bother about the Lord of Judgment: because ever since we came in contact with our Master, our concern with the Lord of Judgment is finished. Now the Lord of Judgment is no longer responsible for keeping the accounts of our deeds; now it is all in the hands of our Master.

**That Way, of which the miles cannot be counted—  
The Naam of God will serve as the provisions there.**

Everybody has to travel a road or way after his death, and we have no idea how long that road is going to be. We make all sorts of arrangements when we are about to take any worldly journey; first of all, we find out how far that place is where we are going, and how long we will have to travel; we take money with us and food also. We say, "This is what we are going to spend on the way." But when we die, there is a journey in front of us which we all have to make; but we don't make any preparations for that journey, because we don't know how long it is going to be.

What is that which we can take with us when we leave this world? Nothing. We won't be able to take our body, which is very dear to us now; we won't be able to take our wealth; we won't be able to take whatever name and fame we have gained in this world. All will remain here. Only one thing will go with us: Shabd Naam. Guru Nanak says, "When you go on the journey after death, on that journey you also need something to spend on the way. What is that which you can spend? What is that which you can take? Only your meditation on Shabd Naam." Meditation on the Shabd Naam is the only thing which can be spent on the journey after death.

**The Way, which is pitch dark,  
Will be lit by the Naam of God.**

The journey after death is full of darkness; and our light—our radiance—is not going to do us any good, because we don't have any

light. But if we have Naam, and if we have collected the earnings of our Naam, that will work as a light on that path, and it will help us walk on it.

**On the Way where no one knows you—  
There the Naam of God will be with you, as a true friend.**

When we come from America to India, we don't have any problems—because we know people here. We meet the dear ones whom we know; before coming here, we cabled our friends that we were coming, so they come to meet us. On the way back also we tell our friends or relatives when we will be back, so that they will be there to receive us. At both ends we have people who know us and who are waiting for us, so we don't have any problem. But the journey which we are going to take after our death—as Guru Arjan says, “Who is there who knows us?” At the end, after death, when we will have to take that journey, there is nobody there who knows us. You know that one who has a proper ticket, and all his papers ready, only he is allowed to go on a flight, only he is allowed to go through all the authorities, and only he is allowed to enter into any country. But if we don't have a ticket or papers, nobody will allow us to go anywhere.

In the same way, when we have to leave this world, this home, and go to another place, if we don't have proper arrangements—if we don't know anyone, and if we don't have proper “tickets and papers”—nobody will allow us there. The meditation of Shabd Naam is the visa we need to enter that country.

We know that a visa can be issued only by a high authority. Ordinary people cannot do it. In the same way, only the Masters can issue us a visa for that place. Paltu Sahib says, “Whatever work is done in the court of the Lord, it is all done by the Master Saints.” Whatever work is done in the court of the Lord, as far as liberating the soul is concerned, is all done by the Masters.

**The Way, where there is terrible and unbearable heat—  
The Shadow of the Naam of God will be over you.**

Master Sawan Singh Ji used to say that in the inner world, the Negative Power has created many pillars which he always keeps heated, and they are so hot that if we were to bring even one of them into this plane, we would feel the heat throughout the whole world. He used to say also that those who do not remain within their limits in this world—the women who do not remain within their limits, and the men who

do not remain within their limits—are made to embrace that heated pillar, and in that way are punished by the Negative Power. A person becomes very happy when he is doing bad deeds, but when he is being punished by the angels of death, it gives too much pain. When a person who has done bad deeds is being punished by those angels, he feels thirsty and asks for water. But there is nobody to give him water. If he has Naam with him, however, he will get the shade of that Naam.

The fact is, though, that one who has Naam will never be allowed to go with the angels of death; but those who are not accompanied by Naam, they have to go with the angels of death and they get whatever punishment they deserve.

**O, my mind! Where the thirst will torment you,  
Nanak says, there the Naam of God will shower the rain  
of nectar on you.**

When the angels of death punish a soul who has done bad deeds, they ask him, “Why did you do those things?” At that time, the soul suffers a lot. But if we have Naam, we do not have to go through that suffering. If one has Naam, he gets a shower of nectar after death, which only the soul can taste.

Kabir Sahib says that this body is like a pitcher which is full of water—one day it will break. Those who do not have Master as their protector are plundered on the way. Before they even get to the Lord of Judgment, they are plundered. When a soul is being punished by the angels of death, and feels thirsty and asks for water, the angels of death say, “You can have water, but you will have to pay for it with the good deeds which you have done.” At that place, nobody takes your bad deeds; only your good deeds are taken, because you only get the benefit of your good deeds and you have to suffer the reaction of your bad deeds. So his good deeds are given up to the angels of death, in asking for water and things like that, and he is plundered along the way. When he gets to the Lord of Judgment, he doesn’t have any good deeds left; so according to his bad deeds, because he is supposed to suffer the reaction of his bad deeds, he is punished by the Lord of Judgment also.

But if we have the Naam with us, and if we are initiated by a Master, then we do not have to go through all this.

**Naam is the only thing the devotees have to deal with,  
And it resides within the Saints.**

Whatever work the Masters are doing in this world, is regarding the Shabd Naam. Where is that Shabd Naam? It is residing within the Master. Guru Nanak says, "Whether They are sitting or They are standing, whether They are asleep or awake, They are always resting in the Naam."

**The Naam of God is the support for His servants;  
Through the Naam of God millions have been liberated.**

Some people seek support from their relatives, some people seek support from their children — they expect that when they grow up they will give them support — and some people even seek support from their parents. But Saints and Masters — Those Who are the Beloveds of God, Those Who are the real devotees of God — are always aware that the real support is only that of Naam and that there is no support except that of God and of Naam.

Saints are not the only ones who get liberation through the Naam. Those who come to the Saints, and get Naam from them, they also can get liberation, no matter if they are millions or billions in number. History shows that many people have gotten liberation after getting Naam from the Saints. But for that — Kabir Sahib says, "The love that we had for the Master on the very first day we met Him — if we could maintain that love for Him, what is the question of our *own* liberation? We could liberate millions of other souls."

**Saints sing the praise of God, day and night;  
Saints earn the medicine of the Naam of God.**

Saints and Mahatmas, the Beloveds of God, always sing the praise of God. And they are aware that Naam is the only medicine — the only cure — for all the problems of this world.

**The devotees of God have the treasure of the Naam of  
God,  
Which is given to them by the Supreme God Himself.**

Saints have the treasure of Naam. Who has given them that treasure? The Satgurus, the Masters of the Saints, Who are one with the Supreme God, have given the treasures of Naam as a gift to them, after showering them with grace.

**Their mind and body are colored in one color—  
Nanak says, Such devotees get the divine knowledge of  
discrimination.**

The Saints' mind is dyed in the color of Naam; their body is dyed in the color of Naam; they do not wear dyed robes or dyed cloth to show people that they are dyed in the color of Naam, but it is still true that their whole being is dyed in that color. Generally, people have this thing in their mind: that only by wearing certain colored clothes can they get God. Some people think that by wearing saffron-colored clothes they will find God; some people think that by wearing rosaries and other things they will find God.

Guru Gobind Singh says that by imitating we can influence the people of this world, but in the end, the Negative Power will cut us with scissors, as paper is cut. Even then he will not be content; ultimately he will throw us into Hell—as we throw pieces of paper into the fire.

In order to teach a lesson to His disciples, Guru Gobind Singh once put a skin of a lion on a donkey, and He left the donkey in a place nearby His fort. The next day, when people went outside of the fort and saw that there was a lion there, they all became afraid, came back into the fort, and told the Master that there was a lion there. This went on for a few days, and eventually everybody was sure that there was a lion outside of the fort, and they all stopped going outside. But Guru Gobind Singh knew that it was not a lion, because He Himself had planned it, and He said, "All right; I will do something about him." So after a few days, Guru Gobind Singh told the people to come along with Him, and to bring guns and bows and arrows. He fired one shot, and hearing it, that donkey who was wearing the lion-skin became afraid, and he ran back to where the other donkeys were. When he saw his donkey brothers, he made the same kind of noise as they were making. When the person who was taking care of the donkeys saw that he was not a lion, but really a donkey, he removed the lion-skin at once and again started using him as a donkey. When the people saw that he was a donkey and not a lion, they felt ashamed and said that they were cheated—because they couldn't recognize it as a donkey—and it was very shameful for them.

But Guru Gobind Singh said, "Don't worry about that. I wanted to teach you a lesson. I wanted to show you that even though you put the skin of a lion on a donkey, he is still a donkey. In the same way, though you put colored clothes on your body, you cannot change your being. Just by wearing colored cloth and pretending to be a great soul—a great Mahatma—you cannot be a Mahatma. If you don't have love

for God, if you don't have devotion for God, if you have not done the meditation, then you may wear colored clothes, you may do anything outwardly to show that you are a Master, but still you won't be one."

**For the devotees of God, the Naam of God is the path of liberation.**

**For the devotees of God, the Naam of God is the means of quenching their thirst.**

Now we, the worldly people, do many repetitions and perform many austerities and other kinds of worship in order to get liberation. But the Beloveds of God, the real devotees of God, are aware that real liberation lies only in meditation, the practice of Naam. Because they know that, they meditate on Naam, and they get liberation from it.

**The Naam of God is the beauty and color of the devotees of God;**

**By meditating on the Naam of God obstacles can never come.**

The form of the Saint is the form of Naam; the color of the Saint is the color of Naam. Whatever is of the Saint is of Naam; and one who is doing the meditation of Naam, no obstacle can come in his way, and nobody can stop his progress.

**The Naam of God is the honor of the devotees of the Lord;  
The devotees of God get glorified by meditating on the Naam of God.**

I have seen many times that when people tried to garland Master Kirpal in order to praise Him and give Him worldly respect, He always took the garland and instead of allowing them to put the garland around His neck, He would put it around their neck. In that way, He would give respect to the people who wanted to give respect to Him. Many times I have seen that when people wanted to throw flowers on His head, He would not allow them to; instead He would take flowers from the basket and throw them on the heads of the people who had come to respect Him. The point is that Saints never give any importance to worldly fame or worldly respect, because it is not going to go with us. They don't give any importance to it, because They know that the real fame, the real praise, is gotten at the Court of the Lord. That is why

they never allow people to give them name and fame, and they don't give any importance to it: because this name and fame only remains as long as this body is in the world, and many times it doesn't even remain as long as that. The worldly people do not waste any time in praising someone, and when they want to withdraw their praise and start defaming, they don't waste any time then either. Many times we have seen that one day a Master, or anyone, is appreciated and praised, and people even print his words and pictures in the newspaper; but after a few days, we find that the same person is being criticized by the same people, in the same newspaper, and in the same magazines, and those who respected him so much a few days before are criticizing him now.

So this name and fame and all these things do not go with us, because they are only a concern as long as our body is here; and sometimes not that long. The Masters understand this, and They know that the real name and fame, the real respect which we may get in the Court of God, will only be due to our meditation of Naam, and that is why They emphasize doing the meditation of Naam.

**Union with the Naam of God is the enjoyment of the devotees of the Lord;  
By meditating on Naam, one never suffers from any pain of separation.**

People of this world are involved in pleasure, and for them, pleasure is everything. They don't see anything beyond it. What is the pleasure that the Masters have? Uniting themselves with Naam.

**The devotees of the Lord always remain in the service of the Naam of God;  
Nanak says, "Even gods and goddesses worship Them."**

Guru Arjan Dev Ji Maharaj says that even Brahma, Vishnu and Shiva, the so-called creators of this creation, and thirty-three *crores*\* of gods, according to the Hindu mythology – even all these are worshiping the One Who has connected Himself with Naam, has mixed Himself with Naam, has absorbed His being into Naam, and has manifested Naam within Him. All these gods and goddesses are worshiping Him. Even

\* 1 crore equals 10 million.

the angels of death bow down in front of Those Who do the devotion of the Lord.

**The devotees of the Lord have the treasure of Naam—  
In which the wealth of God has been given to the devotees by God Himself.**

If Masters have any real treasure, it is the treasure of Naam. God has graciously given them that treasure, and it will never come to an end, no matter how much wealth from it the Masters may give out to the world. It will never come to an end.

**The devotees of the Lord have the powerful support of  
God;  
The devotees of the Lord do not accept any support but  
the Glory of God.**

The Saints, the lovers of God, have only the support of God, and They do not seek any other support.

**The devotees of God are absorbed in God as the warp and  
woof;  
And being intoxicated by the Naam are in Sunn Samadh  
(deep meditation).**

Such lovers of God are absorbed in God as the cotton is absorbed in the thread. The cotton itself is cotton, but it takes the form of a thread; all its cotton-ness is in that thread. In the same way, God and the Beloveds of God are absorbed in each other.

**The devotee of the Lord, who meditates on the Naam of  
God always,  
Such a devotee becomes manifest and cannot be kept  
hidden.**

One who meditates on Naam twenty- four hours a day, who has merged himself in Naam for always, cannot remain un-manifested. Even if people want to hide Him, He cannot remain hidden — He always manifests. When the sun rises, it gives light to all creation; it rises for everybody in this world. There are some creatures, like owls, that do not believe in the existence of the sun, because when the sun is risen they do not open their eyes to see it; but even for them, the sun is risen. In the same

way, those Mahatmas Who are doing the meditation of Shabd Naam preach Shabd Naam in this world. They manifest Themselves here and They preach Shabd Naam. But there are many *manmukhs* (those who obey their mind) in this world. For them, the existence of the Masters doesn't have any meaning, because they can neither see nor understand the glory of the Masters. For them, it doesn't make any difference whether the Master exists or not.

Mahatma Chatardas says that once all the owls got together just to discuss whether the sun exists or not. After thinking it over, they came to the conclusion that, "There is no sun. Whatever people say about the sun is false." The oldest owl, on reflection, said, "If there was any sun, I would have seen it—because I am older than anybody else in this court! But I have never seen the sun, so it is obvious that it has never existed." One swan was listening to this meeting, and he said, "If you want to see the sun, you should get up early in the morning and see the rays of light which come from it; and then you will believe that there is something which gives light to this world." When he said this, the bats and other animals who also did not believe in the sun started laughing at the swan and said, "He is lying. There is no sun! If there was a sun, we would have seen it." So, looking at their attitude, the swan thought it was better to keep quiet. And Mahatma Chatardas says that this was a unique court in the three worlds—where people did not believe in the existence of the sun. The oldest owl is he who has read many books and has a lot of intellectual knowledge and argues, saying, "I have read all these books and know all this, and if God was within man, I would have gotten it; I have more knowledge of God than anybody because I have read many books."

**The devotion of God liberates many—**

**Nanak says, "With the devotee of God, many swim across."**

The Beloveds of God do the devotion, and They are liberated. Innumerable others—you cannot even count them—get liberation by catching hold of such Beloveds of God. All those who get Naam-initiation from Them are liberated.

**The Naam of God is the Parijat tree;**

**The singing of God's glory is the Kamdhenu cow.**

It is said that there is a tree in the heavens called *Parijat*; go and sit under it, and all your desires will be fulfilled. And it is said that there

is a cow in the heavens called *Kamdhenu* and if you drink her milk, all your desires will be fulfilled. But if you are doing the meditation of Shabd Naam, all your desires can be fulfilled without all that just by meditating on Shabd Naam.

**The story of God is the best of all stories;  
By hearing the Naam of the Lord all pain and sorrow  
vanish.**

The story of Shabd Naam is the best story of all. The discussion of Shabd Naam is the best discussion—because by hearing the discussion or the story of Shabd Naam, and by meditating on Shabd Naam, our pain is removed. What is the greatest pain? The pain of birth and death. And only by hearing the Shabd Naam is this pain removed.

**The glory of Naam resides in the heart of the Saints;  
Due to the glory of Saints, all sins depart.**

Only the Saints know the importance of Naam, and only They know the glory of Naam. And only because of the Saints, the angels of death do not come near the one who is protected by the Saint; because the Power of Naam is such that the angels of death cannot come near one who has It.

**The fortunate ones get the company of Saints.  
The meditation on Naam is the service of the Saints.**

Only those with very good fortune have the company of the Saints and Masters. And when we go in Their company, and when we start serving Them, They tell us to do the meditation on Shabd Naam. And when we start meditating on Shabd Naam, by Their grace, we start taking advantage of being in Their company.

Kabir Sahib says, “One moment of Lord Indra is more than twelve months of a well; and one moment in the company of a Master is more than the Simran of fifty years.” He says that if Lord Indra, who sends rain to this earth, becomes pleased and showers rain only for one moment, he can send more water in that moment than we could get from a well if we took it out for twelve months continuously. And if we spend even one moment in the company of a perfect Mahatma Who has done the meditation on Shabd Naam, it will give us more benefit than we could gain by sitting in our homes and doing Simran for fifty years.

**There is nothing else equal to Naam;  
Nanak says, "Only a few devotees of the Lord get Naam  
from the Gurumukh."**

There is nothing which is equal to Naam. No repetition of any mantra, no worship, no reading of any holy book – not even performing austerities – is equal to the practice of Naam. But the question is, where can we get that Naam? We cannot get it from any temple or mosque or any other religious place. Earlier I have said that this Naam has made its residence within the Saints, and we can get It only if we go into the company of Saints, and only if the Saint is gracious on us.

Bulleh Shah was a Kazi – a priest – in a mosque of Lahore, and his father also was a priest in the same mosque. Bulleh Shah was a learned, intellectual man, and had read many holy scriptures and other books. He had a lot of knowledge from the books. But it so happened once that he met an initiate of Inayat Shah, who was an illiterate farmer. That initiate told Bulleh Shah (because he knew he was a sincere seeker), "O brother, why do you always shout so loud when you are calling God? You should go and meet my Master, Inayat Shah; He will break the seals of your ears so that you can hear the Divine Melody within you, and He will make you meet that God Who is within you."

When he heard that, Bulleh Shah went to see Inayat Shah, and he said, "Master, I have come here to know God. Tell me something about Him. I have come here to realize my own Self, to realize God Who is within me, and I want you to teach me that." Inayat Shah was a farmer, and at that time He was transplanting onion seedlings. He was taking them from the nursery on one side of the garden and planting them in their permanent place on the other side. He thought, "If I give him any examples from any of the holy books it won't do him any good, because he already knows them all and he has not received anything from them." So He said, "O Bulleh, what difficulty is there in receiving God? It is a very simple thing. Just cut off your mind from the world and take it towards God, just as I am doing with these onion plants: I am taking them from one side and putting them on the other side. In the same way, divert your attention from the world to God. It is a very easy thing."

Often I have said that the coming of a lover soul to the Master is like the coming of dry gunpowder in contact with fire. Master Sawan Singh Ji used to say that if one wants to learn spirituality he has to become like a five-year-old child, even if he has a master's degree. Bulleh Shah has also said, "O brother, now stop reading all these books, because one word of Love is enough for realizing Him."

When Bulleh Shah got dyed in the color of Naam—when he got initiation from Inayat Shah—people opposed him, because he was a Sayyed; and the Sayyed caste is a very high Muslim caste. Sayyeds are venerated by the Muslims because they are thought to be very holy. And Bulleh Shah's Master, Inayat Shah, belonged to a caste called Arain which is considered very low by the Muslims. So when the people heard that Bulleh Shah, who was a Sayyed, had become a disciple of an Arain, they started criticizing him. But he didn't care. When people start criticizing Sadhus, they become strong within themselves, and they say, "It's all right if you criticize me, because my desire is to meet God, and I will just keep doing this work." When people criticize a Sadhu, they take on any sins or bad qualities that he might have, and give their good deeds to the Sadhu. That is why when Bulleh Shah was criticized, it didn't bother him; he accepted it as a blessing because, in that way, people were purifying him.

In fact, he wanted them to criticize him more; so he gave them more opportunities to do so. He went out and bought some donkeys, and started living with them.\* Because he belonged to that very high caste, when people found out that he was living with donkeys, they said, "Look at Bulleh! He has gone mad! First he left his high caste, and became the disciple of a low-caste man; and now what is he doing? The donkey business!" So people continued to criticize him.

Then it so happened that a poor man's wife was kidnapped by a very strong Pathan,\*\* and that husband was told by some of Bulleh Shah's opponents, "Go to Bulleh Shah, because he is called a great Mahatma; beg him to help you, so that you can get your wife again." They were playing a joke on Bulleh Shah; but when that poor man came to him, he begged him to do anything which would bring his wife back. So Bulleh said, "All right; go and look in that city and see if you find anyone singing or dancing in the streets." So that man went and came back, and said, "Yes, there are some dancers there." So Bulleh Shah went there and joined them: he also started dancing. When people saw that one who was once a Kazi, a very holy man of the city, was dancing in the streets with ordinary dancers, they again started criticizing, saying, "Look at this man—he has really gone mad! He is doing all sorts of things which are bringing a bad name to his family and to the city also." But he didn't care about that. So he danced and sang, saying, "A Sadhu with donkeys is calling you from the Street of Mango; O wife of this poor one, if you hear my voice, come and go back to your

\* Dealing with donkeys was not a proper occupation for a Sayyed.

\*\* Pathans are war-like people of northwest India and Afghanistan.

husband. If you are sleeping wake up. O brother, thus the grain is separated.” He said that with a lot of attention – Godly attention – so that the wife of that poor man was attracted by that sound, and she came there. He told that poor man, “All right, now take her.”

But people were surprised to see this also, and they again started criticizing, saying “Look at this man! Now he is even attracting women!” But still Bulleh Shah didn’t care. Eventually word of the criticism was sent to his father also, because he was a Kazi and a man of reputation. He was told that his son was bringing a bad name to the family and a bad name to the religion. The father of Bulleh Shah was a very old man – he couldn’t walk without the support of a stick – and he became upset and said, “All right, I will go and teach him a lesson!” So with much pain and hardship, he came to where Bulleh Shah was dancing and singing; in one hand he was moving a rosary, and in the other he was carrying his stick. When he came there, Bulleh Shah thought, “Today I should not leave my father also. I should dye him in the color of Naam.” So Bulleh Shah gave him His attention, and when He showered grace upon his father, his father also realized the glory of Naam. But before He showered grace on his father, Bulleh Shah sang this hymn: “All life long this old man has moved the rosary, but still he is not able to do anything. O brother, now I will show him how the grain is separated!” So when He gave all his attention to him, he also became intoxicated with Naam, and he started dancing with his son.

So when all the people saw what had happened to both the father and the son – that they used to be the holy people of that town and now both of them were just singing and dancing without any worry about their reputation – they started criticizing them both. But the father didn’t bother about the criticism, because he too was now realizing the Naam. Instead, he sang this hymn: “The parents whose sons are dyed in the color of Naam, how can they remain without the color of Naam? O brother, today I have learned how the grain is separated!” When Bulleh Shah saw that his father was also intoxicated in Naam, and he was also dancing with him, all his fear of worldly criticism and all his worrying about name and fame and worldly shame went away; and both the father and the son, without bothering about people’s criticism, were dancing in the intoxication of Naam.

### Ashtapadi 3

I have searched through and examined  
many Shastras and Simritis -

Nanak says, Nothing is equal to the  
Naam of God.

Japa, Tapa, Knowledge and traditional  
meditation;

Commenting on the six Shastras and the  
Simritis -

The practice of yoga and performance  
of religious rites,

Abandoning all and wandering in the  
forests -

No matter if one makes many efforts -

Even if one donates diamonds and rubies -

No matter if one cuts and burns his body,

Observes fasts, and performs regular  
practices

- None of this is equal to the contempla-  
tion of the Naam of God.

*Nanak says, Meditate on Gurumukh  
Naam.*

*If one wanders through the nine conti-  
nents of the earth and lives forever,  
And becomes ascetic and detached -*

*If one burns himself in fire and donates  
gold, horses and land -*

*If one performs Neoli Karm and other  
Yogic practices, and practices the path  
of control as the Jains do -*

*If one lets his body be cut into pieces -  
Even then the filth of ego will not go.*

*Nothing is equal to the Naam of the Lord.*

*Nanak says, By meditating on the  
Naam given by the Gurumukh one  
reaches his destination.*

*A man may desire to leave his body at  
a place of pilgrimage -*

*The pride and arrogance will not leave  
his mind.*

*Even if one takes baths day and night,*

*Still the filth of mind will not leave the  
body.*

*Even if one makes his body do many practices,  
still the poison will not abandon the mind.*

*Even if one washes his body with a lot  
of water -*

*How can a muddy well become beautiful?  
Even if one is very clever the fear of Yama  
is there ,*

*No matter how many efforts, the thirst  
is not quenched .*

*Even by adopting various garbs the fire  
will not be extinguished.*

*Even by doing millions of other practices  
one will not be honored in the Court  
of God.*

*Even if one travels to the sky and below the  
world he will not be liberated ;*

*He will be entangled more in the net of  
Maya.*

*For all other actions one is punished by  
Yama.*

*He (Yama) does not respect anything  
except the devotion of God.*

*By meditating on the Naam of God  
all the pain vanishes.*

*Nanak says, This is the State of Sehaj.*

*If anyone wants the four boons, he  
should do the seva of the Sadhu.*

*If anyone wants to finish the pain, he  
should always chant God's Naam in  
his heart.*

*If anyone wants glory, he should leave his  
egoism in the company of the Saints.*

*If anyone is afraid of birth and death,  
he should take the company of a  
Perfect Saint.*

*If there is anyone who is thirsty for  
God's darshan, Nanak sacrifices  
Himself for him.*

*One whose pride is erased by going in the  
company of the Sadhs,*

*He is the foremost among all men.*

*He who understands himself as a low one,  
Is counted as the greatest of all.*

*He whose mind becomes the dust of every-  
body's feet*

*Sees God and His Naam within all.*

*He who destroys all evil from his mind  
Sees the whole world as his friend.*

*Those who see happiness and pain as  
the same -*

*Nanak says, They are not affected by  
sins and virtues.*

*Oh Lord, your Naam is the wealth for  
those who are poor.*

*Your Naam is the home for those who  
have none.*

*Oh Lord, your Naam is the honor for  
those who have no honor;*

*you give gifts to all.*

*Oh Lord, you do and make others do.*

*You are the All Conscious One.*

*You Yourself know Your Glory and limits,  
And Oh Lord, you are absorbed in Your  
own self.*

*You alone can praise Your own self,  
Nanak says: No one else knows your  
Glory.*

*Of all the religions, the best one is to  
meditate on the Naam of the Lord -  
as this is the purest deed.*

*Of all deeds, the best one is to remove  
the dirt of evil by going in the com-  
pany of the Sadh.*

*Of all hard works, the best one is to al-  
ways repeat the Naam of the Lord  
in the heart.*

*Of all the banis, the nectarful bani is to  
utter the Praise of God which one  
hears with his ears.*

*Nanak says that of all the places, the  
best one is where the Naam of the  
Lord resides.*

### Chapter 3

## The Glory of the Naam

**I have searched through and examined many Shastras and  
Simritis—**

**Nanak says, Nothing is equal to the Naam of God.**

Guru Arjan Dev Ji is lovingly explaining to us that we cannot realize God by reading the Vedas or other holy scriptures, because as He says, “I have gone through the four Vedas, eighteen Puranas and twenty-seven Simritis—all these holy scriptures of the Hindu religion. I have gone through them all, and after searching for God in them I have come to this conclusion: that by reading these books one cannot realize God. And there is nothing in this world which is equal to Naam”—because Naam is a precious thing and without doing meditation on Naam we cannot realize God no matter how many books we read.

Guru Nanak says that all the Vedas and holy scriptures keep the soul extroverted in the world; but the Master or the God of Nanak is within, and is not dependent on any holy scriptures.

Kabir Sahib also says, “Oh brother, by reading these Vedas and other holy scriptures, you cannot become worryless.” He says that you cannot remove the worry or the fear of the angel of death, and you cannot be sure after reading the books that you will become free from the angel of death.

Tulsi Sahib also says that even though one has read all these holy scriptures one has forgotten the origin, which is God. And if one is not practicing the real Shabd and going in the company of the Master, his condition is like the bird who imitates other birds but doesn't have anything of its own.

Once a learned man came to Kabir Sahib to argue and debate on the holy books. But Kabir Sahib was not at home and that learned man

met Kabir's daughter Kamali. When he asked her which was the house of Kabir, she replied, "Oh intellectual man, what do you think – that Kabir is a man? Kabir lives in the heavens where not even an ant can take its body, and you have come with a bullock cart loaded with books? You cannot get there that way!"

Now what are these Vedas, Shastras and various holy scriptures which are before us? When past Masters came into this world, whatever experiences They had, whatever They had to go through, whatever efforts They made to realize God, whatever came in Their way, They recorded in the form of a book. Now we take those experiences of the past Masters as a guide for our own self; but just by reading those books we cannot reach any inner plane nor get any peace of mind, even though the books tell us how: reading the books is not enough – unless we also do what the books say.

If someone wants to go to America, and he finds a guide book in which everything is written: how to get a flight to America, which flights go, whether he has to change planes in Rome or England or Germany, and everything else necessary – and if he just goes on reading that book and does not work according to its instructions: if he doesn't go to the airline people and buy the ticket and get on the flight to America, he cannot experience America only by reading that guide book.

In the same way, if we go on reading holy books, including books written by the Master, without working and molding our lives according to what is written in those books, we cannot reach our destination, no matter with how much love we read them.

But our condition is just as Master Sawan Singh Ji used to say: "We people like to sing songs for other people's weddings, but we are not interested in getting married ourselves. We are happy when we see people getting married, but we do not want to get married. What is the use of doing that? We cannot get the real happiness of marriage unless we get married." In the same way we read the experiences of the past Masters and what They have attained, and we sing Their praises and say that They were very great Masters. But we do not want to change our life according to what They have done; we do not want to do what the Masters tell us to do in order to realize God. So what can we gain by reading the books if we are not working in accordance with what the Masters have done?

Masters don't mean to say that reading is bad. It is not bad, it is good. But it is very important to work on what you read. Just reading will not do anything.

Guru Nanak says, "By reading you will get no peace. If you don't

believe me, go ask a priest or bishop or pundit. You will find that they have not found peace from reading books.”

Master Sawan Singh Ji used to tell about Ravana who was a great critical scholar: he commented on the four Vedas of the Hindu religion, and up until now nobody has written a better Vedic commentary. But even so, he had no peace of mind.

**Japa, Tapa, Knowledge and traditional meditation;  
Commenting on the six Shastras and the Simritis—**

It does not matter if one is involved in performing the austerities (*tapa*), or doing the repetition of the names of gods or goddesses, there is still no practice in the world as useful as the meditation of Naam.

**The practice of yoga and performance of religious rites,  
Abandoning all and wandering in the forests—**

No matter if one is doing Yoga practices, or if one has left his home and family and gone into the forest, and is suffering, still it is useless.

**No matter if one makes many efforts—  
Even if one donates diamonds and rubies—**

No matter how much one donates—even diamonds and rubies—still one cannot say that that is equal to the meditation of Naam.

Guru Nanak Sahib says, “I have examined everything, I have experienced much, and I have come to this conclusion: that there is nothing equal to Naam.”

**No matter if one cuts and burns his body,  
Observes fasts, and performs regular practices—**

No matter if one allows his body to burn in the fire, no matter how much one fasts and gives pain to his body, it cannot be said that it is equal to Naam.

**—None of this is equal to the contemplation of the Naam  
of God.**

**Nanak says, Meditate on Gurumukh Naam.**

Nothing in this world can be compared with Naam. And that is why

we should utilize this golden opportunity which we have been given — of being in the human body — because only in the human body can we do the devotion of Naam.

Every creature gets the knowledge of pain and pleasure without teaching. Everybody is aware of pain and pleasure; but not everybody in this creation is aware of, and capable of doing, the devotion of Naam. Human beings are the only creatures who can do the devotion of Naam.

Kabir Sahib says, “Oh man, when you get four legs and you have no tongue to speak with, in that body how will you sing the praise of God? When you will be beaten always, whether you are sitting or standing, how will you sing the praise of God? When you are pulling a plough and your nose is being torn by a rope, how will you do the devotion of God? If you will not obey the words of the beloved of God, then you will have to suffer according to your own actions.”

**If one wanders through the nine continents of the earth and  
lives forever,  
And becomes ascetic and detached—**

Some people think that by going around the world on pilgrimages and visiting the places of the past Masters, they will find peace; and they think that they are doing the devotion of God by visiting the places of the past Masters. But Guru Arjan Dev Ji Maharaj says, “No matter if one goes around the nine sections of this creation — no matter if one goes sightseeing all over the world — still he will not get any peace of mind if he is not doing the devotion of God.” Many people think that by visiting holy places and meeting more people, they are doing the devotion of God and they will come near Him. But that is not true. The more we go into the world, and the more people we meet, the farther we get from God: because our attention will be scattered and we will have many more thoughts because of our many contacts. Instead of coming nearer to God, we will be going away from Him. That is why Masters always say to remain in the world in such a way that you are not scattered in the world.

**If one burn himself in fire and donates gold, horses and  
land—  
If one performs Neoli Karm and other Yogic practices,  
and practices the path of control as the Jains do—**

No matter if one performs all the practices of the yogis, no matter if one observes all the rites and rituals of the Jain religion, still, we cannot say that by doing that he will realize God.

**If one lets his body be cut into pieces—  
Even then the filth of ego will not go.**

No matter if one allows his body to be cut into little pieces, and no matter if he says, "I am the devotee of the Lord and I will not feel any pain even if you cut my body"—but still, in this way, we cannot become free of the ego. Still the dirt of ego will remain in our mind, even though we sacrifice so much in the Name of God.

What is egoism? When one thinks, "I am a learned man! Nobody is equal to me," and "I am the only scholar in the world," and like that—anything we think in which the sense of I-hood comes, that is all egoism.

Guru Nanak has called the disease of egoism the worst disease. He has said that it is a sweet disease which is incurable, and many people are suffering from it. He says, "This egoism is a very dangerous disease and wherever I look, I find that everybody has its pain. Only one who is practicing the Shabd, and one on whom the Master is gracious, can become free from this disease of egoism."

**Nothing is equal to the Naam of the Lord.  
Nanak says, By meditating on the Naam given by the  
Gurumukh one reaches his destination.**

There is nothing in this world which we can say is equal to the meditation of Naam. Only those who meditate on Naam get high status, and only those who merge themselves into Naam get liberation.

**A man may desire to leave his body at a place of pil-  
grimage—  
The pride and arrogance will not leave his mind.**

In the olden days in India, people believed that if they left the body in some holy place they would definitely go to heaven. But Guru Arjan Dev Ji Maharaj says here that no matter if you spend a lot of time going on pilgrimages, and in your old age you make a holy place your home, and you die at that place: still the dirt of your egoism cannot be washed away if you are not doing the meditation of Naam. Just by taking your body into a holy place, you cannot be free of ego.

Kabir Sahib also says: "You may go and make your home on the bank of the River Ganges, and you may drink holy water forever; without doing the devotion of the Name of the Lord, you cannot be liberated."

**Even if one takes baths day and night,  
Still the filth of mind will not leave the body.**

No matter if you go on bathing in holy waters, day and night, still you won't be able to remove the dirt of your mind. You may remove the dirt of your body by bathing in holy waters; but as far as removing the dirt of the mind is concerned, you cannot get rid of that unless you do the devotion of Naam.

In Jap Ji, Guru Nanak says, "If your hands and feet are dirty, are muddy, you can remove that dirt and mud by washing them in water. If your clothes have become dirty, by blood and other dirt, you can remove that dirt by using detergent and other soap. But if you are dirty within, if your heart is impure, you can remove that dirt or impurity from your heart only by using the soap of Naam."

**Even if one makes his body do many practices,  
Still the poison will not abandon the mind.**

No matter how much you try, you won't be able to purify your inner self by purifying your outer body. No outer purification will purify your inner self, which is full of all the dirty thoughts and impurities of the mind.

Guru Nanak says, "Our mind has become dirty because it has been picking up dirt from ages and ages—from our many past births—and unless we wash it with the soap of Naam, we cannot get rid of that dirt." The condition of our mind is just like the condition of a piece of cloth that has been used by an oil merchant. If the oil merchant tries to clean that cloth which is saturated with grease or oil, he cannot. He may wash it a hundred times, but he will never be able to bring the brightness out from that dirty cloth. In the same way, we cannot purify our mind no matter how much we try, just by purifying our body. Unless we go within and apply the soap of Naam, we cannot remove the dirt of our mind.

**Even if one washes his body with a lot of water—  
How can a muddy well become beautiful?**

The glory of Naam is very great; the value of Naam is very high. But only those who have absorbed themselves and merged with the Naam, only they have a real appreciation of Its glory. By doing the devotion of Naam, one can attain the highest position possible and one can be liberated from this world.

**Even if one is very clever the fear of Yama is there,  
No matter how many efforts, the thirst is not quenched.**

Even if one is clever or wise, still he cannot become free from the fear of death; he cannot become free from the angels of death. No matter how many outer practices we are performing, still we cannot get rid of our desires. And as long as we are involved in our desires, we cannot go within and realize God.

Once one dear one came to his Master, and the Master became very pleased with him; He gave him four candles and told him, "Burn one candle and go in one direction. When the candle goes out, dig at that place. Be contented with whatever you find there: don't go in any other direction. But if you do go in another direction, don't go in the third direction. And even if you have to go in the third direction, *never* go in the fourth direction." So when the dear one went home he burnt one candle and he went in one direction. When the candle went out, he dug there and he found some rupees and some relatively valuable things. But that dear one was not content; even though his Master had told him not to go in another direction, still he said, "If I have got rupees and other things in this place, let me go and see what there is in the next direction."

So he burnt another candle and went in another direction. When the candle burnt out, he dug at that place and he got some dollars and more valuable items. He became very happy and desire was growing within him. He said, "Master told me not to come to this place because He knew that there was more valuable treasure here, and that's why he didn't want me to come and get it! Maybe he has kept even *more* valuable things in the third direction, so let me go and get that!" Desire was growing within him.

So obeying his mind, he went in the third direction where he discovered some jewels and very valuable things. He was very happy, and the desire was again growing. He said, "All right: Let me go and try in the fourth direction also, so I can get more wealth there." Even though he had a lot of wealth already from going in the three directions, still he was not content: because desire is such a thing that if you have a hundred, you want a thousand; if you have a thousand, you want ten thousand. It goes on increasing and increasing. So he burnt his fourth candle also and he forgot what his Master had told him. He went in the fourth direction and when the candle burnt out he dug there. And when he went underground he found a house with one door. When he went in the house he saw a man standing there holding up the roof with his head; and that man looked very confused and very tired. But

this dear one, who was an initiate of a Master and had gone there in search of wealth, said, "Dear one, please tell me, is there any treasure here at this place?" That man said, "Yes, there is a lot of wealth here. But I cannot tell you where it is hidden because I have this burden of the roof on my head. If you can help share this burden—if you will come and take my place—I will become free and I will tell you where the treasure is hidden." That man was concerned only about his desire for getting more wealth; he didn't realize that he was being fooled. So he took the place of that man—who knows how long he had been standing there?—and when he became free, he said, "Yes, there is a lot of wealth here; but you will get it when somebody like you comes and relieves you."

So desire is such a thing that it never comes to an end, it just goes on increasing and increasing. Guru Nanak says that even if you collect millions and billions, still your mind will want more.

It is the desires of man which keep him forever a pauper. Guru Nanak says, "One who does not have any desire is an Emperor."

**Even by adopting various garbs the fire will not be extinguished.**

**Even by doing millions of other practices one will not be honored in the Court of God.**

Now Guru Arjan Dev Ji Maharaj talks about those people who take up a particular kind of clothing, and those who pretend that they have realized God and that they are the real devotees of God. In India many people start wearing certain kinds of clothes—yellow clothes, blue clothes—and they say that they are doing the devotion of the Lord. By wearing such clothes one cannot find God. Instead of finding God he goes away from God: because when he wears certain clothes and people see that he is "a devotee of the Lord," he gets more egoism within and he thinks that he is better than other people.

Kabir Sahib says, "Oh man, just to awe the people and create a good impression on them, you have taken up these colored clothes. Without working you are begging for food and you are eating the food of others: And yet, you are called *Baba*," (or holy man).

Guru Gobind Singh Ji says, "To make a good impression on people you have taken up these colored clothes; and you tell them that you are a real devotee of the Lord. But when your end time comes then you will be cut into pieces and will make Hell your abode, and then you will realize how bad it is to pretend to be a devotee of God when you are not."

Guru Nanak says that the people who are imitating, the false holy people, are always afraid of the world. They are always careful that people should not discover that they are imitators and not real ones. Therefore they are unable to do any devotion of the Lord. If you want to kill a snake, and you smash the place where the snake is living when the snake is not there, you cannot say that you have killed the snake. You have to smash the place of the snake when the snake is home. This means that you have to control your mind, you have to control the bad thoughts of your mind, when you are in your full senses. But if you don't have the guidance of the Master, whatever practices you are doing—whether it is imitating a Saint, or performing anything—you cannot have any benefit from them; because without the guidance and protection of a perfect Master, you don't have anyone responsible for your good or bad actions. So unless you have the guidance of a perfect Master, you cannot get any benefit from any kind of practice which you are doing, thinking that it is the devotion of God.

**Even if one travels to the sky and below the world he will  
not be liberated;  
He will be entangled more in the net of Maya.**

In order to get liberation from this world and become detached from this world, it makes no difference if one lives under the earth, or if he makes his home in the sky—if he is not free from all his desires, he cannot become detached from this world. Why? When a man leaves the body, he has not yet accomplished all his desires. There is always one or another desire left which is not fulfilled. Wherever you are attached, there you go. So, according to our desires which are not fulfilled, and according to wherever we are attached, we have to come back into this world again to pay off our debts. So it does not matter if we physically leave this world, but if we have not left the *attachments* of this world—our thoughts and our desires—we cannot be liberated.

**For all other actions one is punished by Yama.  
He (Yama) does not respect anything except the devotion  
of God.**

It does not matter if a man is performing many good deeds; if he is not doing the devotion of Naam, no action of his is counted in the court of the Lord. He doesn't get even a little bit of benefit from doing practices other than Naam. Only the devotion of Naam is counted; only that devotion is acceptable in the court of the Lord.

Kal does not spare those who are not doing the devotion of Naam: he gives them a lot of suffering. But those who are doing the devotion of Naam are treated with respect by the angels of death.

**By meditating on the Naam of God all the pain vanishes.  
Nanak says, This is the State of Sahaj.**

Even if one becomes the King of all creation, still, if he is not doing the devotion of Naam, he cannot be happy. So very lovingly, in this section of *Sukhmani*, the Master has explained to us the glory of Naam. He told us that we cannot get Naam unless we go into the company of a perfect Master, and that unless we go and sit in the Satsang we cannot become aware of our faults. Whenever a soul is sitting in the meditation of Shabd Naam and whenever he is doing even a little bit of Simran, his attendance is marked in the Court of the Lord.

**If anyone wants the four boons, he should do the seva of  
the Sadhu.**

It is said that if one gets to heaven, he gets four boons: religion (*dharma*), material things (*artha*), the fulfillment of his desires (*kama*), and liberation (*moksha*). And it is said that one who has these four is the greatest of all. One who is the owner of these four doesn't have to have anything else: he is understood to be the greatest in this world.

But Guru Arjan Dev Ji Maharaj says that if you go in the company of some perfect Sadhus and if — by God's Grace — it happens that you may get the guidance of such a perfect Master, then you can have the fruit of these four boons without going to heaven.

**If anyone wants to finish the pain, he should always chant  
God's Naam in his heart.**

The greatest pain is the pain of birth and death; but there are many other pains and difficulties in household life. Sometimes it is very difficult for us to breathe happily, because this world is full of misery and pain.

Tulsi Sahib says, "Some are unhappy because of their body, some are unhappy because of their mind, and they always remain sad. Everyone has one or another pain and unhappiness. But only the servant of the Saint is without sadness; only he remains happy."

If you want to have real peace and happiness, if you want to rise above the pain of births and deaths, what should you do? You should

do the meditation of Shabd Naam, because that is the only way to get real happiness.

**If anyone wants glory, he should leave his egoism in the company of the Saints.**

In order to get worldly fame or glory, we sacrifice our precious principles and forget about them, because we want the worldly name and fame and we want people to remember us. But the pity is that even though we collect so much worldly name and fame, still it doesn't help us—because we cannot take it with us when we leave this world. But what is the real glory and the real name and fame? Guru Arjan says that you should try to earn the real glory which will help you in the court of the Lord. How can you do that? He says, "Go in the company of the Master. And when you go in His company, remove the wall of ego which is standing between you and God. If you remove that wall which is between you and the Master, only then will you be able to earn the real glory which will help you in the court of the Lord."

**If anyone is afraid of birth and death, he should take the company of a Perfect Saint.**

If there is any medicine in this world to remove the pain of birth and death, it is Naam. And we can achieve that Naam only after going in the company of a perfect Sadhu; we can get Naam only from Him.

**If there is anyone who is thirsty for God's darshan, Nanak sacrifices Himself for him.**

Kabir Sahib says, "If I could find anyone who remembers the Lord even in his dreams, I am ready to make sandals out of the skin of my body for his feet. He who remembers the name of the Lord even when sleeping and dreaming is always in love with the Lord. That is why I will be happy to make shoes out of my skin for such a dear one who remembers the Lord day and night."

Gury Nanak says, "I sacrifice myself on those souls who have achieved Naam in this Kali Yuga." That is why here also Guru Sahib says, "I am ready to lay down my life for those who have love for God within themselves and those who are thirsty for His darshan."

**One whose pride is erased by going in the company of the Sadhs,  
He is the foremost among all men.**

Who is the greatest among all the species of this creation? The one who removes the wall of ego from within himself, who meditates on Naam and goes within, and who contacts Naam: only he can be called the greatest of all.

**He who understands himself as a low one,  
Is counted as the greatest of all.**

The one who understands himself as a low one, even after receiving so much grace from the Lord, and even after attaining the highest position—he is the greatest of all because he is respected in the Home of the Lord. Kabir Sahib says that it is easy to give up the attachment of gold, and it is easy to give up the attachment of woman also. But it is not that easy to give up jealousy, criticism and egoism.

Humility does not mean to speak humble words outwardly in order to receive the praise of others. “Now I have left the world; now I don’t have any connections with the world; now I have completely become of Master”—things like that. Real humility means that your heart will be low—you will always feel that you are low in your heart—but your principles and ideals will be very high. That is called real humility, and only that humility will open the door of the home of God for us. The humble words which we speak outwardly to deceive people cannot help us in developing real humility and in opening the door of the home of God.

**He whose mind becomes the dust of everybody’s feet  
Sees God and His Naam within all.**

The one who understands himself as a low one in his mind, and who always feels that he is a low one in this world, truly speaking, in his heart resides God. For the one within whom God manifests, every creature in the creation seems to be his own. So why should he criticize anyone? Whom should he say is not a creature of God? He sees his Beloved God in every creature, and therefore he feels no duality among them.

It is very easy for us to say that we have love for everyone in this world. But just think, when someone criticizes you or when someone opposes you, how angry you become! You may even go out of control. And when we have such attitudes and qualities within us, how can God come and reside within us? God doesn’t want to come into a place where jealousy and egotism are.

Once a so-called Mahatma came to a village, and he told the villagers

that his name was Sheetardas, which means “a cool person who doesn’t have any anger within him.” There was one fearless man, named Suthra, and he thought of testing that Mahatma to see whether he really had the quality of coolness in his heart, or if he was Sheetardas in name only. So he came there and said, “Mahatma Ji, give me some fire.” That Mahatma said, “I don’t have any fire.” So again, that dear one asked, “Please give me some fire.” But Sheetardas said, “I don’t have any fire – please go away from here.” But still, because Suthra was trying to test the coolness of Sheetardas’ heart he said again “No, you should give me some fire!” So after the third time he asked for fire, that Mahatma got angry because he did not have any humility within him. It was just a fake thing. So he started chasing Suthra, and when people saw how angry he was at Suthra, then they realized that only his name was Sheetardas; in truth he had no coolness in his heart.

**He who destroys all evil from his mind  
Sees the whole world as his friend.**

The physical existence of lust, anger, greed, attachment and egoism is at the eye center, and the astral existence of these passions is in Trikuti. So, when we rise above body consciousness, cross Trikuti and go to Par Brahm, these things do not exist. When we get to Par Brahm, the mind – who is now our enemy – becomes our friend; and when we make our mind our friend, then, for us, all the people in this world will become our friends and we will not have hatred or bad feelings toward anybody: because when we have controlled our mind and made it our friend, we will have no enemy in the world. It is only because of our mind that we make friends, and it is only because of our mind that we start hating people. Mind has such a quality that sometimes he will make us love others and sometimes he will make us hate them. It is only because of our mind that sometimes we start liking people, and sometimes we start disliking people. So unless and until we control the mind, and until we make the mind our friend, we cannot make the world our friend; because Mahatmas tell us that there is no enemy outwardly – you have no enemy out in the world. If you have an enemy, it is your mind; and that is residing within you. So if you remove the evils of your mind, and make the mind your friend, then you can make the world your friend, easily. If you don’t make the mind your friend, then it is very difficult to make the world your friend; but once you have made your mind your friend, then – for you – it will not be difficult to love everyone in this creation, because once you have control

of the mind, then—for you—all the world will be the same; there will be no enemy and no friend.

**Those who see happiness and pain as the same—  
Nanak says, They are not affected by sins and virtues.**

Pain and happiness make no difference to those for whom pain and happiness are alike and name and fame are alike. They are above the binding of sins and virtues.

**Oh Lord, your Naam is the wealth for those who are poor.  
Your Naam is the home for those who have none.**

Only the wealth of Naam will go with us, and one who has the wealth of Naam is the real king. The Guru says, “Your Naam is home for us, the homeless ones, and It is our only support.” We know that when we have to leave this world—at the time of our death—neither our brother or sister, nor our father or mother—nobody goes with us; and the wealth which we have collected, either we leave it in the bank or in our home. Nothing from this world accompanies us at the time of death. The little bit of meditation which we are doing regularly—doing that meditation is collecting food for our soul, for the journey which we are going to take after death. That is why Guru Nanak says, “Collect that food for the soul which will help you here, and also in the world beyond.”

**Oh Lord, Your Naam is the honor for those who have no  
honor;  
You give gifts to all.**

Now Guru Arjan Dev Ji is expressing His humility. He says, “O Master, I don’t have any qualities which I can be proud of, You are the only thing I have, and I am proud of You. And whatever I have is only because of Your Grace. I don’t have any merits of my own.” He says, “O, Giver, You do not see, while giving Your Grace, whether one is rich or poor, whether one is man or woman, whether one is sinner or good man. You never see the qualities of the people when You shower grace on them: You come into this world carrying a lot of grace for the people and whoever comes in Your contact, You bless him with all Your grace and You give him all the riches of Naam, without taking into account his good or bad deeds.”

**Oh Lord, You do, and make others do.  
You are the All Conscious One.**

Now he sings the praise of the Satguru and He sings the praise of God. He says, "You are the One Who connects the soul with Your Own Self. You are the One Who is doing everything which happens in this world. Residing within every soul You are keeping the account of the deeds of the soul." In other words: "You are the only Doer." Master Sawan Singh Ji used to say, "People say, 'We are going to take initiation . . . we are going to the Master for taking initiation.' But who says that? Only those whose eyes are not open. People say, 'We are going to Satsang.' But who says that? Only those whose eyes are not open. Those whose eyes are open know that there is Someone Who is pulling them to Satsang and Who is giving them Initiation. They are not coming to Satsang and getting initiation by themselves — there is Someone Else Who is doing it." As long as the curtain is not removed, we ask questions of the Master; once our curtain is removed, and we see our Master within, we don't need to ask any questions of Him: then we realize that Master knows more about us than we ourselves know.

Many people who come to me have many questions in the beginning, and they want to ask me those questions. But after they come here and meditate for a few days, all their questions are gone. They come to me and say, "When we came here, we had many questions, but now they are all answered in meditation. Now we only want the darshan of the Master." Those who meditate will find that all their questions are answered by their meditation.

Kabir Sahib says that the Lord who is sitting above, in the window — He means sitting at the eye center — that Lord is looking at all our deeds, and according to our effort and our devotion for Him, He is paying us for the work we are doing for Him.

**You Yourself know Your Glory and limits,  
And Oh Lord, You are absorbed in Your own Self.**

Guru Arjan Dev Ji says, "O Satguru, only You know about Yourself. Only You know about Your glory, Your reality, and Your truth, and how can we understand Your secret? You are the only one Who knows everything, and we have no idea of what You are doing."

**You alone can praise Your own self,  
Nanak says: No one else knows your Glory.**

Now He says, "You know Your glory—You know Your importance. How can we poor souls sing the praise of Your glory?" Guru Arjan says, "You are the emperor, and You are even greater than the emperor—if we can even use these words, 'emperor' and 'greater than the emperor' for singing your glory, because they are not enough—they are only worldly words: You are more than the emperors and the great emperors, but we cannot sing Your praise in complete form, because we don't know who You are."

**Of all the religions, the best one is to meditate on the Naam  
of the Lord—as this is the purest breed.**

Once there was a shopkeeper who used to attend Satsang regularly. He was so regular in his devotions that once, when for some unavoidable reason he could not attend Satsang, he sent his son in his place. His son had never been to the Satsang, and he didn't know anything about it; but when he went there he heard this: "We should always have mercy on the poor and on the cows—because they are considered holy animals—and moreover we should treat the Saints well."

Next day when he was sitting in his shop, he saw that one cow was eating some grain from the shop. He didn't stop her, because he thought, "God has given us a lot of wealth; my father has given money to many people and they pay us interest on it, so we have many sources of income. If she eats a little bit of food, we are not going to become poor!" So he didn't remove that cow. But when his father came there and saw that his son was looking at the cow and not removing it, he grew angry and said, "Are you blind? Don't you see that the cow is eating our food, and you are not removing her?" The son replied, "Father, yesterday when I went into the Satsang, I heard that we should always have pity on cows and the poor. If she eats a little bit of food, then how will it affect us? We have a lot of money, and if we give food to this cow, we are not going to become poor." The father got very angry with his son and said, "If I had put all the Satsangs I have heard into practice, I would have become a pauper!" In his anger, he said, "Go away from my house! You are not a good son." So the boy went away.

As he left the village, the boy saw a snake who was trying to eat a frog: the frog was trying to get away from the snake because he didn't want to die. When that son of the shopkeeper saw that the frog was in danger, he helped it to escape. But the snake had been hungry for many days; and when that boy realized this, and that there was nothing else the snake could eat except that frog, who was gone—that boy cut some flesh from his body and gave it to the snake, so that it was

satisfied. Now he was in terrible pain; but he walked on and, after some time, he saw an old woman coming with a little boy, and she was carrying a burden on her head. When she came nearby, she said to the shopkeeper's son, "Dear son, please help me to carry it, I will be very grateful to you." That boy was very kind and loving toward everybody — first to the cow, then to the frog, and then at the expense of his own body, to the snake. So here, also, he showed his kindness. Even though he was in so much pain, still he carried her burden.

After some time walking together, they saw that a man was coming toward them, bringing a horse. The old woman said, "Dear son, I have some money, and you can spend it in buying that horse, and then we can all ride on it and get to our destination." So, using the money of the old woman, the boy bought that horse, and they all climbed onto it and eventually came to a city.

After they had spent one night there, the old woman said, "I have some more money, and you can use that to buy some food and to open a business." So using that money, the boy went into business, and after some time, he got a good post in the court of the King.

Now that king had a magic ring; somebody had given it to him, and by using it he could enjoy with the fairies in heaven. Once it so happened that he was bathing in a pool and lost that ring; he announced that if anyone would help him take the ring out of the pool, he would give him whatever he asked for.

Then the little boy who was with the old woman said, "All right, I will do something for you." He went into that pool, and found the ring at once, and when he gave it to the king, the king said, "Yes, now you can ask for anything you want." But the little boy said, "I don't want anything for myself, but I want that you should marry your daughter to my older brother here, and make him your heir." The king agreed, and he married his daughter to the son of the shopkeeper. Now the shopkeeper's son was well settled; eventually he became king. So after living with him for some time, the old woman, the horse and the little boy all wanted to go back to their places.

So the boy who was now king came with them, and after walking for some time, the little boy wanted to leave. But before going, he said to that son of the shopkeeper, "Don't you recognize me?" He replied, "No, I don't." So the little boy said, "I am that frog whom you saved from the snake, and because you saved me from the snake, and because you saved my life, that is why in order to pay for that good karma, I came as a little boy to help you." And he disappeared.

The son of the shopkeeper continued walking with the old woman and the horse. After some time, the horse wanted to leave and he said,

“I think that you have also not recognized me.” The boy replied, “No, I don’t think that I recognize you.” The horse said, “I am that snake to whom you gave your flesh; because you had once satisfied my hunger, in order to pay for that, I became a horse, and only because I came to you were you able to come to the city; and only because you came to the city, have you become king. I have paid you for whatever you did for me, so now I am also leaving.” And he disappeared.

Now the boy was walking with that old woman, and after some distance she said, “All right, my dear son, I am also going now. But I am very surprised that even though I lived with you for such a long time, you still didn’t recognize me. But I will tell you: I am that cow whom you didn’t remove, when I was eating food from your shop; and because of your kindness, I was born to give you something. I had to pay you. That is why I came in the form of an old woman and I gave you some money; and now, as a result, you have become king.” But before leaving, she said, “You were very kind to me; and, because you acted according to whatever you heard in the Satsang—because you obeyed one sentence of the Satsang—you have become a King from being a shopkeeper’s son. Now, if you will keep the company of Saints, and if you will go to Satsang regularly, and if you will mold your life according to what is taught in the Satsang, and if you will obey every single thought of the Satsang, you can progress even more, and you can get the real happiness and the real name and fame: you can get the liberation from this world. So keep yourself in the company of the Saints, and you should try to do the meditation on Shabd Naam also.” After giving him this advice she also disappeared.

The meaning of this story is this: In this world there are many kinds of worship; there are many ways in which you can be kind and loving to the other creatures of the world, and you always get the benefit of doing that. But the greatest kindness which you can do—the greatest mercy which you can have—is the mercy on your own Self—your own soul; and you can do that only by doing the meditation of Shabd Naam. That is why Guru Arjan Dev Ji Maharaj says here, “In this world there are many forms of worship and there are many ways in which you can be loving toward the creation”; but I would recommend that you should first have pity and mercy on your own Self—your own soul; because your soul has suffered a lot from your past births. Now, since you have got the human body, it is time for you to have mercy on your own self, and you can do that only after coming into the company of a perfect Master. If after getting initiation from Him you will do the meditation of Shabd Naam, and attach yourself to the Shabd Naam, only then will you be able to do the greatest good deed of this world—to have

mercy on your own soul. That is why we should wholeheartedly do our meditation.

**Of all deeds, the best one is to remove the dirt of evil by going in the company of the Sadh.**

Gury Arjan Dev Ji Maharaj asks, “Which is the greatest Karma, among all the Karmas?” He answers, “The greatest Karma is going into the company of the Master; and doing the meditation on Shabd Naam is the greatest of all.”

**Of all hard works, the best one is to always repeat the Naam of the Lord in the heart.**

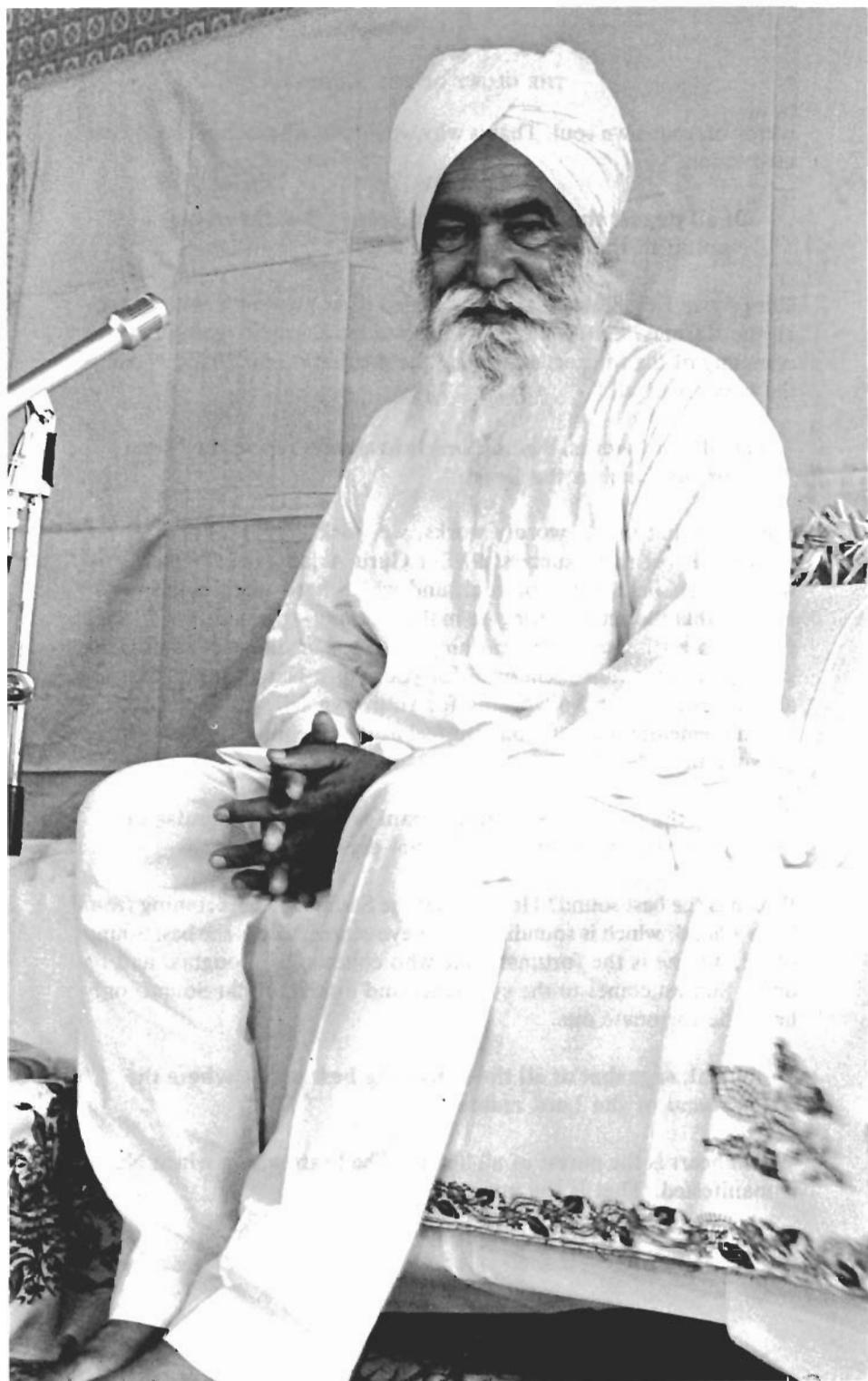
We know that in our wordly works, we work very hard and we put in much effort to be successful. But Guru Arjan asks, “Which hard work is beneficial for your soul, and which hard work is the best?” He says that the act of getting up in the morning – the hard work which you do in getting up in the morning to sit for meditation – that is the greatest and the most beneficial for you. Guru Nanak says, “O man, all day long you go on working for your own self, but when you sit for the remembrance of God you feel as if somebody has put a stone on your head.”

**Of all the banis, the nectarful bani is to utter the Praise of God which one hears with his ears.**

Which is the best sound? He says that the Sound which is coming from Sach Khand, which is sounding at our eye center, that is the best Sound of all; and he is the fortunate one who collects his thoughts, and by doing Simran comes to the eye center and listens to that Sound; only he is the fortunate one.

**Nanak says that of all the places the best one is where the Naam of the Lord resides.**

Which heart is the purest of all hearts? The heart within which Naam is manifested. That is the purest of all.



### *Ashtapadi 4*

*Oh ignorant and virtueless man, always  
remember God.*

*Keep the Creator in your heart.*

*Nanak says, "He will always accompany  
you."*

*Oh soul, remember the qualities of the  
Lord:*

*Remember what you were and what  
you are.*

*He Who made you, adorned you, and  
beautified you,*

*Who saved you from the fire of the  
womb -*

*- who gave you milk in your childhood  
And food, happiness and awareness in  
the fullness of youth -*

*- Who gave you relatives and friends in  
your old age, who fed you while you  
were just sitting -*

*This virtueless one does not know of it!  
Nanak says, "Forgive him so that he  
may understand."*

*He, by Whose Grace you live happily  
on the earth,*

*And laugh with your son, brother,  
friend and wife -*

*By whose Grace you drink cool water,  
And the pleasant winds and precious fire  
serve you -*

*By Whose Grace you enjoy all pleasures,  
And get all the material things -  
Who gave you hands, feet, ears, eyes and  
tongue -*

*Why have you left Him, and attached  
yourself with others ?*

*Such foolish and blind men are entan-  
gled in sins!*

*Nanak says, "O Lord, you yourself  
take them out."*

He who is the protector from the beginning to the end -

The ignorant one does not love Him.

By serving Whom, one can get nine treasures -

The fool does not attach his mind to Him.

God, who is ever and ever present -

The blind human thinks that He is far away.

He, by going in whose company one gets honor in the Court of the Lord -

The foolish and ignorant one forgets Him.

Man ever and ever forgets;

Nanak says, "The Limitless God is the Protector."

Man, giving up jewels, plays with shells;

Renouncing the Truth, he goes after the false.

He takes to be permanent that which he must leave;

He thinks the inevitable is far away.  
He works hard for what he must leave  
here;

He spurns Him Who always helps and  
lives with him.

Like the donkey, he loves the ashes,  
And he washes away the sandalwood  
coat.

The sinner has fallen into a terrible  
blind well.

Nanak says, "O gracious Lord, take him  
out."

The sinner is man only in appearance.  
His deeds are of the animals: day and  
night he cheats others.

Outwardly he wears religious garb, but  
within him he has the dirt of Maya:  
No matter how much he tries, he can-  
not hide his sin.

Outwardly he has knowledge and contem-  
plation, and he bathes in holy waters;

within him, the dog of greed is there.  
Within him is fire, and outwardly he  
puts ashes on his body.

He has stones around his neck - how  
can he swim across the bottomless?

He in whose heart God resides,  
Nanak says, "such a one will be ab-  
sorbed in Sehaj."

How can a blind man find the way only  
by being told?

If you take him by his hand, only then  
can he reach the goal.

How can the deaf man solve riddles?

If you tell him it is night, he will think  
that you are talking about day.

How can a dumb man sing the songs?

Even if he tries, his voice will break.

How can a cripple wander over the moun-  
tains?

He can never reach there.

*The poor one prays to the Merciful  
Creator :*

*Nanak says, "Such ones can swim  
only by Your Grace."*

*He who is the helper and always accom-  
panies him, is not remembered by him.*

*He loves those who are his enemies.*

*He dwells in the house of sand,  
And indulges in numerous pleasures of  
Maya.*

*In his mind he believes in having de-  
termination,*

*But he never remembers death.*

*Enmity, opposition, lust, anger, attach-  
ment, falsehood*

*Bad deeds, greed, and deceit are loved  
by him.*

*In this way he has lived in many births-  
Nanak says, "O Lord, save him by Your  
Grace."*

*You are the Lord and I pray to you -*

The soul and body are your Creation.  
You are our Mother and Father, and we  
are your children.  
With your grace, we have great happiness.

No one knows Your limits, Oh God;  
You are greater than the greatest.  
Everything is in Your string:  
All that happens is under Your orders.  
You alone know your glory and limits;  
Nanak says, "your slave ever sacrifices  
to you."

## Chapter 4

# No Pain, No Gain

**Oh ignorant and virtueless man, always remember God.**

**Keep the Creator in your heart.**

**Nanak says, "He will always accompany you."**

Guru Arjan Dev Ji Maharaj in this sloka is telling us, "O man, you should remember God, Who has given you life, and from a drop of liquid has given you the body. You should remember that God, and dwell on Him in your heart. In the end He is the only one Who is going to help you; because when we leave this world, nobody will help us except God." That is why He says, "Why should we not remember Him Who has given us life and everything that we have? Nobody will accompany us in the end except Him and His Naam—that is why we should remember Him."

**Oh soul, remember the qualities of the Lord:**

**Remember what you were and what you are.**

Now this is the fourth Ashtapadi of this Sukhmani Sahib, in which Guru Arjan Dev Ji lovingly tells us that we should remember God, Who has given us life. He says, "O man, you should remember God Who has given you this beautiful body and Who fashioned your beautiful body out of a drop of liquid; you should remember how He has given you all the things which you need. Remember how He sustained you when you were in the womb of your Mother and how He attached your eyes, nose, and all the other parts of your body at the places where they were needed; and how He grew your hair wherever it was needed. He does all these things in such a way that not even the mother within whom all these things happen, knows when He comes and creates all this within her womb. Without anyone's help, God Himself does all these things." That is why He says, "O man, you should remember Him."

**He Who made you, adorned you, and beautified you,  
Who saved you from the fire of the womb—**

Guru Arjan says, "O man, you see how God preserved you and protected you in the fire of the womb: and how, at that place where no one else could reach, He supplied food and everything you needed." Guru Arjan says that in the womb of mother, the body is curled up, the hands and legs are here and there, and the body of the soul is very much in pain. Why should such a God be forgotten Who was remembered when the soul was in the womb of the mother in such a painful state?

In order to form the bones, the body has to be heated in the fire of the womb for ninety days; only then do the bones become strong.

**—Who gave you milk in your childhood  
And food, happiness and awareness in the fullness of  
youth—**

When you came out from the womb of your mother, you were an infant; have you forgotten how God arranged for your nourishment then? How He brought milk in the breasts of your mother, and how, when you grew into youth, He arranged for your comforts and pleasures, and for the food and other things you required? This was God's gift to you; you were not able to do anything on your own. It was all His Grace and gift, that He gave you whatever you needed at the appropriate time.

It is said in the history of Kabir Sahib that He used to see daily one old man, who was always involved in his worldly work. Even though that man was very old and near his death, he was not interested in doing the devotion of God; and whenever Kabir Sahib would tell him, "O old man, you should do the devotion of the Lord!" he would always present one or another excuse. Sometimes he would say, "My children are not yet grown up, and they cannot take responsibility for the family, so I have to take care of them," and sometimes he would present one excuse and sometimes another one; he just wanted to avoid doing the devotion of the Lord. You know that death never waits for us to accomplish or complete all the works which we desire to do. Whenever we leave the body, one or another work always remains incomplete, because no one has ever completed all his work; and whatever we desire, at the time of death, in order to fulfill that (or to pay off our debts) we have to come back into this world. Wherever we are attached, there we go, because that is the rule of attachment. So, because

that old man was very much attached to his animals and to his family, when he left the body, he came back in the body of a bullock in that same family.

When Kabir Sahib passed through that place and saw that bullock, He easily recognized that it was the same old man, and when He saw the condition of that soul, He felt much pity for him. And Kabir Sahib saw that when that bullock was young he was fully utilized by his sons and the other family members, who plowed the fields with him; then He saw that after using him, they sold him to another person who used him for pulling a cart. And when that bullock became so old that he was useless to the other man, he sold him to an oil merchant, who blind-folded him and put him on a treadmill and he had to go round and round in the same house to move the oil mill. And when he became so old that he became useless even for the oil merchant, he was sold to the butcher, who slaughtered him and sold his flesh, and even sold his skin. The people who bought his skin from the butcher took it and made a drum out of it and sold it to a temple, where it was played twice a day, in the morning and in the evening.

When Kabir Sahib saw all this, He felt much pity for him, and said: "O old man, since you didn't do the devotion of the Lord, you became a bullock and had to serve the same family who served you in your previous life; when you became useless to them, they sold you with no pity or mercy. When the other man also found that you were useless to him, he sold you to the oil merchant, who used you further; and when you became useless even to him, you were sold to the butcher, who slaughtered you, and sold your flesh. People ate it; and your skin also was sold and you became a drum. Whatever karmas you have left, you are paying for them by getting a beating every morning and evening. Because you didn't utilize the human body which you were given graciously by God, and you wasted it unnecessarily in all the false attachments and relations of this world – that is why you have to suffer all this."

**– Who gave you relatives and friends in your old age, who fed you while you were just sitting –**

Guru Arjan Dev Ji Maharaj says, "When you reached old age, after passing your youth, and you were not able to do anything and you were sitting in your courtyard, and you were not even able to move your body, God arranged to take care of you at that time also. He has given you your wife, your children, your relatives and friends who come and serve you wholeheartedly. You were not even able to eat by yourself,

but still God has provided you with all these people—all your dear ones—all your relatives and children; and without your moving your hand, still you are being fed. This is all the gift of God, which He has given to you. And even after getting all these things, if you do not remember God, that is not good; you should remember Him.”

**This virtueless one does not know of it!**

**Nanak says, “Forgive him so that he may understand.”**

Guru Arjan is making a request on our behalf to the Almighty Lord. He is saying, “O, Lord, these poor souls cannot comprehend Your Glory, and they cannot even understand Who You are; and since they cannot understand You, they cannot sing Your praise. Only if You will shower grace upon them will they be liberated; there is no other means for their liberation.”

We say that we are attending Satsang, and we are doing the meditation on Naam, as long as our eyes are not open. But once our eyes are open, we see that we are not the ones who are coming into Satsang, and we are not the ones who are doing the meditation: it is He Who is bringing us into Satsang, and it is because of His grace that we are able to sit in His remembrance and do meditation. It is not within the reach of the blind man to go and catch hold of the one who has eyes. Unless the person who has eyes calls to the blind man, and gives him his fingers, the blind man cannot catch hold of him. In the same way, unless God showers grace on us, we cannot come in to His Satsang, and we cannot meditate upon Naam. If He is not gracious on us, we cannot even have the company of the Master, what to speak of doing the meditation on Naam. Everything is dependent upon His grace. We cannot do a thing unless He is gracious on us. That is why Masters always make requests to the Almighty Lord: because Their eyes are opened and They see that They are not the doers, that soul cannot do anything, and that everything is being caused by the Grace of the Master. He Himself is doing everything, and that is why the Masters, Whose eyes are opened, always make this request to the Almighty Lord: “O Lord, shower grace on these poor souls because they do not know Your glory—they cannot understand You; and if You do not shower grace upon them, they will not be able to come into your Satsang and they will not be able to remember You.” Unless God showers grace on us, there is no possibility for us to come into the Satsang and to remember Him.

**He, by Whose Grace you live happily on the earth,  
And laugh with your son, brother, friend and wife—**

Guru Arjan says, "O man, consider how much God has given you in this world! And by the Grace of God and the power of God, how many comforts you have! He has given you wife, children, friends and relatives: just to keep you happy here, how much He has arranged for you."

**By whose Grace you drink cool water,  
And the pleasant winds and precious fire serve you—**

Now the Guru says, "O man, consider how by the Grace of God you are drinking the cold water which He is supplying for you, and how you are enjoying the breeze which He is giving to you—and how you don't have to pay anything for that breeze. Consider how you are using the fire, which He has created for you." All these things are the gift of God, which He has given to mankind.

**By Whose Grace you enjoy all pleasures,  
And get all the material things—**

Now consider how much more He has given you. That God has given all the material of the world to you, and He has made you the leader of all creatures in this world.

**Who gave you hands, feet, ears, eyes, and tongue—  
Why have you left Him, and attached yourself with others?**

Guru Arjan says, "O man, don't you see that God has given you eyes, ears, a tongue to speak, hands, feet, and He has given you the power to move on this earth? He has given you all sorts of comforts and things in this world. But it is a pity that you have forgotten the One Who has given you all these things, and instead of turning your attention toward Him, and becoming attached to Him, you are attached to the worldly pleasures; and you are ruining your life."

**Such foolish and blind men are entangled in sins!  
Nanak says, "O Lord, You Yourself take them out."**

Now the Guru once again makes a request on our behalf: "O Lord, man is foolish and has no understanding. He doesn't even remember why he has come down into this world. So You should shower grace on him, so that he may not have to go again in the cycle of eighty-four lakhs births and deaths, and so that he may become liberated from the ocean of this world. This can happen only if You are gracious on him."

Guru Arjan says in another place, “I didn’t appreciate what You were doing for me; You are the One Who has united me with God. I have no good qualities; it is only because of Your Grace that I have been united with God. You were merciful upon me, and You showered grace on me, and then I met my beloved Satguru. Nanak says, I survive only by getting Your Naam; when I get Your Naam, my body and soul are filled with delight.”

**He Who is the protector from the beginning to the end—  
The ignorant one does not love Him.**

When a man is born, he is just like a piece of flesh; he cannot even remove the flies by himself, and he cannot nourish himself. It is only because of God, residing within the mother, Who creates the love within the mother for the baby, that the baby is nourished, and the mother takes care of the baby. In the end also, when we become old and all the parts of our body become useless, and our family members have no interest in us, because of our old body—it is because God resides within our children, our relatives and our friends, and works through them, that they come to serve us, and give us all sorts of comforts with whatever they have.

So in the beginning, when we were born in this world, and we were nothing, it was God Who supported us and gave us everything; and in the end also, when we cannot do anything by ourselves—when we are again like a piece of flesh—it is because of God that people are taking care of us and giving us everything. So God, Who is supporting us every moment and at every step, Who is guiding us and leading us—why should we not remember such a God, Who has given us our very life? When we know that He is the only one Who is sustaining our life; why should we not remember Him? Guru Arjan says, “O God, the man is foolish. Even though You are the One Who supported him in the beginning, and in the end You will also take care of him, still he is foolish, and he cannot understand what You are doing for him. That is why You must have pity on him, and shower grace on him—because he is foolish and cannot sing Your glory.”

**By serving Whom, one can get nine treasures—  
The fool does not attach his mind to Him.**

By serving such a Master, and by doing the devotion of the Lord, we get all the treasures of Naam, and we can get liberation. It is a pity that we are not taking our minds into the devotion and the service of such a Master.

Suppose that we do sit for meditation; then we feel that we are doing a favor to somebody. There are only a few people who sit for meditation with a real yearning for God within themselves. Otherwise most people sit for meditation understanding that it is just a rite or ritual for them to perform. One Saint used to say that when a man is young, he takes the animals into the fields and takes care of them; and when he is old enough he works in the fields himself; and when he becomes old, then he moves the rosary, and thinks that he is doing a favor to God.

**God, Who is ever and ever present—  
The blind human thinks that He is far away.**

Who is nearest to man? God is the One Who is the nearest to a person, because He sees his every need and want, and He satisfies them all. But still, Guru Arjan Dev Ji says, “I am very sorry to say that even though God is nearer than the nearest, still people think that God is residing either on the top of the Himalayas or somewhere at the bottom of the sea, or somewhere else.” He doesn’t realize that God is residing within the human body; and sitting within us, He is taking care of the body.

**He, by going in Whose company one gets honor in the  
Court of the Lord—  
The foolish and ignorant one forgets Him.**

We forget the Satguru, by serving Whom we get much praise and fame in the court of God; and since we forget Him, Guru Arjan calls us the foolish ones.

**Man ever and ever forgets;  
Nanak says, “The Limitless God is the Protector.”**

Once again Guru Arjan is making a request on our behalf to the Lord: “O Lord, this man has been forgetting You—life after life he has been forgetting You. Ever since he was separated from You, he has forgotten You, and unless You shower grace on him, and make him remember You, he cannot come back to You; so, O Lord, please shower grace on the poor souls.”

**Man, giving up jewels, plays with shells;  
Renouncing the Truth, he goes after the false.**

Naam is a precious jewel, and worldly name and fame are useless shells. It is a pity that, giving up the precious jewel, man collects shells. He doesn't realize that worldly pleasures and name and fame are not going to help him at the time of death, and he will not carry anything from this world except the precious jewel of Naam; he does not collect that wealth, but wastes his time in collecting useless things. Truth is God, Who is never destroyed, and this world is false—this world is garbage, because one day it will dissolve and come to an end, but God will never come to an end. It is a pity that, forgetting the Truth Which is God, man is running after the false things in this world.

**He takes to be permanent that which he must leave;  
He thinks the inevitable is far away.**

We understand as permanent that which we must leave one day; this world is not permanent. When our time comes, we will have to leave this world, or this world will leave us; because neither we nor this world is permanent and neither will exist forever. Guru Nanak says, "That which has been created will be destroyed one day"—this is true. So that is why Nanak says, "Give up the attachments of the world, and do the devotion."

Guru Teg Bahadur also says, "Even Lord Rama had to leave this world, and even Ravana, who had a very big family—he also had to leave this world. Nanak says, Nothing is permanent in this world. It is all a dream."

Masters have described this world as a dream. Why? When we dream, although it may continue for some time, when we wake up we know the dream is not true. In the same way, life in this world is also like a dream; it may continue for a long time—maybe twenty years, maybe fifty years—but when it is all over, we realize that it was false, and nothing was true in it. That is why Guru Sahib says, "The foolish one is attached to the dream; all his time is passing and he doesn't get anything, but still he is attached to this world."

Baba Bishan Das used to compare life in this world to the parshad which people make on the festival of *Holi*. In India, some wealthy people make parshad which looks very beautiful but it is not tasty at all; and those people who eat that wish they hadn't, because once they eat it, the taste in their mouth goes bad. On the other hand, those who didn't get any, they wish that they had come earlier and gotten some. So Baba Bishan Das Ji used to say that this world is like that parshad, because those who are in it, they repent after tasting it, and those who have not yet tasted worldly pleasures, they also repent because they

think that maybe there is something very special in them. So that is why this world is like that parshad: those who enjoy it are unhappy, and those who are not enjoying it are also unhappy.

**He works hard for what he must leave here;  
He spurns Him Who always helps and lives with him.**

The things which we must leave some day—our family, our children, our property and wealth, worldly name and fame—for all these things we have great concern, and we say, “I am the servant of my community; I am the servant of my religion; I am the one who takes care of my family,” etc. We are concerned for all the things which we have to leave one day, and we know that we are going to leave them; but we have no concern for God, Who is going to help us at the time of our death. We are not even concerned about what will happen to us when we will have to leave this world. When we have to leave this world, if we have not done the meditation and devotion of God, the Negative Power will give us a lot of trouble, and since we will not be in the protection of Master, we will have to suffer a lot; but still we have no concern or worry for those moments in which we have to suffer so much pain. Instead, we are concerned for the things in this world which we have to leave one day; that is why He says that we are foolish.

**Like the donkey, he loves the ashes,  
And he washes away the sandalwood coat.**

Suppose you put a sandalwood coat on a donkey’s body. Since he doesn’t appreciate sandalwood, and he is in love with ashes and dirty things, you may put a coat of sandalwood on him, but after you are done he will go and put ashes on his body and remove the sandalwood. In the same way, our condition is like that donkey’s: when the Masters come, they try to dye us in the color of Naam, and they may even succeed in doing it; but when they put the coat of Naam on us, because we are very much attracted to the worldly pleasures—the ashes—we try to remove that color of Naam by going and indulging in those ashes.

Baba Bishan Das Ji used to tell a story about one donkey: that once one donkey was in a hemp field, but he was not eating any hemp leaves. So one man came there and asked him, “O, Mister Donkey, why are you not eating the hemp? It is so valuable to many people that they are even ready to sacrifice everything for enjoying it! Why are you not taking advantage of being in the hemp field?” That donkey replied, “I have heard that those who use hemp become donkeys, and as you can see, I am already a donkey!”

**The sinner has fallen into a terrible blind well.  
Nanak says, "O gracious Lord, take him out."**

Guru Arjan is once again making a request on our behalf to the Almighty Lord: "O Timeless Lord, O Almighty Lord, O Master, all the souls are drowned in the dark well of this world, and they have no light. They are blind and they cannot see. You are the gracious One, You are the Giver, so You lower Your hand into this dark well of the world, and—giving them the support of Your hand—graciously take out the souls." As Guru Arjan is making this request on the behalf of the souls to the Almighty Lord to shower grace on them, in the same way, we should also request the Almighty Lord, the Master, "O Master, we have lost hold of You and we are feeble; we have no strength of our own; we don't even know how to reach You, so please shower Your grace on us, and giving us Your hand, take us out from this world."

As long as the child is sleeping, the mother has no worry about him, but when the child gets up and starts weeping, the mother goes there at once, leaving everything else behind—whatever she was doing—and she goes and gives the child whatever it needs. In the same way, as long as we are involved in the worldly pleasures, God also has become worryless toward us—because we are not worried about our own Self. But when we start begging Him to come down and help us, when we start weeping in His love and in His yearning, then also God cannot remain away; just as the mother comes, leaving everything else behind, and attends to her child, in the same way, God also leaves all His work and comes down to help us. So we should become like that child, and cry for the help of God.

**The sinner is man only in appearance.  
His deeds are of the animals: day and night he cheats  
others.**

Since we have become separated from God we have changed a lot. We have changed so much that the deeds which we are doing now are not deeds which a man should do; they are deeds of animals. Outwardly our appearance is that of a man, but our deeds are those of animals.

Kabir Sahib also said that when God was making the animals, by mistake He created man; instead of tail and horns He put the beard and mustache. But even though the outward appearance is that of man, still, the deeds and qualities are those of animals.

**Outwardly he wears religious garb, but within him he has  
the dirt of Maya:  
No matter how much he tries, he cannot hide his sin.**

No matter if one wears saffron-colored clothes, or puts on any outward appearance and pretends to be a Mahatma, he won't be able to maintain that forever: because whatever you have within you will one day come out, and people will know what you have inside. That is why it does not matter if outwardly one takes up the form of a Sadhu; he cannot be a Sadhu, because he will act according to whatever he has within him. Guru Nanak says that the false gold remains true as long as it doesn't come to the goldsmith. When it is brought to the goldsmith, he can easily tell whether the gold is really gold, or if it has something else in it. Just as you cannot get oil out of false mustard (which looks like mustard outwardly, but really is not mustard) you cannot get anything from the imperfect or false Master. When a disciple who wants to realize Truth comes to an imperfect Master, the imperfect Master will run away, because he knows that now one has come who is going to ask something of him. So when you have nothing inside, when you are imperfect within, you cannot act as a perfect one outwardly for a long time. One day, whatever you have inside will be revealed in your acts and behavior.

**Outwardly he has knowledge and contemplation, and he  
bathes in holy waters;  
Within him, the dog of greed is there.**

Outwardly a man may meditate and contemplate, and do many good things, and teach many good things; but within him the dog of greed is barking and he is always expecting things from this place and that place and everywhere.

In the olden days in India, in almost every village, there used to be a so-called "competent man" — the clever one of the village. If the people were not able to understand something, or if they wanted to know any special thing, they would ask him. Once it so happened that somebody was carrying an oil mill through that village; before that nobody had ever seen a machine for extracting oil from seeds. So people started guessing what it might be. Some people said it was this and some people said it was that. When they couldn't come to any conclusion about it, they decided to call that so-called "competent one" of the village. When he came and saw that machine he started laughing; then after some time he started crying. The people were surprised and asked him,

“Why is it that first you started laughing and now you are crying? What was the reason?” So he said, “I started weeping because I am worried about you people. When I leave this world, who will come to tell you all these good things, and who will give you all this knowledge? And I started laughing because this is that rod which God is using to put soot in His eyes\*; and unfortunately, in the Will of God, it has fallen down from the skies to the earth.” People believed him. He didn’t know; but the people didn’t know either, so they accepted whatever that so-called “competent one” said.

What is our condition? We go to so-called “competent masters,” and they – who have never seen Light within, and have no understanding or knowledge of the Path, but who imitate the perfect Masters – tell us to close our eyes and meditate, and they try to show us that they know everything about the Path and about God. But when they themselves have not seen the Light, what can they teach us? What can they give us? Because only the One Who has seen Light within – the One Who has manifested Light within – only He can show us the Light, and only He can manifest the Light within us.

Master used to say that not even a child is born without suffering pain. The mother who is giving birth to the child definitely has to suffer pain at the time of giving birth. If you want to accomplish or achieve anything in this world, you definitely have to suffer and you definitely have to go through pain; unless you suffer pain, you cannot do anything. You can know from reading the story of Guru Nanak how He meditated and worked hard for realizing God. For eleven years He sat on cushions made of stones; in that way He did His meditations. Could He not get comfortable cushions to sit on? Yes, He had everything; but still He sat on stones, because you cannot find God if you don’t suffer pain. You have to work very hard to realize God. That’s why Guru Nanak had to suffer so much pain. It was the same in the lives of Guru Angad and Guru Amardas. When Guru Amardas was seventy-two, He came to Guru Angad; and after that, until the age of eighty-four – for twelve years continuously in His old age – He served His Master, working very hard for Him, bringing water from the langar and other menial duties. Similarly, you can read in the story of Baba Sawan Singh, how hard He worked to realize God and to become the perfect Master. You already know the story of our beloved Master Kirpal: how hard He worked in meditation so as to become the perfect One. Unless you work as hard as our Masters have done, you cannot become perfect in your meditations, and you cannot realize God.

\* Lampblack, to improve the appearance—a prevalent custom in India.

Kabir Sahib says that we are the people of the world who eat and make merry and sleep, but unhappy is the servant, Kabir, who always remains awake in the remembrance of God, and weeps for Him.

**Within him is fire, and outwardly he puts ashes on his body.**

**He has stones around his neck—how can he swim across the bottomless?**

Many people leave their homes, give up their families, and even give up their clothes and put ashes on their body; but inside, the fire of all the desires—the fire of the five evils—is burning. How can they realize God that way? They are wearing a garland of stones around their neck, and are trying to swim across this ocean of the world. How is that possible?

**He in whose heart God resides,  
Nanak says, "Such a one will be absorbed in Sahaj."**

The one within whom God comes and dwells—within whom God Himself manifests—only he gets such a position. You cannot obtain the position of Sahaj just by talking, because the position of Sahaj does not lie in the three qualities (*rajagun, tamagun, and satogun*). If you are involved in these things, you cannot obtain the position of Sahaj. But if you rise above and go to the fourth plane, and if you meet a perfect Master Who has reached Sach Khand, only He can give you this Sahaj. If you are not doing what you have read—if you are always going in the opposite direction—then how can you obtain this position? You can obtain this position only after going to the fourth plane, and only after meeting the perfect Master Who has seen Sach Khand. Only He Who has Himself obtained it can give you this position of Sahaj.

**How can a blind man find the way only by being told?  
If you take him by his hand, only then can he reach the goal.**

If a blind man comes to you and asks you, "Where is such and such a place?" and you just tell him, "You go in this direction and you will get there," he won't be able to get to his destination because he is blind and cannot see where to go. Even though you may try your best to tell him and to explain to him where this path goes and where this street

goes, still he won't be able to find his way. But if you kindly catch hold of his fingers and take him where he wants to go, only then can he get to his destination; otherwise he will get lost on the way.

In the same way, in this path of spirituality we are blind. We may have read many books, and from the books we may know that this is the true path of God, and that by practicing this path of God we can realize Him and get to Sach Khand, and all these things — we may have all the knowledge about it — but we cannot get to Sach Khand just by reading books. Only if some perfect Master comes, and we go in His company, and He catches hold of our hand and puts us on that path which we know about from the books, and He Himself graciously takes us to Sach Khand, only then can we reach our destination.

**How can the deaf man solve riddles?**

**If you tell him it is night, he will think that you are talking about day.**

No matter how many questions and problems you put before a deaf man, he won't be able to solve any of them: because he won't be able to hear you. In the same way, if we are not having the company of the perfect Master, and if we are not getting any guidance from Him, how can we solve the problem of God?

Guru Arjan says that the worldly people, those who are attached to mind and maya, are blind and deaf and dumb. He says that we are blind because, although God is within us, we are not able to see Him; and we are deaf, because God is calling us from within, and He is sounding His sound, but still we are not able to hear Him. This is why Guru Sahib is calling us blind and deaf.

**How can a dumb man sing the songs?**

**Even if he tries, his voice will break.**

No matter how much a dumb man tries to sing, he won't be able to do it. He won't be able to get his voice out correctly, his voice will break down, because he doesn't have the power of speech or the power of singing.

**How can a cripple wander over the mountains?**

**He can never reach there.**

If a crippled one wants to reach the top of the mountain and make a house there, he can never do it — because he doesn't have legs or the

power of walking. On the path of spirituality, we have to go above, and we are crippled ones on this path without the guidance of the perfect Master. So how can we dream of going to Sach Khand and making our abode there? Unless we have the guidance and protection and help of the perfect Master we can never reach the top of this path of spirituality; and unless Master admits us into His Home, we can never reach there.

**The poor one prays to the Merciful Creator:  
Nanak says, "Such ones can swim only by Your Grace."**

Now Guru Arjan Dev Ji says, "Humbly I am making a request to You, that You shower grace on all these souls: because the souls can get liberation only by Your Grace."

**He Who is the helper and always accompanies him, is not  
remembered by him.  
He loves those who are his enemies.**

We do not have love and affection for the Lord, Who is helping us at every moment, and in our every work. We do not have love for Him, but we have love for our dear ones—our children, who are always criticizing us, and who come to us only when they need us. When their purpose is served, then they do not care about us. But still, we have much love for them, and we don't have love for God, Who is our protector at every moment.

**He dwells in the house of sand,  
And indulges in numerous pleasures of Maya.**

Our body is just like a house made of sand. You cannot say how long that house of sand will survive, because a house of sand is not permanent or stable; who knows when it will be turned into dust? It is the same with our body. We cannot rely upon it; we cannot say how long we are going to live in this world. Who knows when this breathing will stop and we will have to leave this world empty-handed? That is why He says that we cannot rely upon our own self.

We are intoxicated by the worldly pleasures, and we have forgotten that our body is just like a house of sand, and we do not know when we will have to leave this world. Farid Sahib says that a crane was playing with the fishes, and after catching them, he was throwing them into the air, and then again catching them and eating them. He was very

happy playing like that. Suddenly a hawk came from the sky, and caught hold of the crane; and when the crane saw that the hawk was coming, he forgot about his enjoyment—he forgot about playing with the fishes—he was worried about his own self. But, in the Will of God, the hawk came and took that crane, and the crane also lost his life.

In the same way, we are intoxicated by Maya, and we are playing with all the things in this world, enjoying the worldly pleasures. We have forgotten that there is some power higher than us which can come at any moment and take hold of us; and that is death. Who knows when death might come, and who knows at that time what we might be doing? When death comes, we forget all the happiness and enjoyments of this world, because at that time we are always anxious to save our own life. But we cannot postpone that; death can never be postponed.

**In his mind he believes in having determination,  
But he never remembers death.**

If you want to practice this Path of the Masters, you need to have strong determination. If you have strong determination and faith in the Master and the Path, only then will you be able to save yourself from the Negative Power. The Negative Power cannot harm those who are strong in their devotion.

**Enmity, opposition, lust, anger, attachment, falsehood  
Bad deeds, greed, and deceit are loved by him.**

Now the question is, why do we not meet God? It is because we have many faults within us: we are jealous of others, we have enmity towards others; we have lust; we have anger, greed, attachment, egoism. We are deceitful; we have every bad quality. Because of those bad qualities, God does not give us His darshan. We complain that we have been initiated for a long time, but still we are not able to see Him within. Sometimes we lose faith in the Master also. But we never question our own self; we never ask ourselves if we have ever tried to give up these things. Have we ever tried to get rid of all these evils? Have we ever tried to maintain chastity and purity within? When we do not try to maintain chastity and purity within, when we do not try to get rid of the evils which we have within, how can we expect the pure God to come and reside within us?

Tulsi Sahib said, "O dear ones, if you want to see God, you must remove all these things from within yourselves. You must remove gam-

bling, looking at other people's wives, lust, anger, and all the five evils. Only if you will remove all these, can you have His darshan."

**In this way he has lived in many births—  
Nanak says, "O Lord, save him by Your Grace."**

Now Guru Arjan Dev Ji says that all this enmity, antagonism, deceitfulness, lust, anger—all these evils which we are suffering now—we do not have all this only in the human body. We had these evils in our previous bodies also; ever since we got separated from Him, we have been suffering from all this. But up till now, we never got the opportunity to understand these things, and to get rid of them. That is why Guru Arjan is making a request on our behalf to the Lord: "Oh Lord, now that we realize that we have all these things within us, You should shower Grace on us so that we can get rid of all this, and be able to meet You. Without Your Grace, we can never become free of all these things."

**You are the Lord and I pray to You—  
The soul and body are Your Creation.**

Now Guru Arjan Dev Ji is praying to the Almighty Lord; He says, "O Lord, whatever we see in this world, that is all Yours—the body, and all that has been created in this world, has been made by Your Will. Whatever comes in this world, comes in Your Will, and whatever goes from this world, that also happens in Your Will. All this creation is in Your Will."

**You are our Mother and Father, and we are Your children.  
With Your grace, we have great happiness.**

"O Lord, You are our Father, You are our Mother, and we are Your children. And only by Your Grace can we have happiness on this plane of the world."

**No one knows Your limits, O God;  
You are greater than the greatest.**

"O Lord, no one can know Your limits, and no one can sing Your praise, because You are the only One Who knows about Your glory. Those upon whom you shower Your grace, only they can understand Your glory, and only they can sing Your praise." And then He says,

“O Lord, You are the greatest of all. You are greater than all the gods and goddesses, and You are everything.”

**Everything is in Your string;  
All that happens is under Your orders.**

Whatever has been created, whatever we see in this world, is “sewn in Your thread.” That means, “All these things are attached to You, and You have control over them.”

**You alone know Your glory and limits;  
Nanak says, “Your slave ever sacrifices to You.”**

Guru Arjan Dev Ji Maharaj says, “O Lord, only You can understand Your intelligence; only You can understand Your Path. But I sacrifice myself on You and I lay down my life before You.” Kabir Sahib says, “Only God knows the glory of God, Who has created this creation; or those on whom God showers grace, or those who become the slaves of God; only they know the real glory of God.”

Masters come into this world as benefactors, and they always work for the benefit of the souls. Once there was a holy man who was called by the people as a benefactor, because he was always thinking about the benefit of the people. It once happened that there were some thieves in that area, and they thought, “Let us go and see that Master, whether He will work for our benefit or not; because people say that he is a benefactor who always works for the benefit of the people. Let us go and see whether he will help us or not.” So they went to him, and said, “Mahatma Ji, one of our companions is sick today, and we would like you to help us; we need you to come with us, because we are going to steal something from somebody’s house.” So he thought, “On the one hand, the work which they are going to do is not good”; but he thought, since they were also people, he should go and work for their benefit also. Anyway, he thought of something, and he took a conch with him, and he went with them.

So the thieves went to one person’s house, and they collected all the wealth. As soon as they were ready to leave that house with all those things, that Mahatma blew the conch; when people heard that sound, everybody woke up, and when the thieves saw that, they ran away. When the people of the house saw the “benefactor,” the “sadhu,” the “Mahatma,” they wondered what he was doing there with all that wealth which the thieves were just going to take; and if he had come there for stealing, why did he blow the conch? So he told the whole story

of why he was doing that. He said, "My work is to work for the benefit of the people; I am a benefactor. In the first place, I worked for the benefit of the thieves; they wanted me to come with them and I did. On the other hand, when I saw that these people were going to take things from your house, I was concerned about you, and I worked for you; so I blew the conch. It may sound silly and foolish, but still, since I am a benefactor Sadhu, and I always work for the benefit of people, that's why I did this." And he said, "I can tell you the place where the thieves stay, and if you want, you can take the police there, and the police can capture the thieves." So the police did, and on the next day when that benefactor came near the thieves, the thieves became very angry with him and said, "We had heard that you were a benefactor. But what did you do? You didn't work for our benefit! Instead you worked for the benefit of other people, and because of that we are in jail. That is not just." But he said, "No, wait! Just think it over. I worked for your benefit, and that is why I agreed to come with you; you wanted me to come with you, and I did. But on the other hand, when I was in the house, my working for your benefit was over; after that I worked for the benefit of others, and that is why you are in jail."

So whenever the Masters come, they always work for the benefit of our souls. Outwardly, many times when the Masters are working for our benefit, people don't understand that, and they think that the Masters are silly or foolish. But they do not realize that although that Master is outwardly working like other human beings – He eats, sleeps and does all the other things which human beings do – within He is always working for the benefit of the souls. He continually works toward the union of the souls with the Oversoul; that is His main purpose and mission in coming into this world; He has no other.

Ashtapadi 5

Giving up God, who is the Giver, those  
who get attached to other things -  
Nanak says, "such ones will never be  
successful, and without Naam they  
will lose their honor."

After getting ten things, he ignores them,  
And for one thing he loses his faith.

If He did not give one thing, and took  
away the ten

What could the fool do?

Always bow down before Him,

In front of whom no force works.

Those who find the Lord to be sweet in  
their hearts,

Get all the happiness.

Those who are made to obey his orders-

Nanak says, They get all things.

He gives His countless capital to man,

Who eats, drinks, and with great pleasure and joy uses it.

If He takes back some of what he has given,

The ignorant one feels angry.

Now he himself loses his reputation, and he doesn't get trusted again.

He who places things before the Owner, and obeys His order, surrendering to Him -

- God makes him fourfold happy;

Nanak says, God is always gracious.

The attachments of Maya are of various kinds;

Know this for sure; that they are all temporary.

The man gets attached to the shadow of the tree -

When it vanishes, he repents in his heart.

Whatever is seen is perishable;

Still the blind man is attached to it.

He who loves a traveler will get nothing;  
Don't love a traveler.

Oh my mind, the love for the Naam of  
God gives happiness;

Nanak says, graciously God attaches  
man to Himself.

Perishable are the body, wealth, and en-  
tire family;

Perishable are ego, attachment, and maya.

Perishable are kingdoms, youth, wealth  
and property;

Perishable are lust and dreadful anger.

Perishable are chariots, elephants, horses,  
and clothes;

Perishable is Maya - by getting himself  
attached to which, man becomes  
pleased.

Perishable are deceit, worldly love and  
pride;

Perishable is the pride of one's own self.  
The shelter of the Master and the de-

votion of the Lord are imperishable ;  
Nanak says, O man, live by meditating upon God's feet.

Vain are the ears which listen to others' criticism,

Vain are the hands which steal others' wealth.

Vain are the eyes which see the beauty of another man's wife,

Vain is the tongue which tastes forbidden food.

Vain are the legs which run after sins ;

Vain is the mind which tempts us towards others' wealth.

Vain is the body which does not work for the benefit of others ;

Vain is the nose which smells pleasures.

All is vain without understanding Him.

Nanak says, The body which remembers the Naam of the Lord is successful.

Useless is the life of the worldly person ;

How can he become a True One without  
the Truth?

Useless is the body of the blind without  
Naam.

From his mouth comes foul smell.  
Without Simran his days and nights  
pass away in vain,  
As the crop perishes without rain.  
Without the meditation of the Lord  
all worship is useless,  
As the wealth of the miser remains  
useless.

Hail, Hail those within whom the  
Naam of the Lord is manifested:  
Nanak says, I sacrifice myself on them.  
He who teaches one thing but does some-  
thing else -  
He has fragrant words on his tongue,  
but no love in his heart.  
God Who knows everything is compe-  
tent;

We cannot please Him by putting on  
outward garbs.

He who teaches others but does not  
himself practice,  
Continues to come and go and take  
birth and die.

He within Whom the Formless One  
resides—

By His teachings the world gets lib-  
eration.

Only those on whom He is pleased can  
realize Him—

Nanak says, "I lay myself down at  
their feet."

I pray to the Almighty Who knows  
everything;

He Himself approves what He Him-  
self does.

He Himself decides this—

To whom He will show Himself near  
and far.

*He is beyond all wisdom and cleverness;  
He knows everything of the hearts.*

*To whom He wants, He attaches him  
to Himself;*

*He is present at every place.*

*He becomes the servant on whom He is  
gracious.*

*Nanak says, Remember Hari with  
every single breath.*

## Chapter 5

# On Truth and Vanity

**Giving up God, Who is the Giver, those who get attached to other things—  
Nanak says, “Such ones will never be successful, and without Naam they will lose their honor.”**

In this sloka Guru Arjan Dev Ji is lovingly telling us that God is the giver to everybody and He is the Emperor to all the creatures in this creation. And He has given us all the things which we are enjoying. He says, “You see how He is giving food to everybody; how He has given all things to everybody. He is the only Giver. He has given us these trees, and He has given us the fire to use and He has given us this earth to live on and He has given us this sky to live under, and in this way, He has given us all things. It is a pity that we forget the One Who has given us all things, and we are in a very sorrowful state. We go and waste our time in worldly pleasures and in that way we are not appreciating the things which God has given us. That is why the Guru says that those who forget God Who has given us all these things, and forgetting Him indulge in the worldly pleasures, their honor is lost: because they do not find peace here, and moreover, after they leave this world, the angels of the Negative Power give them a very hard time. That is why Guru Nanak says, “O, Nanak, we will not be set free if we do not have the Naam, and only this truth will take you across this world.”

When Masters come in this world, they always tell us, “You should never lie—you should always be truthful,” because truth, after all, is truth; that is why they tell us, “Always be truthful; do the meditation on Shabd Naam, and always make your mind sit for meditation, whether he likes it or not.” Meditation on Naam is the only truth, and that will always exist.

In the olden days there was a perfect Mahatma Who was once invited by some dear ones to visit them. Since in those days they didn't have any good means of transportation, that Mahatma started to walk. There was one greedy man who thought that he could get something from the Mahatma, so he accompanied Him. That Mahatma had taken three stuffed chapatis with him, to eat on the way. When they came to a resting place, the Mahatma told that greedy man to watch his clothes because he wanted to bathe in the pond. While the Mahatma was bathing, that greedy man thought that the Mahatma might have some things in His clothes. So he searched in the clothes but he couldn't find anything, because there was nothing there; but when he saw that there were three chapatis, he ate one of them and left the other two.

When the Mahatma came back, he was surprised to see only two chapatis there, because he knew that there were three chapatis when he started. So he asked him, "Did you eat the chapati?" He said, "No. I didn't eat the chapati. I didn't even know what you had in your bag." The Mahatma said, "All right." He gave one chapati to the man, and He ate the other one. Again they started walking, and as they were walking, they came to a river. Both of them were crossing it, when suddenly that greedy man found himself drowning and cried for help. The Mahatma said, "You should remember God, Who has created you. If you will remember Him, He will definitely help you, and He will definitely make you cross this river." Because that greedy man had had a little bit of the influence of that Master, he obeyed Him, and started remembering and praying to God. So God helped him across that river. When both of them had crossed, the Mahatma said, "All right, you should be grateful to God Who has saved your life, and Who has made you cross this river. Now you should swear by Him, and tell me if you ate that chapati which was missing." He said, "No. I swear by God I didn't eat any chapati. I ate only the one which You gave me. I don't know about that missing chapati." The Mahatma kept quiet, because He was very patient, and he said, "All right."

Again they started walking and they came to one forest which was burning. And again it was very difficult to cross that burning forest without the help of God. So the Mahatma told that man, "You see, again we are caught up in a situation where we need God's help. Remember Him Who has created you and Who saved you from that river; and if you remember Him, He will definitely help you in crossing this fire." Because there was no substitute, that greedy man again started remembering God and praying for help. So God again started helping him, and he crossed through the fire of that burning forest. When they

were safe, the Mahatma said, "Now you should be even more grateful to God, because He has saved you twice—once in the river and once in crossing this fire. You tell me now if you ate that chapati. You should remember Him, and understanding Him as before you, you should swear by Him." He said, "No, I swear by Him, I never ate that chapati. I am telling you truly that I ate only that chapati which you gave me." That Mahatma kept quiet, because He was still very patient. The Mahatma wanted to be gracious on him, and He knew that unless he would speak the truth, he wouldn't be able to knock on the door of God; if he would not give up speaking lies, he would not be able to enter the home of God. It was because He wanted to be gracious on him that he was doing this.

They again started walking, and the Mahatma was trying His best to make that person speak the truth, but he would not. So at one point, the Mahatma created some maya; he made some gold and other valuable things, and divided them into three parts. He said, "You see, dear one, God has given us these valuable things; but they are in three parts. One part is for me, another one is for you, and the third one is for that dear one who has eaten the chapati. So now also there is a chance. Tell me the truth: What happened to that missing chapati? You should swear by God, and remembering Him, and being grateful to Him because He saved you many times, you should tell me."

You know that we, the worldly people, can change very soon. When we see that we get some material help or things, we are ready to sacrifice our principles and everything. Many people use the name of God only for swearing by Him, and for taking promises. It is said in one hymn that even though God is the creator, and He is the giver of all things, still people put God to tests, and, although the name of God is the only thing which will liberate souls, still people use that name of God only for swearing by Him. So that greedy man, because he saw that he would get a lot of wealth just by telling the truth, finally did tell the truth: "Master, Mahatma Ji, before I said that I didn't eat the chapati, but now, remembering Him Who has created me, Who has given me His protection, and saved my life many times, I swear by Him that I am the one who ate that chapati." And by telling that truth he got that extra wealth.

One day you will have to speak the truth. You may go on lying, but you can't lie forever. Just to hide one lie, you will have to say many lies. But if you speak truth in the beginning, then you won't have to lie. So that is why we should always remain true to our own self; because the truth always wins.

**After getting ten things, he ignores them,  
And for one thing he loses his faith.**

Now you see that God has given many things—numerous things—to the soul. Ever since the soul got birth into this world, God has been giving many things to the soul. As soon as he gets birth, God starts the source of milk for him. He brings the milk into the breasts of the mother, and in that way, He is taking care of the soul. And when we get a little older, in our childhood, God provides us with our brothers and sisters, and they give us love and affection. And when we grow a little bit older, in our youth, God gives us the understanding of how we have to deal with things in this world, how we have to work in this world, and how to be comfortable, etc. He gives us understanding and knowledge of all these things. In fact, He is the only one who gives us all the things of this world; all the things for our comfort, etc. And even after getting all these, we still complain to Him. When we do not get even one thing that we want, we blame Him. We say that God is not just, and He has not given us this thing. When He doesn't give us something we want, even if it is just one thing, we forget all the things that we have received from Him, just for the sake of that one little thing, and say that He is not just. We do not appreciate the ten things—or the many things—which He has given to us, and instead of appreciating them, we blame Him for just one little thing.

**If He did not give one thing, and took away the ten,  
What could the fool do?**

God is almighty, and He can do anything He wants. For one little thing, a person blames God because He has not given it to him; if, instead of giving that little thing to the man, if God—because He can do everything—if God were to take back all the things which He has given to us, then what would this foolish man do?

**Always bow down before Him,  
In front of Whom no force works.**

In front of God your force can do nothing. There is no court where you can go and file a complaint against God. There is nobody in this world who is equal to God or who is higher than Him where you can go and say that God is not just to you. So when your force cannot do anything against Him, and there is no place where you can go and com-

plain against Him—in front of such a God, the only thing which you can do is to remain in His refuge. By offering your prayers to Him, you can get that which you cannot get by applying force to Him. Your force will do nothing to Him.

**Those who find the Lord to be sweet in their hearts,  
Get all the happiness.**

One who meditates on Shabd Naam and who does not understand that meditation as a burden but always enjoys doing it, and who always feels the sweetness of it—because Naam is the sweetest thing in this world—one who is meditating on Shabd Naam in this way can easily manifest the Master within him, and daily he can have His darshan.

The needle is in search of iron. She doesn't realize that she herself is made out of iron, but still goes on searching for iron. In the same way the fish remains in the water, but still she cannot quench her thirst. She doesn't know that just by opening her mouth, she will be able to drink the water in which she is living. We are like the fish, and like the needle which is in search of iron. God is within us, but instead of looking within and contacting Him within, we understand Him as residing in some holy books, or living somewhere on top of a mountain, or somewhere in the forest.

As a matter of fact, God is in search of a man. Master used to say that God is always searching for a man. If anyone would become a man, God would come there to see him. We have not yet become man. If we would become man, God would come and find us, because God is within us, and we just need to look within to see Him.

**Those who are made to obey His orders—  
Nanak says, They get all things.**

Now He says that all the powers in this world bow their heads in front of those who meditate on Shabd Naam, who manifest the Shabd Naam within them. Master Sawan Singh Ji used to say that if by doing our practices we get all the powers of this world, it is not good that, using those supernatural powers, we perform miracles such as drinking all the water of the sea, etc. He used to say that all the beloveds of God are very near to God—truly they are one with God—but they do not give their secret to others. Even though they have become one with God, still when they live in this world, they always say that they are the low ones, and they always present themselves as the lowest creatures of this world.

**He gives His countless capital to man,  
Who eats, drinks, and with great pleasure and joy uses it.**

To whom God is gracious, He gives all His capital; He gives a lot to them. He gives them so much that even if they go on spending it day and night, it will never end. His treasure is limitless.

**If He takes back some of what He has given,  
The ignorant one feels angry.**

We receive only according to what we have done in the past. Whatever karmas or whatever actions we have done, we get their reaction only. Whatever we have sown in the past, we are reaping that now, and we get only those things to eat and to enjoy. But still we blame God if we do not get anything from Him. We say, "God is not just to us, He is not gracious on us, because He is not giving us that thing which He is giving to someone else." But we do not realize that whatever we get, that is all the reaction of our own past karmas. God doesn't give us anything—we get whatever we have sown in our past. But being controlled by ignorance, we say all these things and blame God.

**Now he himself loses his reputation, and he doesn't get  
trusted again.**

If we do not keep our promise, we lose our reputation. Suppose we have borrowed some money from someone, on the promise to repay him after a certain time. If we do not do that, we lose our reputation because we have not kept our promise. Then if we want to borrow money from the same person, and we go and ask him to give us that money, he will never give it to us, because now he doesn't believe in us.

In the same way, every time the soul is in the womb of the mother, she promises to God, "O God, take me out from this painful place, and I will always tithe in Your Name. I will always do the meditation on Your Name. I will not develop any bad karmas during this life." God hears that prayer, and He always takes the soul out of that painful place; but when the soul gets out, she forgets about God, and never remembers to do His devotion.

We have broken the promise many times. Life after life we have been breaking the promise that we made to God, and in that way we have lost our reputation. That is why He says here, "Once the soul has lost her reputation, who will believe in her?" But still, God is gracious: even though we break the promises we have made to Him many times, still

God knows that we are poor and helpless, and He is gracious. That is why He always showers grace on us, and He always helps us in doing our meditation.

**He who places things before the Owner, and obeys His order, surrendering to Him—**

Now lovingly He tells us that we should sacrifice to God all the things which we have received from Him, and always remain in His Will. Guru Gobind Singh had four sons, and all four were killed by the Mogul army. When He heard that all of his sons had been killed, He did not become sad. He became grateful to Master and to God, and said, "You have given me these four sons to take care of, and I have been doing that. Now, when You have taken them back, I am worryless, and tonight I will sleep without worries, because I no longer have to take care of the sons which You had given to me." He didn't have even a single trace of sadness. When He met His family, He saw everybody else except the four sons, and all the dear ones told Him that everybody else had come back but the four sons had been killed. The other people of the family started weeping because they had lost them, but Guru Gobind Singh didn't weep. He said, "What if four sons are sacrificed for the sake of all the sons? All the Sangat are my children; they are all my sons."

**—God makes him fourfold happy;  
Nanak says, God is always gracious.**

If we always remain in the will of God, if we always accept His will and His orders, and always remain happy in His will, then God gives us much more.

**The attachments of Maya are of various kinds;  
Know this for sure; that they are all temporary.**

This Maya in which man is entangled has been created in many forms. The only way to get out of it is by taking the human body and taking Naam; only with the help of Naam can we get out of this Maya. As long as we do not get Naam and utilize this human body, we will have to come back to this Maya, and remain in it.

**The man gets attached to the shadow of the tree—  
When it vanishes, he repents in his heart.**

Those who are attached to the things of Maya, their condition is just like those who love the shadow of a tree. You know that the shadow of a tree is not permanent; when night comes, the shadow of the tree goes away. So the one who is in love with that shadow of a tree, he repents when that shadow goes away. In the same way, those who are attached to the things of Maya also repent, because these things are perishable, and one day they will be destroyed.

**Whatever is seen is perishable;  
Still the blind man is attached to it.**

Whatever you see with your eyes—your son, daughter, wife, property—all these things must leave this world one day; nothing can remain in this world forever. And even when we see all these things leaving, still we are blind and do not realize the truth. We see that our companions are not permanent, one day they all must leave; but still we think that death is only for other people, and we are never going to die.

**He who loves a traveler will get nothing;  
Don't love a traveler.**

Those who love travelers will repent in the end; what can you get from a traveler? One day the traveler has to leave, so if you have love and affection for him, it will be of no use. One day he has to go. In the same way, we are all like travelers in this world, and if we are in love with each other, or if we have love for the things of the world, we will not get anything from that love; one day either we have to go or the things have to go. Even if we have love for our kin and folk, still we won't be able to maintain that love after we have left this world. There is nothing which can go with us except Naam. Naam is our only companion. Either the mother will leave the son, or the son will leave the mother; or the father will have to leave the daughter, or the daughter will have to leave the father; the husband will leave the wife, or the wife will leave the husband. One day everybody will leave the other companions; only Naam is our real companion. That is why, if we are having love and affection for the travelers—all the things in this world—it is useless.

**Oh my mind, the love for the Naam of God gives hap-  
piness;  
Nanak says, graciously God attaches man to Himself.**

Out of all the loves and affections, which is the love which gives us eternal happiness? Only our love with God gives us eternal happiness; only that love gives us peace. But this love which we have for God cannot be grown in the fields, and we cannot get that from any merchant's shop. Guru Nanak says, "Only they can get that love on whom He is gracious."

**Perishable are the body, wealth, and entire family;  
Perishable are ego, attachment, and maya.**

Whatever you see—body, mind, wealth, family—all is perishable. Whatever egotism or pride you feel, that also is perishable.

**Perishable are kingdoms, youth, wealth, and property;  
Perishable are lust and dreadful anger.**

Power, praise, wealth, lust, anger—all these things—they also are perishable.

**Perishable are chariots, elephants, horses, and clothes;  
Perishable is Maya—by getting himself attached to which,  
man becomes pleased.**

Even if we have elephants, horses, and all sorts of wealth and property, still it is all perishable.

**Perishable are deceit, worldly love, and pride;  
Perishable is the pride of one's own self.**

To deceive others, and to love others—except for the love of God—if you love others, and are proud of your position, and say, "I am the supreme one"—all these things are also perishable.

**The shelter of the Master and the devotion of the Lord are  
imperishable;  
Nanak says, O man, live by meditating upon God's feet.**

What is that which is stable, which will always remain, which will never be destroyed? If you can get the company of any perfect Mahatma and get Naam from Him, those are the only things which will always remain in this world. Kabir Sahib says, "If you see any Saint passing by, follow Him. If He looks at you, He will make you pure, and if you spend some time in His company, He will make you meditate on Naam."

**Vain are the ears which listen to others' criticism,  
Vain are the hands which steal others' wealth.**

Once a Mahatma went to a king, whose name was Ajassar, to ask for a donation for his langar. But that king played a joke on Him; instead of giving Him something useful for His langar, he gave Him some horse dung: he was making a fool of Him. But the Mahatma was very patient, and He accepted whatever donation was given to Him, and went home. It is the law that any donation we give goes on increasing and increasing unless it is used. At the time of donation, it grows by ten-fold. And if it is not used it goes on increasing and increasing until it is used in some cause. So because nobody was using that horse dung, it went on increasing and increasing. After some time there was a big pile of horse dung near the Ashram of the Mahatma.

A long time passed, and one day when King Ajassar was passing by the Ashram, he noticed a lot of horse dung. "Let me go and see how many horses this person has," he thought. But he found the same Mahatma there and no horses, nor any other animals. He was very surprised, and asked the Mahatma, "Mahatma Ji, tell me why you have so much horse dung, even though you don't have any animals – I cannot see any horses here." The Mahatma said, "Yes, one of my dear ones has given me this donation, and since I have not used it, it is growing and growing. And it will go on growing until that dear one finds some way to use it. If he will not find some way to reduce it, he will have to eat it up, and in that way he will get the fruits of donating this horse dung to me."

Then King Ajassar realized that it was he who had done this. Then he understood how bad it was to play a joke on the Mahatma. He fell at His feet and asked for forgiveness, and he asked Him if there was any way to get rid of that karma. So the Mahatma said, "Yes, there are two ways: either you eat this horse dung and finish it, or make people criticize you. This horse dung will go and fall in the mouth of those who criticize you. When this is finished you will become free from this bad karma which you have done."

So King Ajassar thought, "Who is going to criticize me? I am a good king; I am a just king. Everybody praises me and many people worship me. What can I do to make people criticize me?" After thinking a lot he did this: Although he was an old man, he forced one young girl to come and live with him in the palace. So people started criticizing him: "Look at our king! He used to be very just and noble, and the father of all the people in his kingdom. But look what he has done! He has forced a young girl to live with him, and he is enjoying with her!"

But in the palace the king was not doing anything like that. He was respecting that young girl as a daughter and he treated her as his daughter. But still the people were criticizing him, and as they went on criticizing him, the horse dung went on reducing. Almost everybody in his kingdom criticized him, so almost all the horse dung was finished. The king came to the Mahatma's place and he saw that there was still some dung left there. He asked why, and the Mahatma said, "There is one carpenter who has not taken part in the criticism against you. If you can make him criticize you, only then this will be finished; otherwise you will have to eat this dung."

So the king changed his form. He wore some torn clothes and he disguised himself as a pauper. He went to meet that carpenter late at night, when he was working. The king said, "Do you know what our king has done? He has forced a young girl to come and live with him in the palace and he is enjoying with her!" As soon as he spoke those words, the carpenter took one stick and said, "Do you see what I have in my hand? I have a stick. I don't want to take part in the criticism of the king; what he has done he will have to suffer for, and what we are doing we will have to suffer for. So why should we criticize others? If you will not stop criticizing him, I will give you a good beating."

So the king came back disappointed, because he was not able to make the carpenter criticize him. So he came back to the Mahatma and requested him to find some other way. So the Mahatma replied, "Since the carpenter was the only one who didn't criticize you, his share is still here. You didn't succeed in persuading him, so now it is your turn. You must eat this dung and finish it, otherwise it will go on increasing and increasing, unless it is used. And I am not going to use it; I don't have any place to use it. So you eat it." Then King Ajassar realized how bad it was for him to play a joke on the Mahatma. He ate that horse dung, and in that way he became free of that karma.

So regarding King Ajassar, Guru Nanak Sahib has written that King Ajassar realized how bad a deed he had done and he saw that if he would not finish the dung, he would get much punishment in the court of the Lord.

**Vain are the eyes which see the beauty of another man's  
wife,  
Vain is the tongue which tastes forbidden food.**

Useless are those eyes who see other women with lust; useless is the tongue which is eating meat and other bad things. One should never look at another man's wife with lust in his eyes, but should always remain in the company of the Master.

**Vain are the legs which run after sins;  
Vain is the mind which tempts us toward others' wealth.**

Those legs are useless which lead us to sins. And useless is our mind which leads us to usurp other people's rights. This is called greed; and it is useless.

**Vain is the body which does not work for the benefit of  
others;  
Vain is the nose which smells pleasures.**

If after having such a good body, we do not use it for the sake of others, then our body is also useless. And in the same way, our nose is for smelling the odor of the Naam. And if, instead of smelling Naam, we are smelling worldly pleasures and other bad smells, that is also useless.

Master Sawan Singh used to tell His own story: once in the month of April He was going some place when suddenly He started feeling a beautiful smell coming from one direction. At once He felt much happiness within Himself. He thought in His mind that He was not going to get any increment in His job, nor any son, nor any other worldly happiness, so why should He be so happy? The smell was increasing and increasing. After walking for some time, He came to a place where one intoxicated devotee of God was sitting; then Master Sawan Singh realized that the smell was coming from his body; and that devotee told Him, "Few are the noses who can really smell the smell of God."

**All is vain without understanding Him.  
Nanak says, The body which remembers the Naam of the  
Lord is successful.**

Useless is the body in which God is not manifested. Which is the best body, and which is the body which can be called useful? Only that body within which the meditation of Naam is going on; the body of one who is having the remembrance of Master with every single breath. If when they are breathing in they are remembering God, and when they are breathing out then also they are having the remembrance of God—only such a body can be called useful.

**Useless is the life of the worldly person;  
How can he become a True One without the Truth?**

The life of the worldly people—those who do not do the devotion of the Lord—is not counted in any good place; whatever time they live

in this world is all useless. Kabir Sahib says that the worldly person who doesn't do the devotion of God, or is against God – his condition is like a store of garlic: Even though it may be very far away from you, still you will smell the fragrance of it. In the same way, even if the worldly person who is against God is living far away from you, still you can tell that he is present in that area.

Kabir Sahib says that you should not go in the company of such a worldly person who doesn't believe in God, and if you see him, you should run away from him; because even if you don't touch his body, there are many chances that you may get a stain from his body. Kabir Sahib says, "What is there to say about going in the company of a worldly person? You should never go in his company, and moreover you should never let him come in your company. If you see him coming, you should run away from him, because your whole generation can be stained – only by his fragrance."

**Useless is the body of the blind without Naam.  
From his mouth comes foul smell.**

Those who do not have the light of Naam within them are blind and their body is useless; and a bad smell comes from their mouth.

**Without Simran his days and nights pass away in vain,  
As the crop perishes without rain.**

Now the Master lovingly explains to us by giving us a beautiful example: Just as, if it doesn't rain, all the plants are dried up and we cannot have a good crop – in the same way, if we are not doing Simran, our days and nights are passing like those of that field which is not getting rain.

**Without the meditation of the Lord all worship is useless,  
As the wealth of the miser remains useless.**

The worship and the practices performed by the worldly man who is not doing the devotion of Naam are all useless, just like the wealth of the miser is useless. The wealth of the miser is useless because he does not spend it, nor does he allow his children to spend it.

Once a Rajasthani farmer went into an Arabian country, and saw many date trees. He had never seen them before, because they don't have them in Rajasthan. So he climbed one tree and ate some dates. Just as he was going to come down, he was very surprised to see that

the date tree was very tall – when he looked down he was very afraid. He was not sure whether he would be able to reach the bottom safely or not. So he requested to his Master, “O Master, if You will take me down safely, I will donate one hundred bedsheets to Your Ashram.” Then he started down. When he was halfway down, he looked down and he felt a little bit relieved because the distance was decreased. So he thought in his mind: “One hundred bed sheets are too many. I think fifty will be enough for the Ashram.” He again started down. When he got a little bit farther down, he saw that the distance was still decreasing, so he said, “Well, fifty also seems a lot, because Master doesn’t need much. I think twenty-five will do.” He continued coming down, and thinking like that, until he came to five bedsheets. At last he came down safely; but when he went into the market to buy those five bedsheets, and saw that it was going to cost him a lot, he thought, “I don’t think Master needs all these bedsheets – I think one will do, because He only needs one. There are many other people who will donate bedsheets, so I think one is enough.” So he bought one bedsheet and went to the Master. When Master saw him with one bedsheet He said, “You know that in this Ashram God is very gracious, and I have everything here. Why did you bother to bring this one bedsheet to me? You must have spent a lot of money; you should take it back.” So that dear one said, “Master, I am telling you the truth: When I was needing Your help, I promised that I would give one hundred bedsheets, and as my fear went on decreasing, the donation also went on decreasing; and at last I have got only one, instead of one hundred. And if You will not accept this, I think that I will take it back to my home; so You had better accept it.” This is the condition of the misers.

**Hail, Hail those within whom the Naam of the Lord is manifested:**

**Nanak says, I sacrifice myself on them.**

Blessed is the devotee who is doing the devotion of the Lord day and night. The Guru says, “I sacrifice myself on him who is involved in doing the devotion of the Lord day and night.” You should never think that whatever meditation you are doing regularly, or whatever efforts you are trying to make to please Him, that all that is useless and nobody is keeping account of it. Master is keeping account in His treasury of all your meditation, and one day you will get the benefit of it. Even if we attend to that Shabd and hear the Sound Current for one second, then also our attendance is marked in Sach Khand. Guru Gobind Singh Ji says, “One who wholeheartedly remembers Him even for one moment doesn’t fall in the noose of the Negative Power.”

**He who teaches one thing but does something else—  
He has fragrant words on his tongue, but no love in his  
heart.**

Those whose outward appearance is very good, and who are outwardly very loving and very sweet in talking, but who have deception in their mind—they are not what they appear. In their mind they have deception, but on their face they show love and humility, and say very good and sweet things. We can deceive people, but we cannot deceive Him Who is residing within us; we cannot deceive the Almighty Perfect God Who is residing within us, and Who knows our every single action.

**God Who knows everything is competent;  
We cannot please Him by putting on outward garbs.**

God resides within you, and He knows your every single thought. Even before you think, He knows about your thoughts; you cannot deceive Him by acting and posing. Kabir Sahib says, “The Lord, sitting at the terrace—the eye center—sees our every single deed. And whatever service we have done for Him, we get its fruit.”

**He who teaches others but does not himself practice,  
Continues to come and go and take birth and die.**

What is the condition of him who preaches to others to meditate on Naam, and preaches to others to maintain chastity, and not to be involved in the worldly pleasures—but he himself is not doing the meditation of Naam, and he is involved in criticism and the worldly pleasures and all these things; what happens to him and what is his condition? Such a person is punished very harshly by the Negative Power: his skin is taken off and his coming and going from this world never comes to an end. He continually comes to this world, and always, after suffering, he has to go back from this world.

**He within Whom the Formless One resides—  
By His teachings the world gets liberation.**

Now Guru Arjan says, “He within Whom God resides, and He within Whom God has manifested—by obeying His teachings, all the world can get liberation.”

**Only those on whom He is pleased can realize Him—  
Nanak says, “I lay myself down at their feet.”**

Now the Master says, "I touch Their feet, and I lay myself down before those whom You have liked — because those whom You have liked, have realized You. Guru Arjan Dev Ji Maharaj says, "Who are They, looking at Whom all bad thoughts go away? They are our true friends; but if we go and search for them, we will find only few in this world."

**I pray to the Almighty Who knows everything;  
He Himself approves what He Himself does.**

Guru Arjan Dev Ji says, "Now I pray to the Almighty Lord, and I lay myself down before the Almighty One, because He knows what He is doing."

**He Himself decides this—  
To whom He will show Himself near and far.**

God has kept everything in His own hands. If He wants, He can give His darshan very near; even in the human body, He can give His darshan. If He doesn't want, He can lead the people into the forest, and even after leading them into the forest, He may not give them His darshan. It is all in the hands of God; and it is all in His hands to decide to whom He should give His darshan, and to whom He should not. Those on whom He is gracious, He brings them very near to Him, and He gives them His darshan, in their body. But those on whom He is not gracious, He makes them think in their mind that God can be had only by going to the forest, and only after running away from this world. But even when they run away from the world, and go in the forest, since God is not gracious on them, they do not get His darshan. So it is all in the hands of God.

**He is beyond all wisdom and cleverness;  
He knows everything of the hearts.**

We cannot achieve God without the help and guidance of the Master. No matter how much wisdom we may use, still we cannot be successful in realizing Him, because without Naam there is no way by which we can realize Him.

**To whom He wants, He attaches him to Himself;  
He is present at every place.**

God, Who is the dweller of Sach Khand, is sitting within us; and He knows within whom the yearning is there, and within whom it is not.

It is just like the person who is standing on top of the mountain – he knows where the fire is burning. In the same way, God knows within whose heart the fire—the yearning to realize Him—is existing, and within whose heart it is not.

**He becomes the servant on whom He is gracious.  
Nanak says, Remember Hari with every single breath.**

Only he can be His servant on whom He is gracious, and such a servant remembers Him with his every single breath. Keeping quiet, we should always remember our Beloved moment after moment; because the inner truth is, except for our Beloved, all our relations in this world are false.

## Ashtapadi 6

O God! Make lust, anger, greed and attachment be destroyed from within!-

Nanak says, O Lord, I have taken refuge in You - O Gurudev, shower Grace on us!

By Whose Grace you eat delicious kinds of foods:

Keep that Lord in your mind.

By Whose Grace you put perfumes on your body:

Remembering Him, you get the highest status.

By Whose Grace you live happily in this temple:

Always remember Him in your mind.

By Whose Grace you live in comfort with your family:

Do His simran with your tongue day and night.

*By Whose Grace you enjoy the worldly pleasures =*

*Nanak says, Remember Him Who is worthy of remembrance.*

*By Whose Grace you wear beautiful clothes =*

*Why should you forget Him and be attached to others ?*

*By Whose Grace we sleep in a comfortable bed =*

*O mind! Sing His praises day and night.*

*By Whose Grace everyone is honoring you =*

*Sing His Praise with your mouth and tongue.*

*By Whose Kindness your religion is maintained =*

*O mind, always remember that Parbrahm!*

*By repeating the Name of the Lord, one gets honor in His court,*

Nanak says, one goes to his home with respect.

By Whose Grace your beautiful body remains healthy :

Get yourself connected with that lovable Lord.

By Whose Grace your evils remain unknown :

O mind, get the happiness by singing the praise of the Lord.

By Whose Grace all your holes get sealed :

O mind, take the shelter of such a Lord.

By Whose Grace none can reach you :

O mind, with every single breath, remember that highest God.

By Whose Grace you have obtained this precious body :

Nanak says, do His devotion.

By Whose Grace you wear ornaments :

O mind, why are you lazy in doing the  
Simran?

By Whose Grace you ride on horses and  
elephants:

O mind, never forget that God.

By Whose Grace you own gardens, prop-  
erty, and wealth :

Sew that God into your mind.

He who has made your mind and body:  
Always remember Him whether stand-  
ing or sitting.

Remember Him Who is invisible and  
one :

Nanak says, He will protect you both  
here and there.

By Whose Grace you do many righteous  
deeds and donate a lot:

O mind, remember Him day and night.

By Whose Grace you do your dealings:  
Remember that Lord with your every  
single breath.

By Whose Grace you have a beautiful  
body:

Remember that most beautiful God  
always.

By Whose Grace you have got the high-  
est caste :

Do the Simran of that Lord day and  
night.

By Whose Grace your honor is saved:

Nanak says, Sing His praise with the  
Grace of Master.

By Whose Grace you hear the sound  
with your ears,

By Whose Grace you see wonderful  
things—

By Whose Grace you utter nectarful  
words with your tongue,

By Whose Grace you live in ease and  
happiness—

By Whose Grace your hands do their  
work,

By Whose Grace you succeed completely  
By Whose Grace you get the highest  
status,

By Whose Grace happiness dwells with-  
in you easily -

Why do you attach yourself to any  
other, forgetting such a God?

Nanak says, Awaken your mind  
with the Grace of the Guru.

By Whose Grace you are known in  
the world:

Don't forget that God even a little  
bit in your mind.

By Whose Grace you have this Glory:  
O foolish mind, repeat His Name.

By Whose Grace your works are done:  
Always understand Him as present with-  
in you.

By Whose Grace you have got the Truth:  
O my mind, remain imbued with Him.

By Whose Grace, all are liberated:

Nanak says, Always remember Him.  
He whom He makes repeat the Naam,  
repeats the Naam;

He whom He makes sing God's praises,  
sings God's praises.

With the Grace of God the Light is  
manifested;

With the Grace of God the lotus blooms.

When God is pleased, He resides in the  
mind;

With the Grace of God, one becomes  
wise.

O Lord, all the wealth is Your Maya :

No one can obtain anything by his  
own efforts.

O Lord, wherever you keep us, we remain  
there;

Nanak says, The created ones have  
nothing in their hands.

## Chapter 6

# On the Grace of God

**O God! Make lust, anger, greed and attachment be destroyed from within!—  
Nanak says, O Lord, I have taken refuge in You—O  
Gurudev, shower Grace on us!**

In this hymn, Guru Arjan Dev Ji is praying to His Master, Guru Ramdas Ji, because within us there are five dacoits or bandits—lust, anger, greed, attachment and egoism. There is nobody in this world who can save and protect us from these five dacoits: Neither friends nor relatives can help us against them. There is only one Thing Which can save us, and that is the Naam of the Satguru: Master Himself. That is why the Guru is praying to His Master: “You are the only One Who can save us, so please shower Grace on us, and be merciful on us, so that we can be protected from these five dacoits.”

**By Whose Grace you eat delicious kinds of foods:  
Keep that Lord in your mind.**

Guru Arjan says: O man, see how much Grace God has showered on you—how He has given you different kinds of food to eat, and so many other things—so you should be grateful for everything which you have received from God. In other words, you should do His Simran.

**By Whose Grace you put perfumes on your body:  
Remembering Him, you get the highest status.**

See, by the Grace of God, we put oil and scent and many other things on our body to beautify it, and as long as that God is within us, as long as that Power is working within us, our body looks beautiful and

people like it and praise it and care about it. But when God withdraws His Power from the body, after that you may put any oil or scent or cosmetic you like on it, but still it will not beautify it: because the real thing which was beautifying the body was the God Power Which was working, and when that Power is withdrawn by God nobody will care about the body after that. So that is why Guru Arjan Dev says, God has given you the Light; because of His presence your body is respected and people care about it; why don't you remember Him?

**By Whose Grace you live happily in this temple:  
Always remember Him in your mind.**

By the Grace of God we are living in this body, so we should be grateful to Him for keeping us in it, and we should do Simran.

**By Whose Grace you live in comfort with your family:  
Do His Simran with your tongue day and night.**

Only because of the Grace of God are we living happily with our brothers and sisters in comfortable places. So day and night we should go on singing His praises, and we should always be grateful to Him Who has given us all these things. The best way to be grateful to Him is to remember Him and to do Simran.

**By Whose Grace you enjoy the worldly pleasures:  
Nanak says, Remember Him who is worthy of remembrance.**

It is only because of the presence of God in your body that you like this world and are enjoying this world. That is why you should always remember God: He is the only thing worth meditating upon, and He is the only thing worth worshiping. So always worship Him and always remember Him.

**By Whose Grace you wear beautiful clothes:  
Why should you forget Him and be attached to others?**

Only because of the presence of God in our body are we taking such good care of our body that we put good clothes on it. We should be grateful to God for giving us all these things, including our beautiful body: We should always remember Him, by doing His Simran.

**By Whose Grace we sleep in a comfortable bed:  
O mind! Sing His praises day and night.**

You see, it is only because God is gracious on you that you are able to sleep on this comfortable bed and are getting all sorts of comfort. Be grateful for the comfort, and do Simran.

**By Whose Grace everyone is honoring you:  
Sing His Praise with your mouth and tongue.**

It is only because God is gracious on us that people respect us and give us name and fame. So be grateful for His grace and always remember Him.

**By Whose Kindness your religion is maintained:  
O mind, always remember that Parbrahm!  
By repeating the Name of the Lord, one gets honor in His  
court,  
Nanak says, one goes to his home with respect.**

What is the benefit of doing the meditation on Naam? What do you get after meditating on Naam? By meditating on Naam, you get back to your Real Home; and when you get there, you are given much honor and respect.

**By Whose Grace your beautiful body remains healthy:  
Get yourself connected with that lovable Lord.**

Our good health exists only because of the Grace of God. So when we have good health we should take advantage of it, and we should be grateful to God for giving us good health. We should take advantage of it by using it for meditation and remembrance of God.

**By Whose Grace your evils remain unknown:  
O mind, get the happiness by singing the praise of the  
Lord.**

Now Guru Arjan says, O man, you see how many bad deeds you do. But still God is keeping them all hidden, and all your evils remain unknown, only because of the Grace of God. So you should be grateful to Him and do His Simran day and night, to express your gratitude.

**By Whose Grace all your holes get sealed:  
O mind, take the shelter of such a Lord.  
By Whose Grace none can reach you:  
O mind, with every single breath, remember that highest  
God.**

Only because of the Grace of God, the Negative Power cannot approach us, or harm us. So we should always remain grateful to Him, for His Grace, and we should always do His Simran, whether we are awake or sleeping, walking or sitting, eating or drinking. We should always go on remembering Him and we should always go on doing His Simran.

**By Whose Grace you have obtained this precious body:  
Nanak says, do His devotion.**

We have got this human body only because of the Grace of God; we cannot make even one part of our body by ourselves. God has given us this human body only to do His devotion. So we should be grateful to God because He has given us this human body; and we should take advantage of it and fulfill the purpose for which it was given to us: to do the devotion of God.

**By Whose Grace you wear ornaments:  
O mind, why are you lazy in doing the Simran?**

Why are you becoming lazy in remembering God, Who is protecting you at every place and helping you at every place? All day long a man goes on doing work, but when the time of meditation comes he feels as if somebody has put a stone on his head.

**By Whose Grace you ride on horses and elephants:  
O mind, never forget that God.**

Only because of the Grace of God are we able to ride on elephants or horses, drive in cars, fly on planes and enjoy all these things. So we should never forget God Who has given us all this comfort, and day and night we should always go on remembering Him.

**By Whose Grace you own gardens, property, and wealth:  
Sew that God into your mind.**

In this hymn Guru Arjan Dev Ji Maharaj is singing the praise of Almighty God: How much has God arranged for the human being! How

many things He has created for the human being — He has made gardens and orchards, and He is growing food and many other things for man. And only because of His Grace are we able to enjoy these things which He has created for us, so we should always remain grateful to Him — we should never forget Him — we should always go on remembering Him.

**He who has made your mind and body:  
Always remember Him whether standing or sitting.**

Now the Guru says: O man, you see how God turned one drop of liquid into a good body, how He protected you when you were in the womb of your mother, how He supplied your needs when you were still in the womb, and, after you came out from there, how God has been protecting you everywhere. So we should also remember Him day and night, we should always be grateful to Him, and we should always keep Him in our mind.

**Remember Him Who is invisible and one:  
Nanak says, He will protect you both here and there.**

Whose devotion should you do? The devotion of the Invisible One Who protects you here, and the One Who will come to help you when you leave this world — you should do His devotion. God is the only One Who helps and protects us when we are in this world, and when we go into the other world, there also God alone helps us. So we should do the devotion of such an Invisible God Whom we cannot see with our outer eyes.

**By Whose Grace you do many righteous deeds and donate  
a lot:  
O mind, remember Him day and night.**

Now the Guru says: O man, see how much grace God has showered on you! It is only because of the Grace of God that you are able to share your belongings with other people and give donations. Because of God's will you were gifted with this ability, and because of His Grace you are able to give your belongings to other people as donations so that you get benefit from their life. You should be grateful to God because He has given you all this so that you can share it with other people. And the only way you can be grateful to Him is by doing His Simran and remembering Him always.

**By Whose Grace you do your dealings:  
Remember that Lord with your every single breath.  
By Whose Grace you have a beautiful body:  
Remember that most beautiful God always.**

Now Guru Arjan Dev says: O man, see how much Grace God has showered on you! He has given you a beautiful body, and you are the most beautiful among the beings he has created. You are more beautiful than the animals. And after creating your beautiful body, God has put his Light in you, and He Himself is residing within you. And you know that as long as that Light of God is within us, our body looks very beautiful and attracts many other people, but when God withdraws that Light from our body bad smells start coming from it, and even our very dear ones, those who have much love for us, they also want to get rid of our body, because the Light of God is not there. So our body looks beautiful and is cared for, only because of the presence of the Light of God. We should be grateful to God that He has kept His Light in us, and we should always do His Simran.

**By Whose Grace you have got the highest caste:  
Do the Simran of that Lord day and night.**

Only because of the Grace of God, we become the highest—even though we may have been born in a low caste. Kabir was born into a *Julaha* family of weavers who were considered very low caste people, but because he did the devotion of God and became one with God, even great kings came and got initiation from him. So only because of the grace of God can we become the highest from the low.

**By Whose Grace your honor is saved:  
Nanak says, Sing His praise with the Grace of Master.**

Only because of the Grace of God is the honor of the soul safe. That is why we should always go on singing the praise of God, Who is within us, and we should always go on remembering Him, and do Simran.

**By Whose Grace you hear the sound with your ears,  
By Whose Grace you see wonderful things—**

Only by the Grace of God are we able to know the inner secret of God which is within us, and only by His Grace are we able to hear His Sound which is within us, and only by His Grace are we able to see His Light which is within us. All these things are the gift of God to the soul.

**By Whose Grace you utter nectarful words with your tongue,  
By Whose Grace you live in ease and happiness—**

Only by the Grace of God are we able to speak sweet words with our tongue, and only because He is gracious on us, are we able to do His Simran with this tongue. And only because of His grace are we living in this world happily. So we should be grateful to Him and we should always remember Him.

**By Whose Grace your hands do their work,  
By Whose Grace you succeed completely,  
By Whose Grace you get the highest status,  
By Whose Grace happiness dwells within you easily—**

Only by the Grace of God are we able to achieve high status. And only because of the Grace of God are we able to come into the company of a Saint. And only if He is gracious on us can we do His devotion and reach our Real Home.

**Why do you attach yourself to any other, forgetting such a God?**

**Nanak says, Awaken your mind with the Grace of the Guru.**

Should we forget God Who has given us this human body, and Who has given us all these things in the world? No, we should never forget Him. And we are able never to forget Him only when our Master showers Grace on us. The souls on whom the Master showers Grace start sleeping in respect to the world, and awake in respect to God.

**By Whose Grace you are known in the world:  
Don't forget that God even a little bit in your mind.**

We are manifested into this world only by the Grace of God. We are honored in this world only because God is gracious on us, and we are loved in this world only because of the Grace of God. So we should never forget God Who has given us all these gifts, all this blessing. With our every single breath we should remember Him, and we should always do His Simran. We should never forget Him.

**By Whose Grace you have this Glory:  
O foolish mind, repeat His Name.**

We are well known in this world, and we are glorified in this world, only by the Grace of God. Otherwise, who would know us in this world? So that is why, o foolish mind, you should always remember God by Whose Grace you are known in this world and by Whose Grace you are glorified.

**By Whose Grace your works are done:  
Always understand Him as present within you.**

Whatever work you start doing, God always showers His Grace on you; and He always helps you in achieving that thing which you want. From behind the curtain He is always helping you in all your work. Never think that He is far away from you. He is always near you and helping you, and He is showering all His Grace on every work you are doing.

The Masters Whose eyes are open know how much Grace God is showering on the souls; They know how much Grace He is showering on each soul. And They know that if God had not been gracious on the souls, they would have no life in this world; the life of the souls would be empty without the Grace of God.

**By Whose Grace you have got the Truth:  
O my mind, remain imbued with Him.  
By Whose Grace, all are liberated:  
Nanak says, Always remember Him.**

Only by the Grace of God is anybody protected; only because of the Grace of God is anybody helped. So we should be grateful to God for everything which He has given to us. With our every single breath we should be grateful to Him—by remembering Him, always.

**He whom He makes repeat the Naam, repeats the Naam;  
He whom He makes sing God's praises, sings God's  
praises.**

In this Ashtapadi Guru Arjan Dev has sung the glory of God and He has praised God in many ways. Now he talks further about the Grace of God. He says, If God were not gracious on us, could we have done the devotion of God? Could we get initiation if God were not gracious on us? No. Until we have the Grace of God and until He is gracious on us, we cannot come to the Master and we cannot get initiation. If He is not gracious on us, we cannot do the devotion of God. We do all these things only by His Grace. And if He had not been gracious on us, we would not have achieved all these things.

Master Sawan Singh Ji used to say, "People say that they are 'going to the Master.' But who says this? Only those whose eyes are not opened." Only they say that they are "going to the Masters." But those whose eyes are opened know that Master is directing them towards Him; that Master is in fact pulling them towards Him. They are not the ones who are going to the Master; Master is the one Who is pulling them towards him. And people say, "We do the meditation on Naam." Who says this? Only those whose eyes are not yet open. But those whose eyes are opened, they know that there is some other Power Which is making them meditate on Naam. It is not within our reach that we may meditate on Naam: It is all His Grace and, in fact, He is the only One Who is making us do all these things.

Guru Arjan Dev says, If it were in our control, why would we have gotten separated from You? And why have we got all this suffering? O God, if it were in our control, why didn't we always remain with You?

**With the Grace of God the Light is manifested;  
With the Grace of God the lotus blooms.**

People should not think, "What is the need of going to the Master and becoming grateful to God? We can also manifest the Light within us by practicing the meditation as the satsangis do." That can never happen. No matter if you sit, and try to get that Light, you will not be able to get It unless you are guided by a perfect Master. Unless God showers Grace on you and you get initiation from the Master, no matter how much you try to experience the Light by yourself, you won't be able to do it. The experience of Light can be had only if God is gracious on us.

**When God is pleased, He resides in the mind;  
With the Grace of God, one becomes wise.**

Only because of His Grace, God comes and resides within us. Our intellect becomes the highest only when we manifest God within us, only when we feel Him all the time: whether we are walking, sitting, or doing any other thing. When we have such a state of feeling for Him, only then can our intellect become the highest.

**O Lord, all the wealth is Your Maya:  
No one can obtain anything by his own efforts.**

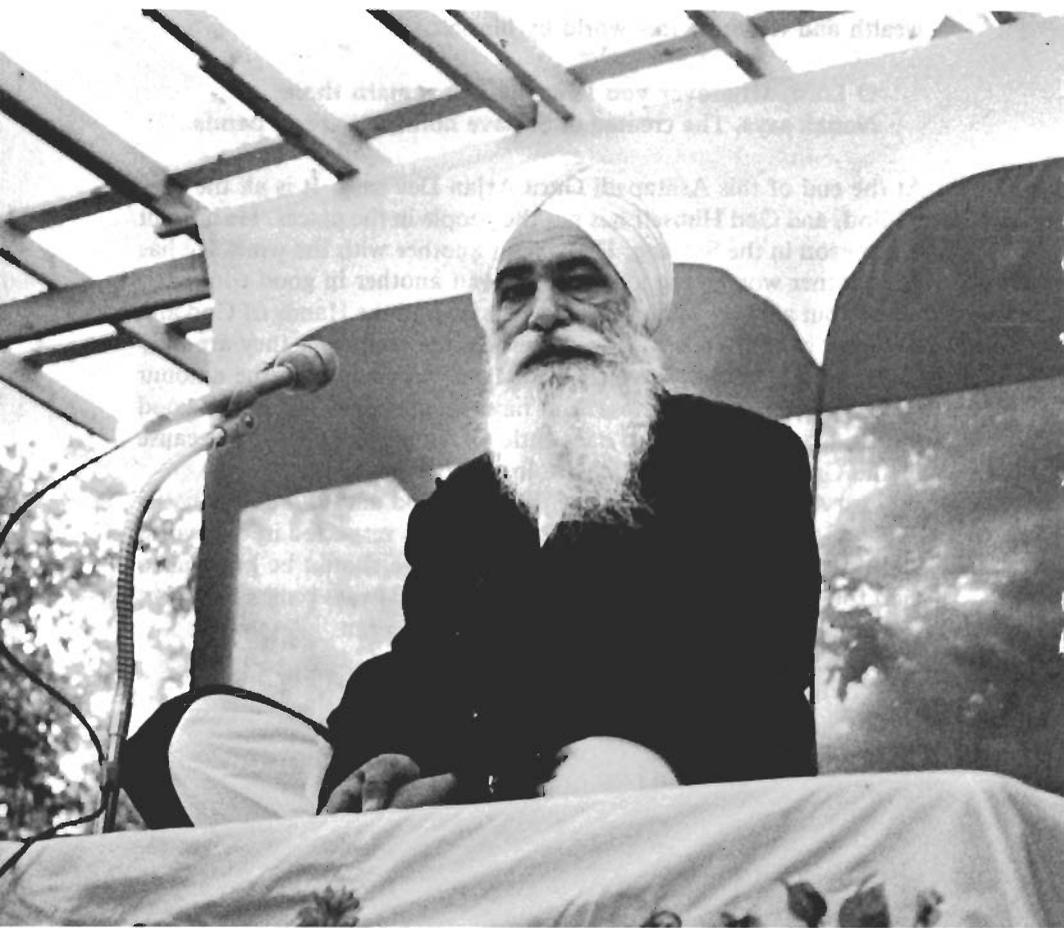
The Guru says, O Lord, You are the only owner of the wealth and riches of this material world. Nobody can have this by himself. Only when

You are gracious on anyone, and only if You want someone to have this wealth, only then does that person receive. Nobody can obtain the wealth and riches of this world by himself.

**O Lord, wherever you keep us, we remain there;  
Nanak says, The created ones have nothing in their hands.**

At the end of this Ashtapadi Guru Arjan Dev says, It is all the play of God, and God Himself has put the people in the places. He has put one person in the Satsang, He has put another with the wine. He has put another worshiping idols, He has put another in good company, He has put another in bad company. It is all in the Hands of God and the souls cannot do anything. Wherever the souls are, they are only there because of the Grace of God. It all depends upon the amount of Grace they receive. Those who have much Grace are in the good places, whereas those who have little Grace are not. It is all because of the Grace of God that we are in a good place.

Guru Arjan Dev has sung the praise of God and told us: Only because of the presence of God within us are we respected in this world and do we have anything in this world; so we should be grateful to God for giving us what we have and we should always remember Him. Day and night we should go on doing His Simran.



## Ashtapadi 7

The Par Brahm is Inaccessible and Unfathomable;

Whosoever repeats His Name gets liberation.

Nanak requests: Listen, O friend!

Do this wonderful story of the Saints.

By going in the company of the Saints, the face becomes bright;

By going in the company of the Saints, one loses all impurities.

By going in the company of the Saints, the pride vanishes;

By going in the company of the Saints, the knowledge of God is manifested.

By going in the company of the Saints, God is seen nearby;

By going in the company of the Saints, everything is solved.

By going in the company of the Saints, one gets the jewel of Naam;

*By going in the company of the Saints,  
one becomes obedient.*

*In the company of the Saints is our  
liberation.*

*By going in the company of the Saints,  
all diseases are healed;*

*Nanak says, One meets the Saints if it  
is preordained.*

*Not even the Vedas know the greatness  
of the Saints;*

*Whatever they have heard, they describe  
that.*

*The Glory of the Saints is above the  
three qualities.*

*The Glory of the Saints pervades every-  
where.*

*There is no end to the glory of the Saints;*

*The Glory of the Saints is always limitless.*

*The Glory of the Saints is the highest  
of the high;*

*The Glory of the Saints is the greatest  
of the great;*

*The Glory of the Saints is known by Them  
alone.*

*Nanak says, Brothers, there is no dif-  
ference between the Saints and God.*

## Chapter 7

# In the Company of the Saints

**The Par Brahm is Inaccessible and Unfathomable;  
Whosoever repeats His Name gets liberation.**

God is inaccessible and unfathomable and His Glory cannot be described. Whoever remembers Him can get liberation. It doesn't matter whether a person of low caste is remembering Him or a person of high caste is remembering Him – whoever does His devotion always gets liberation. It doesn't even matter if those who do the devotion of God are born in India or in America. No particular caste or country has any right to claim the possession of God. Those who ever do the devotion of God, all have the right to get liberation.

**Nanak requests: Listen, O friend!  
Do this wonderful story of the Saints.**

In this section of Sukhmani Sahib, the glory of the Saints is described – and the glory of the Saints is also indescribable. As we cannot describe the greatness or glory of God, in the same way, the greatness of the Saints cannot be described, because that is also indescribable.

**By going in the company of the Saints, the face becomes  
bright;  
By going in the company of the Saints, one loses all impu-  
rities.**

By going in the company of the Saints, what do we get? Our face becomes bright and we become pure. Whatever dirt our soul has from ages and ages, from birth after birth, that all goes away when we go into the association of a Saint.

In order to remove the dirt of sins, people bathe in many holy places—in rivers, ponds, etc.; but Guru Arjan says that whether the water is of a pond or of a river, it can remove only the dirt of the body and not the dirt of our soul. Only the Naam, or the company of a Saint, can remove the dirt of our soul.

Kabir Sahib says, “When you meet the Saint, all the dirt of your sins is washed away, and so is the fear of the Negative Power; because when you bow to the Saint, all the burden of the sins which you have on your head falls at the feet of the Master.”

**By going in the company of the Saints, the pride vanishes;  
By going in the company of the Saints, the knowledge of  
God is manifested.**

What is the benefit of the association with a Saint? By going in the company of a Saint, the pride and ego vanish from within. Because of the company of the Saint, the Light, the Radiance, manifests within us.

**By going in the company of the Saints, God is seen nearby;  
By going in the company of the Saints, everything is solved.**

Ordinarily people think of God as residing in some big church or golden temple; or they think He is living on the top of a high mountain or in the depths of an ocean. But when we give up all our searches for God and go in the company of the Master, Master makes us see God nearby; he makes us see God within our own selves. When we go in the company of a Saint, all the accounts of our karma are settled and we become free from them.

**By going in the company of the Saints, one gets the jewel  
of Naam;  
By going in the company of the Saints, only one effort is  
left.**

By going to the Saint we get the Precious Jewel of Naam, which we cannot obtain in this world, even if we are ready to pay any price; because it is a priceless jewel. We can get it only when we go in the company of the Saints. And when we go in their company, we give up all our other efforts to realize God and we start making those efforts of which the Master tells us.

**Which soul can describe the glory of the Saints?  
Nanak says, The Glory of the Saints is merged in the Glory  
of God.**

No one can ever describe the glory of the Saint, because the glory of the Saint has merged in the Glory of God. The people of this world have no meter by which they can measure how much the Saint has merged in God. Tulsi Sahib says, "If anyone claims that he has recognized the Saint, or if anyone says that he has known about the Saint, God forbid – I touch my ears – because no one can do that." If people had understood the glory of the Saint, do you think they would ever have put Christ on the cross? People made Guru Arjan Dev – Whose bani we are reading now – sit on the hot coals and they put hot sand on His head. Would they have done that if they had understood his glory?

Bulleh Shah has said, "Oh Bulleh, we live in the country of the blind. Nobody sees us and nobody appreciates our being here."

**By going in the company of the Saints, one gets the Un-  
seen God;  
By going in the company of the Saints, man ever flourishes.**

What do we get after going in the company of a Saint? We get that which we cannot see with these outer eyes, and which we cannot obtain by ourselves. Whenever we go in the company of a Saint, we always gain.

**By going in the company of the Saints, the five come un-  
der control;  
By going in the company of the Saints, one tastes the  
Nectar.**

What is the benefit of keeping the company of the Saint? Lust, anger, greed, attachment and egoism come under our control. Kabir Sahib says, "By drinking the mercury of Naam, our mind (which he calls 'mouth') – has become motionless, with no power in it."

**By going in the company of the Saints, one becomes the  
dust of everyone's feet;  
By going in the company of the Saints, one's speech be-  
comes likeable.**

By going in the company of Saints, our mind becomes low, and our bitter words, which had no humility or sweetness in them, become sweet.

**By going in the company of the Saints, one does not run anywhere;**  
**By going in the company of the Saints, the mind gets a stable position.**

Whatever time we spend in the company of the Saint, that is counted in our devotion. And when we go in His company, our mind which is wandering here and there like a deer comes under our control.

**By going in the company of the Saints, one becomes different from Maya;**  
**Nanak says, By going in the company of the Saints, God is pleased.**

By going in the company of the Saint, the drunkard will stop drinking wine and the meat-eater will give up eating meat. And when those who are doing bad deeds go in the company of Saints, they promise that they will give them up. When we go in the company of Saints, God becomes pleased with us because He knows that now we will definitely remember Him.

**By going in the company of the Saints, all enemies become friends;**  
**By going in the company of the Saints, one becomes very pure.**

What is the use of going in the company of the Saint? All our enemies become our friends and we see God everywhere. The company of the Saint is purer than the purest.

**By going in the company of the Saints, one does not feel enmity with anyone;**  
**By going in the company of the Saints, one does not go away from the good path.**

Saints don't come in this world to teach us enmity. They come here in this world to do the devotion of God, and to make us do the devotion of God. Saints are always without enmity, and They have no enemies. Kabir Sahib says, "Many people come to the Saints with bad

thoughts, and many come with good thoughts; but Saints always welcome both with the same love and respect, and They don't bother about the good and bad thoughts which people have for Them."

**By going in the company of the Saints, no one is seen as bad;**

**By going in the company of the Saints, one gets Supreme joy.**

Whenever we go in the company of Saints, whatever time we spend there, all that time we gain; we never lose. Only because we go in Their company, God knows us and recognizes us. In the Ramayana it is said, "If one tries to do the devotion of Lord Rama without the company of a Saint and without getting Naam, Lord Rama doesn't accept that devotee."

**By going in the company of the Saints, one does not get the fever (of ego);**

**By going in the company of the Saints, one leaves egoism.**

The diseases which we have within ourselves go away when we have the company of Saints. We are all suffering from the sweet disease of egoism, and even that goes away in the company of Saints.

**He Himself knows the greatness of Saints;**

**Nanak says, There is close friendship between God and Saints.**

People of this world cannot understand the greatness of the Saint. Only a Saint can understand His own greatness. The people of the world can only say that the Master is a pure man, a good man, a holy man; they cannot describe Him more than that because they don't know more about Him. They cannot understand His glory. Only the Master Himself can know His own glory, as only God Himself knows His own Glory. Truly speaking, God Himself takes the form of a Master, and He comes and dwells among us. And that is why only He knows His own greatness.

**One should not run away from the company of the Saints;**  
**One always gets happiness in the company of the Saints.**

We should not give up the company of the Master, even in the state of forgetfulness; because, in His company, we get only happiness.

**One finds the Unseen things in the company of the Saints;  
 One bears the unbearable in the company of the Saints;  
 By going in the company of the Saints, one dwells in the  
 highest place;  
 By going in the company of the Saints, one reaches the  
 palace.**

When we go in the company of the Master, He tells us about our Real Home, Sach Khand, and he tells us to do the devotion of the Lord of Sach Khand. And when we go in His company, we *do* the devotion of the Lord of Sach Khand, and we go back there.

**By going in the company of the Saints, one recognizes all  
 religions;  
 In the company of the Saints there is only Par Brahm.**

What do we learn after going in the company of a Saint? We understand that all religions are one; we start loving all the religions and all the people in this world. We understand that every religion has love for God and devotion for God as its root. We know that when Saints come in this world, They always understand all religions as Their own religion and all castes as Their own caste, and that They love all religions and all castes.

**In the company of the Saints, one gets the treasure of Naam;  
 Nanak says, I sacrifice myself on the Saints.**

What is the most precious thing which we get after going in the company of the Master? The most precious gift of Naam. Which Naam? That Naam Which has created the entire creation. So the Guru says, "I sacrifice myself on that Saint Who has kept that Naam within."

**By going in the company of the Saints, the whole family  
 is liberated;  
 By going in the company of the Saints, friends and family  
 relations get liberation.**

What is the use of keeping the company of a Saint? First we ourselves get liberation; then our family gets liberation; and those who love us, they also get liberation. All those who are attached to us get liberation.

Kabir Sahib says, "What is the question of getting liberation for our own self? He who is attached to the Saint can liberate millions of other people."

**By going in the company of the Saints, one gets that wealth  
Which can be distributed to everyone without coming to  
an end.**

What wealth do we get after going in the company of a Saint? We get the wealth of Naam, which can never come to an end; we can give of that wealth to the entire world, and still, it will never come to an end. That is the wealth we get from the Saint.

Kabir Sahib says, "O Kabir, only he is poor who doesn't have Naam in his heart."

**By going in the company of the Saints, even Dharam Raj  
does seva;  
By going in the company of the Saints, even the gods and  
angels sing His praises.**

When we go with the Master, and reach Heaven, even Dharam Raj, the Lord of Judgment, praises us, and respects us, and serves us. He says, "Here is the blessed one who obeyed the Saint and who did His devotion, and that is why he is able to attain this position." Moreover, the god of gods, Lord Indra, also becomes pleased, also pays homage to the soul who goes in the company of the Saint.

**By going in the company of the Saints, the sins disappear;  
By going in the company of the Saints, one sings the praise  
of the Nectar.**

By going in the company of the Saint, all of our sins are finished and removed. Kabir Sahib says, "When the Naam is made to dwell in the heart, all the sins are finished, just as a heap of dry grass is burned by one spark of fire."

**By going in the company of the Saints, one goes every-  
where;  
Nanak says, By going in the company of the Saints, the  
human birth becomes successful.**

By going in the company of the Saint we begin to like and have respect for all the places in this world. And only by going in the company of the Saint is our birth counted and our life made successful. Guru Nanak says, "The life which is lived without the company of the Saint is useless."

**In the company of the Saints, one does not have to work hard;  
By meeting and seeing Him, one becomes happy.**

When we go to the temple to do the ritual prayer, we take many things with us: bells, incense, offerings – and sometimes we even have to invite priests or chanters to chant for us – but when we go to be in the company of the Saints, we don't need to take anything. We just need to go there and have darshan. Just the darshan of the Saint can make our devotion successful.

**By going in the company of the Saints, the evil Negative Power gets defeated;  
By going in the company of the Saints, hell is avoided.**

By going in the company of the Saint, the fear which we have of the Negative Power, Kal, goes away, and the fear of hell is also avoided.

When King Janak left the body on his way to his Real Home, He met the Lord of Judgment and saw many souls suffering in the fire of hell, and he asked "Why are those souls in such a bad condition?" The Lord of Judgment replied, "These souls did very bad deeds when they were sent in the world, and they are now being punished." King Janak told the Lord of Judgment to release them, but the Lord of Judgment said, "I can release them only if someone pays for them – for the bad karmas which they have done." So King Janak said, "All right; I will pay you – with my Simran. On one side of the balance I will put my Simran and on the other side you put the souls; and you should release these souls according to whatever Simran I give you." So King Janak gave the benefit of the Simran which he had done for two and a half seconds, and when the souls were weighed, all the souls from the fire of hell were released. They were all released. The Mahatmas have written of this event: "Hail, hail King Janak! – Who did Simran with discrimination, and by whose Simran of one moment many sinners were liberated!"

**By going in the company of the Saints, one lives in ease and peace in this world as well as in the other world;  
By going in the company of the Saints, one gets united with the God from Whom he is separated.**

The company of Saints will give happiness in this world because the Saint will tell us to refrain from bad deeds and He will inspire us to

do meditation. And the company of the Saint will also be useful and will give us happiness when we leave this world and go into the next.

**Whatever one desires, he gets;  
The company of the Saints does not go useless.**

Whatever desires or worldly wishes we have, they all get fulfilled—provided that we go in the company of a Saint and that we model our life according to what the Saint tells us to do. If we maintain purity and do all the things He tells us, then all our desires and wishes can be fulfilled. The Saint gives us all we desire for. Whatever time we spend in His company never goes useless. We always get some benefit out of it.

**The Par Brahm lives in the heart of the Saints;  
Nanak says, One gets liberation by hearing the Words of  
the Saints.**

God resides in the Saint; that is why the souls get liberated only by His company. Kabir Sahib says, “Once my mind became a bird, and flew to the heavens, but I didn’t find God there, because God was living with the Saints.”

**Make me hear the Naam of the Lord in the company of the  
Saints;  
In the company of the Saints, I may sing the praise of the  
Lord.**

Why do we have to go in the company of Saints? So that we can hear the Shabd which is coming from Sach Khand and which is sounding in our forehead.

**In the company of the Saints, He cannot be forgotten;  
In the company of the Saints, one will definitely be  
liberated.**

We don’t have to forget the company of the Saint. We should not make use of His company in such a way that when we go near Him, and sit in His presence, we absorb His darshan, but when we go away from Him we forget Him. We don’t have to do that. We should *always* remember the company of the Master. With every single breath we have to remember the time which we have spent with Him, and we have to make His form reside in our heart.

**In the company of the Saints, God looks very sweet;  
In the company of the Saints, He is seen in every heart.**

God, Who we thought was very far away; God, Whom we didn't love; God, Whom we never remembered — when we went in the company of the Saint, we started feeling that that same God was very sweet. Now our condition has become such that we do not want to leave God, and we always want to be with Him.

After keeping the company of the Saint, we come to know this also: that God resides everywhere. He resides even in the animals, even in the birds, in man, and in all creatures. Guru Nanak said, "If anybody else had created this world, then we would have said, 'This is somebody else's.' But when only You have created all the creatures, and You Yourself are residing everywhere, how can we say that this one is good, and this one is not?"

**By going in the company of the Saints, one becomes obedient;  
In the company of the Saints is our liberation.**

By going in the company of the Saint, we develop the habit of obeying the commandments and the habit of remaining in discipline. We learn a lot from His company. We learn that we don't have to eat meat, we don't have to look at anybody else's wife, and we don't have to do any other bad things. When we develop the habit of obeying the commandments of the Master, and when we always understand that Master is the Supreme One and we have to obey Him, then we get the real understanding. And when we get the real understanding and follow our Master, then we get the real peace and liberation.

**By going in the company of the Saints, all diseases are healed;  
Nanak says, One meets the Saints if it is preordained.**

By going in the company of the Saint our sins from birth after birth — for many, many births — are all removed and we get liberation. But we cannot go in the company of the Saint until God writes it in our fortune; until it is destined. As God has written six things in our fate — happiness and pain, poverty and richness, good health and bad health — in the same way if God has written in our fate that we are destined to go in the company of the Saint, only then can we go in His company and benefit from Him. If it is not written in our fate that

we should meet Him, then no matter if He is born in our own house or if He is living in our neighborhood, we will not be able to go in His company or get any benefit out of it. So, unless the Almighty God showers grace on us, and unless He Himself writes in our fate, “the company of a Saint,”—we cannot have it.

**Not even the Vedas know the greatness of the Saints;  
Whatever they have heard, they describe that.**

Not even the Vedas can describe the glory of the Saint. They only describe up to the Third Plane, up through Brahm and or Trikuti. They do not know anything about the things beyond that, and the Saints come from Beyond, so how can the Vedas know their glory? How can the person who is standing on the floor know the greatness of the person who is standing on the roof? That is why the Vedas cannot know the glory of the Saints—they don’t have access to the place from where the Saints come.

Many pundits or Vedic scholars come to debate, and say, “We believe that the planes up to the Brahm exist, but we don’t believe in the planes which you say exist beyond Brahm.” So the Masters tell them, “That is all right. At least you believe in the existence of the planes up to Brahm. If you want to experience more, you should go in the company of a Saint Who will take you above Brahm.”

**The Glory of the Saints is above the three qualities;  
The Glory of the Saints pervades everywhere.**

A little bit of the greatness of the Saint is known when we rise above the three *gunas* or qualities—*tamogun*, *rajogun*, *satogun*—and the company of the Saint is always profitable.

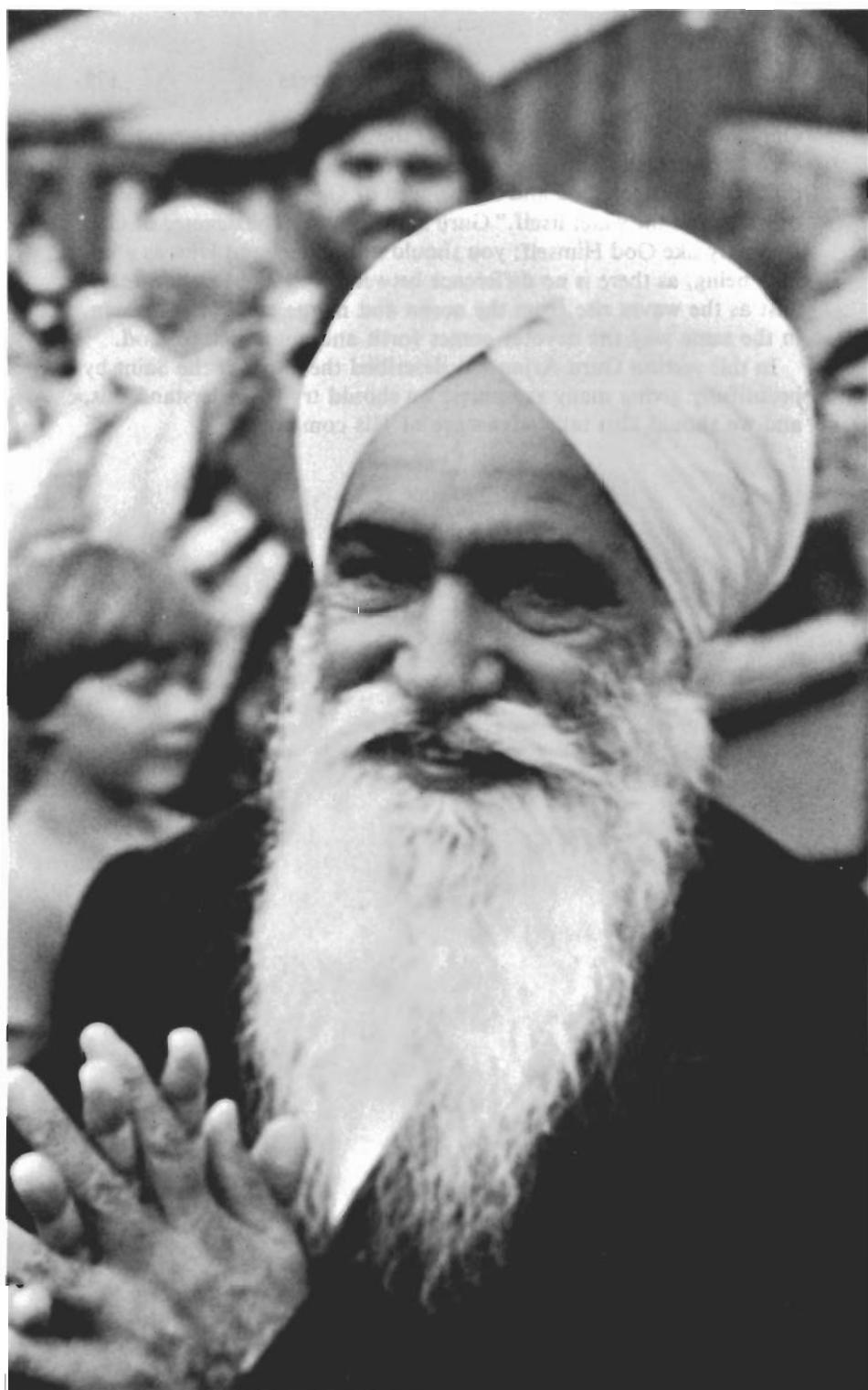
**There is no end to the glory of the Saints;  
The glory of the Saints is always limitless.**

We cannot describe the glory of the Saint; there is no limit to the greatness of the Saint. Guru Arjan Dev says, “Even if we call You the Emperor of the Emperor of the Emperors, still we will not be praising You enough.”

**The glory of the Saints is the highest of the high;  
The glory of the Saints is the greatest of the great;  
The glory of the Saints is known by Them alone;  
Nanak says, Brothers, there is no difference between the  
Saints and God.**

Only the Saint knows the greatness of the Saint, and there is no difference between Him and God. Guru Gobind Singh said, "There is no difference between God and the beloved of God. It is just like a drop of water and the water itself." Guru Nanak says, "The devotee of God is exactly like God Himself; you should not understand Him as a human being, as there is no difference between God and His devotees." Just as the waves rise from the ocean and merge back in the ocean, in the same way the devotee comes forth and goes back to God.

In this section Guru Arjan has described the glory of the Saint by beautifully giving many examples; we should try to understand this, and we should also take advantage of His company.



### *Ashtapadi 8*

*He whose mind is true and face is true,  
And who does not look at any other,  
Nanak says, These are the qualities of  
the Brahm gyani.*

*The Brahm gyani is always unaffected,  
Just as the lotus remains unaffected in  
the water.*

*The Brahm gyani is always free from  
sins*

*As the sun burns up the impurities of  
others.*

*The Brahm gyani's sight is the same for all.  
As the wind blows on the king and the  
pauper alike.*

*The Brahm gyani remains amazingly  
patient*

*Like the earth, whether one digs it or  
puts sandalwood on it.*

These are the qualities of the Brahm  
gyani,  
Nanak says, like the nature of fire.  
The Brahm gyani is the purest of the  
pure,  
Just as the water cannot be affected by  
dirt.  
Within the Brahm gyani the light is mani-  
fested,  
As it is between the earth and sky.  
To the Brahm gyani, friends and enemies  
are alike ;  
The knower of God does not have any  
pride.  
The Brahm gyani is the highest of the  
highest ;  
Yet in his mind he is the lowest of all.  
Those people become Brahm gyani's  
Whom God Himself makes - so says  
Nanak .

The Brahm gyani is the dust of every-  
one's feet;

The knower of God enjoys the inner  
nectar.

The grace of the Brahm gyani rests on  
all;

Nothing bad happens because of the  
knower of God.

The Brahm gyani looks on all with an  
equal eye;

Nectar rains from the eyes of the  
knower of God.

The Brahm gyani is free from all attach-  
ments;

The practice of the Brahm gyani is pure.

Knowledge of God is the food of the  
knower of God;

Nanak says, the Brahm gyani's con-  
templation is the Supreme Lord.

The Brahm gyani hopes only from Him;

*The Brahm gyani never perishes.*

*The Brahm gyani is dressed in humility;*

*The Brahm gyani lives for the benefit  
of others.*

*The Brahm gyani does not have any  
worldly business;*

*The Brahm gyani controls the wan-  
dering mind.*

*The Brahm gyani always does good  
for others;*

*The Brahm gyani always gets the  
fruits.*

*All are saved in the company of the  
Brahm gyani.*

*Nanak says, All the world meditates  
on the Brahm gyani.*

*The Brahm gyani has always one color:  
God lives with His knower.*

*The Naam of God is the support of the  
Brahm gyani;*

The Naam of God is the family of the  
Brahm gyani ;

The Brahm gyani is always wakeful ;

The Brahm gyani renounces egoism.

In the mind of the Brahm gyani dwells  
the Supreme Joy ;

In the house of the Brahm gyani there  
is always happiness.

The Brahm gyani lives easily and in  
happiness.

Nanak says, The Brahm gyani never  
perishes.

The Brahm gyani is the son of the su-  
preme Lord.

The Brahm gyani loves only God.

The Brahm gyani becomes worryless

The mantra of the knower of God is pure.

He becomes Brahm gyani whom God  
makes so ;

The glory of the knower of God is very  
great.

The darshan of Brahm gyani is obtained  
by good luck ;

Always sacrifice to the knower of God .  
Mahesh and others search for the Brahm  
gyani .

Nanak says , The knower of God is God  
Himself .

The Brahm gyani is priceless ;  
Everything resides within the knower  
of God .

Who can know the secret of the Brahm  
gyani ?

Ever bow before the Brahm gyani .

Even half a letter cannot be written in  
praise of the Brahm gyani ;

The knower of God is Lord of all .

Who can know the limits of the Brahm  
gyani ?

Only a Brahm gyani knows the glory  
of the Brahm gyani .

There are no limits of the Brahm gyani ,

*Nanak always salutes the Brahm gyani.*

*The Brahm gyani is the creator of all creation.*

*The Brahm gyani lives forever; He never dies.*

*The Brahm gyani is the giver of the practice of liberation of the soul;*

*The Brahm gyani is the perfect Lord.*

*The Brahm gyani is the Lord of the orphan;*

*The knower of God puts His hand on all.*

*Everything is the creation of Brahm gyani.*

*Brahm gyani Himself is the formless One.*

*The glory of the knower of God is understood by Himself;*

*Nanak says, The Brahm gyani is the Lord of all.*

## Chapter 8

# The Knowers of God

**He whose mind is true and face is true,  
And who does not look at any other,  
Nanak says, These are the qualities of the Brahm gyani.**

This is the eighth Ashtapadi of Sukhmani Sahib. In this section Guru Arjan Dev Ji will tell us about the *Brahm gyani* or knower of God. He says that such a knower expresses the same thing on his face as he has in his heart. He is true in his mind and he never worships anyone other than his Master.

**The Brahm gyani is always unaffected,  
Just as the lotus remains unaffected in the water.**

The Brahm gyani always remains unaffected by the worldly things, in just the same way as the lotus is unaffected by the muddy water it remains in.

**The Brahm gyani is always free from sins  
As the sun burns up the impurities of others.**

The Brahm gyani lives in this world like the sun. You know that the sun absorbs the impurity of the impure water as well as drying up the pure water. The sun is not affected by the impurity of the impure water, and in the same way the knower of God is not affected by the impurities of the world, and remains unaffected by them.

**The Brahm gyani's sight is the same for all,  
As the wind blows on the king and the pauper alike.**

In the sight of the Brahm gyani, the poor and the rich are both alike, and for him, the man and the woman are also alike. Whether one is rich or poor, or whether one is man or woman, all are looked on the same by the knower of God.

**The Brahm gyani remains amazingly patient  
Like the earth, whether one digs it or puts sandalwood on  
it.**

The Brahm gyani has amazing patience in him. He is just like the earth: whether one removes earth, or dumps it, or puts sandalwood on it, still the earth doesn't curse him; she doesn't do any bad thing to those people who are doing bad things to her. In the same way, no matter what one does to the knower of God, he always remains patient.

**These are the qualities of the Brahm gyani,  
Nanak says, like the nature of fire.**

No matter if an old man or a young man sits near the fire, or if any animal sits near it, the work of the fire is to give warmth to everybody. In the same way, whether a friend or an enemy or anyone comes to the Brahm gyani, his work is to give love to all the people who come to him. And they all receive according to the feelings they have for the knower of God.

**The Brahm gyani is the purest of the pure,  
Just as the water cannot be affected by dirt.**

The mind of the Brahm gyani is pure like the ocean water is pure. Water removes the impurities of things, but the ocean still remains pure. The mind of the knower of God is like that.

**Within the Brahm gyani the light is manifested,  
As it is between the earth and sky.**

Within the Brahm gyani there exists so much light, it is as the sun illuminating the earth. It makes no difference to him whether it is day or night. Once Guru Nanak said to his son, "Now the sun has risen, you go and watch the sheep." But at that time it was night outside. And so his son said, "You are not in your senses: it is not yet dawn and you are telling us to go and watch the sheep." But when Guru Nanak told it to Bhai Lena (later called Guru Angad) and asked him to do

that work, he said, "Yes, Master, the sun has risen and it is already midday." Because within him the sun used to rise, and he knew the inner secret of Guru Nanak. And that is why he said, "Yes, Master, it is midday and I will go and watch the sheep."

So within the knower of God there is always light, as there is always sunlight on the earth.

In his last days, Master Sawan Singh also said, "Now the sun has risen – are the people of Jullundur seeing that?" Master Kirpal replied, "What to speak of the people in Jullundur – all the people who have Your Grace, they have all seen that the sun has risen."

**To the Brahm gyani, friends and enemies are alike;  
The knower of God does not have any pride.**

In the sight of the Brahm gyani both enemies and friends are alike and he looks at both of them with the same eyes and same feeling. And after getting something, the Brahm gyani is not proud of that. Pride or vanity doesn't come within him. You know that if a Satsangi is respected by some people, he starts thinking, "I have something within me; that's why people are respecting me." He becomes proud of his being a Satsangi.

**The Brahm gyani is the highest of the highest;  
Yet in his mind he is the lowest of all.**

The Brahm gyani is so high that he is higher than the gods and goddesses, and he has become the form of God. But in his mind he always understands himself as the lowest one. Humility is the ornament of the Saints, and that's why Saints never want praise. Whenever Saints are praised, They say that it is all the grace of Their Master. They call themselves the servants or the sevadars of the Sangat.

**Those people become Brahm gyanis  
Whom God Himself makes—so says Nanak.**

Who can become the Brahm gyani? Other people cannot make anyone a Brahm gyani. No party can establish a knower of God, nor can he be brought into existence by a handful of people. Only he on whom God showers mercy, and only he whom God makes His knower, can become so.

If some people call a horse an elephant, the horse will not turn into the elephant. And if some people say that an elephant is a horse, the

elephant is not going to turn into a horse; the elephant is what it is and so is the horse; no matter if some people don't believe it. In the same way, the one who has become the Brahm gyani, even if he is opposed by the people, and even if some people say that he has not become that, still he is not going to lose the status which he has achieved. In the same way, if one's inner vision is not open and he has not become a knower of God, he will not become that just because some people say he is.

Bulleh Shah has said, "I have become the Beloved of God, and I am serving God. But people call me an atheist. So I say, 'O.K., I'm an atheist.' "

**The Brahm gyani is the dust of everyone's feet;  
The knower of God enjoys the inner nectar.**

The Brahm gyani always understands himself as the dust of the other people's feet. Because he has realized the inner nectar and his soul has become immortal from drinking the inner nectar, that's why he always understands himself as the dust of other people's feet.

**The grace of the Brahm gyani rests on all;  
Nothing bad happens because of the knower of God.**

The Brahm gyani always showers Grace on everybody; he thinks ill of no one. He becomes pleased when he does something good for anyone, and he always does good things for others, never bad.

**The Brahm gyani looks on all with an equal eye;  
Nectar rains from the eyes of the knower of God.**

The Brahm gyani sees every creature in every part of this creation. One foot is in this world, and the other is in Sach Khand. Whenever he closes his eyes he is in Sach Khand, and when he opens his eyes he is back in this world. Through his eyes the nectar is flowing. And whenever he becomes pleased with anyone and looks at him, because the nectar is flowing through his eyes, he gives that nectar to the people.

**The Brahm gyani is free from all attachments;  
The practice of the Brahm gyani is pure.**

The knower of God doesn't have any attachment in this world; he is free. So the devotional practice which he shows the people is also without any attachment and it is pure.

**Knowledge of God is the food of the knower of God;  
Nanak says, the Brahm gyani's contemplation is the Supreme Lord.**

Even if he doesn't eat food, he doesn't feel hungry like the worldly people do. You know when worldly people feel hungry and they don't get food, how bad they feel. But it makes no difference to the knower of God, even if he doesn't eat food for many days; because his food is the Inner Knowledge and his attention is always diverted toward God.

**The Brahm gyani hopes only from Him;  
The Brahm gyani never perishes.**

The knower of God relies only on the one God; he doesn't rely on anybody in this world. And the knower of God never dies: he is never born, and he remains immortal. Master never dies, Master is never born. Those who say that their Master has died, they should be brought into court and asked, "Why did you take someone as the Master who was going to die?"

Kabir Sahib says that people have taken the body as the Master, but they have not realized the real Satguru who is working in that body. And because they have not realized Him, they will continue to wander in the cycle of births and deaths. What we recognize is the body of the Saint, but we do not recognize the Power Which is working in the Saint and Which is above births and deaths.

Guru Nanak says, "My Satguru always exists. He never comes and never goes. He is indestructible."

Shabd takes up the human body and comes and dwells among us. And as long as it is in the Will of God and as long as He has the order of God, He remains among us and gives us the knowledge of Naam. And when the time comes He withdraws from that body and goes into another body. But the Power Which is working in the body of the Saint, That is never gone and That never dies; It only changes the body. That's why the Saints always say, "Your Master is Shabd, your Master is Naam," and They always connect us with Shabd Naam.

**The Brahm gyani is dressed in humility;  
The Brahm gyani lives for the benefit of others.**

Now he says that the knower of God is poor in spirit. Even though he has many things outside, he is always poor in spirit, and he always works for the benefit of other people. The one who is the friend of

God, he eats half of the food he has, and the other half he shares with those who want it.

**The Brahm gyani does not have any worldly business;  
The Brahm gyani controls the wandering mind.**

The knower of God doesn't have any worldly business; he doesn't run any business in this world, because his only business is to do Satsang, to give Naam, and to meditate on Naam.

**The Brahm gyani always does good for others;  
The Brahm gyani always gets the fruits.**

Whenever the knower of God works, he always works for the benefit of other people. He will never work for their harm.

Master Sawan Singh asked for one boon from Baba Jaimal Singh: "My work should always prove a boon to the people and not a curse."

**All are saved in the company of the Brahm gyani;  
Nanak says, All the world meditates on the Brahm gyani.**

All the world can get liberation through the company of the knower of God. No one should ever think that the Brahm gyani can only take one thousand souls, or ten thousand, or five million, or more than that; all the world can go with him if they go in his company, because God has given him full power. If he wants to liberate all this world at once, he can do that. Guru Nanak says that once God has given him the key to the store of Naam, then after that He doesn't ask for the account. He can give to the people whatever he wants. Those who don't believe in the knower of God when they come into this world, and those who don't get initiation into Naam from him, only those souls stay back.

**The Brahm gyani has always one color:  
God lives with His knower.**

Always the mind of the knower of God is colored in the color of God. He doesn't remain in the color of God for a while, and then leave it: the color of God never leaves his mind. He always remains dyed in it. God resides with the Brahm gyani like the shadow lives with the person. God is always with His Knower.

**The Naam of God is the support of the Brahm gyani;  
The Naam of God is the family of the Brahm gyani;**

The Brahm gyani always has the support of Naam and he always understands Naam as his family.

**The Brahm gyani is always wakeful;  
The Brahm gyani renounces egoism.**

The Brahm gyani doesn't sleep. He is not controlled by sleep, and he is not bothered by sleep. He always remains awake in respect to God, and he sleeps in respect to the world. And from within himself the knower of God renounces egoism.

**In the mind of the Brahm gyani dwells the Supreme Joy;  
In the house of the Brahm gyani there is always happiness.**

God always dwells within the Brahm gyani. The Supreme Joy always resides within the knower of God, and he always remains happy and blossoms as the flower of the rose blossoms.

**The Brahm gyani lives easily and in happiness.  
Nanak says, The Brahm gyani never perishes.  
The Brahm gyani is the Son of the Supreme Lord.  
The Brahm gyani loves only God.**

The knower of God knows God; he is always attached to the love of God.

**The Brahm gyani becomes worryless.  
The mantra of the knower of God is pure.**

The Brahm gyani doesn't have any worries in his mind about what is happening or what will happen. The mantra, or the charged words which the Brahm gyani gives, is pure; and those who repeat that mantra get liberation.

Hazrat Bahu has said that if you want to die while living, then you should take up the form of the faqirs. If anyone throws dirt on you, you should become like the place where people throw dirt. And even if people call you names or abuse you, you should be very patient and loving with them. For the sake of the Beloved, one should always bear the abuse and bad words of people.

**He becomes Brahm gyani whom God makes so;  
The glory of the knower of God is very great.**

Only one on whom God is gracious becomes the Brahm gyani. God Himself makes His Knower, and the glory of His Knower is very great. Because of that glory, many sinners even got liberation.

**The darshan of Brahm gyani is obtained by good luck;  
Always sacrifice to the knower of God.**

Now he says that one who has great good fortune and Karma, only he gets the darshan of the Brahm gyani. That's why we should always sacrifice ourselves on him. Guru Nanak says, "Blessed is the family in which the Satguru was born, and blessed is the mother who gave birth to the Satguru, and blessed is the Satguru who did the meditation of Naam Himself and who made others meditate on Naam.

**Mahesh and others search for the Brahm gyani.  
Nanak says, The knower of God is God Himself.**

What can the souls of this world understand about the Brahm gyani when even the gods and goddesses – Brahma, Vishnu, Mahesh and all of them – are searching for the knower of God? God Himself is His Knower. The Brahm gyani is the one in whom God is manifested; and when God is manifested in someone, that someone becomes God. There is no difference between the Brahm gyani and God. If rock candy or sugar is mixed in milk, the color of the milk doesn't change but the taste changes. In the same way, he within whom God exists doesn't change from outside, but from within he is changed. And that's why there is no difference between God and the one within whom God has manifested.

Once someone asked Master Sawan Singh, "What is the sign of the Brahm gyani? How can we recognize that he is the Master?" Master Sawan Singh said, "What do you want? Do you want the Masters to tie a bow around their neck that they are the Masters, or should they carry a sign?" The most trustworthy sign of the Brahm gyani is the day and night meditations which he has done. You will find that the knower of God will have done the meditation. This is the greatest sign of the Brahm gyani which one can see.

One who has not done the meditation but who is called "Brahm gyani" by other people, and one who is talking about the meditation and experience of other people – their condition is just as Master Sawan Singh Ji used to say: "How can we know the taste of getting married, if we ourselves are not married?"

**The Brahm gyani is priceless;  
Everything resides within the knower of God.**

We can never accurately value the Brahm gyani because he has come in this world to liberate souls from this world and he has love for all the souls in this world.

**Who can know the secret of the Brahm gyani?  
Ever bow before the Brahm gyani.**

How can one know the secret of the Brahm gyani? We can only pay our homage and respect to him. Hazur Maharaj Ji used to say that the blind man cannot come to the person who can see; he cannot catch the finger of the person who can see, and follow him. Unless the person who can see calls the blind person and makes him catch his finger, the blind person cannot come to the person who can see. In the same way, no matter if the Brahm gyani is living right next to us — if he does not make us catch his finger, how can we follow him? We are the blind ones and the Brahm gyani is the one who can see everything — God sees everything whereas the souls are blind. So unless God Himself makes the soul follow His Path, how can the soul follow the Path?

The Mahatma Guru Arjan Dev, Whose bani we are reading now, was tortured by the orthodox people: He was made to sit on hot coals and hot sand was thrown on his head. In the end He was stoned to death. If the people who were torturing Him had known the glory of the Brahm gyani — if they had understood the greatness of the knower of God — they would never have done that. They would have taken advantage of Him and made their lives successful. But because they couldn't see or understand the glory of the knower of God, they tortured him to death.

Mian Mir was a dear one of Guru Arjan Dev, and when he saw that He was being tortured to death, he came there and said, "Master, if you will allow me I will raze the grounds of Lahore to sand." But Guru Arjan Dev Ji smiled and said, "Mian Mir, I can also do that, but this is not in the will of God. Your will, O Lord, is sweet, and I am pleased to be in that will. And Nanak always asks for the boon of Naam." If those who were responsible for His death had known that He was a Brahm gyani, they would not have done what they did: they would have taken advantage of His being there. But people cannot know the glory of the Brahm gyani until He Himself makes them understand His glory.

The condition of this world is like the farmer who saw a swan come and sit in his farm. He at once took a stick and went to save his field.

He didn't know that the swan doesn't eat his food — she only eats pearls. So this is the condition of the world.

Saints come to liberate us but we give them suffering. We cannot write even half a word in the glory of the Brahm gyani; He is the Lord of everyone.

**Even half a letter cannot be written in praise of the Brahm gyani;  
The knower of God is Lord of all.  
Who can know the limits of the Brahm gyani?  
Only a Brahm gyani knows the glory of the Brahm gyani.  
There are no limits of the Brahm gyani,  
Nanak always salutes the Brahm gyani.**

The people of this world cannot understand the knower of God; He can be understood only by a knower of God. We cannot know the limits of the Brahm gyani because he is limitless. The only thing we can do is to always salute him; we can always pay our respect to him.

**The Brahm gyani is the creator of all creation.  
The Brahm gyani lives forever; He never dies.**

Now how can we understand this as long as we think that Master is just the human body? How can this human being, this man, create the whole universe, creation, and how is it possible that this man has the control over the births and deaths of everyone? But the Mahatmas whose inner eyes are opened, they know that this human being is a pole in whom that Power is working that is responsible for the births and deaths of all the souls, of all the creation; and He Himself has created the whole creation. He only changes the body; but the Power Which is working in that body never comes to an end.

**The Brahm gyani is the giver of the practice of liberation of the soul;  
The Brahm gyani is the perfect Lord.**

The knower of God has the means by which he can liberate the world. And he is the perfect man; he is the Lord himself. Mahatmas say, "You go within yourself, and climb the stairs to the top, and you will see the beautiful things there. And God, who is the Lord of all Creation — you go within and see Him."

**The Brahm gyani is the Lord of the orphan;  
The knower of God puts His hand on all.**

The Brahm gyani is the Lord of all the orphans and He puts His hand on the head of all the orphans. Whether one is poor or rich, He is the Lord of everybody and He showers His Grace on everybody.

**Everything is the creation of Brahm gyani.  
Brahm gyani Himself is the Formless One.**

All this play is of the knower of God; the Lord Himself is His Knower. The Lord Himself is manifesting in the Brahm gyani. Kabir Sahib says, "My Beloved is very humble, and He is called Saint."

**The glory of the knower of God is understood by Himself;  
Nanak says, The Brahm gyani is the Lord of all.**

Only the knower of God can understand the glory or the greatness of the knower of God. And only He has the real wealth and is the giver to everyone. He has the real wealth of Naam which never comes to an end. When death comes we leave all the material of this world here; we cannot take anything with us. What is that which can go with us when we leave this world? That is Naam. Naam is the only thing which will accompany us. The one who has Naam with him, he is the Emperor. Kabir Sahib says, "He who doesn't have Naam in his heart, he is poor." So, like the Brahm gyani, we should also meditate on Naam, we should also meditate on Shabd.

Ashtapadi 9

He who keeps the Naam within himself,

He who sees God in everybody,

He who bows to the Lord moment after  
moment,

He is Aparas (pure or true) who liber-  
ates all, says Nanak .

He whose tongue does not touch falsehood,

He who has the love for the darshan of  
the Lord always -

He whose eyes do not see the beauty of  
others' women,

He who serves the Sadh and loves the  
Saint -

He whose ears do not hear others' crit-  
icism,

He who understands himself as the  
worst of all -

He who gives up the poison by the  
Grace of the Master,

He whose mind's evils vanish from  
his heart -

He who conquers the sense organs and  
remains free from the five evils -

Such an aparas is one in millions, says  
Nanak.

He with whom God is pleased is Vaishnav  
And He is unaffected by the influence of  
Maya.

He who does the good karmas, but remains  
detached -

The religion of such Vaishnav is true.

He who has no desire for the fruits or re-  
wards,

He who is attached only to devotion and  
singing praises of God -

He who remembers the Lord in his mind  
and body,

He who is gracious on all -

He who Himself meditates on Naam  
and makes others also meditate,

Is a true Vaishnav, and he gets the  
 highest status, says Nanak.  
 He is the devotee of God, who is colored  
 in the color of devotion  
 And who gives up all bad company—  
 Who removes all illusions from his  
 mind,  
 Who worships the Almighty Lord every-  
 where—  
 Who loses the dirt of his sins in the  
 company of Sadhus,  
 The wisdom of such a devotee is the best.  
 He who always serves the Lord,  
 He who sacrifices mind and body for  
 the love of God—  
 He who makes the Feet of the Lord  
 dwell in his heart—  
 Such a devotee realizes God, says Nanak.  
 He who awakens his mind is the pundit.  
 And He searches for the Naam of the  
 Lord within.

He who drinks the nectar of Naam -  
The world lives by the teachings of  
such a pundit.

He who makes the story of God dwell  
in his heart -

Such a pundit does not come back in  
the body.

He who understands the essence of the  
Vedas, Puranas and Smritis,  
And understands that the physical  
is in the astral -

He who gives teachings to all the four  
castes -

Nanak says, Always bow to such a  
pundit.

Everyone can have the knowledge -  
Anyone in any caste who meditates on  
Naam.

Those who meditate get liberation;  
Rare are the souls who get the company  
of the Sadh.

Graciously He puts Naam within us ;  
He liberates animals, ghosts, fools and  
even stones.

Naam is the medicine for all the dis-  
eases.

It is the form of benefit, happiness and  
the praise of God.

We cannot achieve it by any practice  
or religion ;

Nanak says, He in whose fate it is  
written gets it.

Within whose mind Parbrahm dwells,  
His name is truly Ramdas.

He has seen the Lord of the souls ;  
He achieves Him by becoming the ser-  
vant of servants.

He who understands the Lord as al-  
ways near him -

Such a servant is accepted in the court  
of the Lord.

He Himself showers grace on his servant.

*Such a servant becomes aware of everything.*

*Even in the company of everything one remains sad -*

*Such is the practice of Nanak and Ramdas.  
He who abides with the orders of God,  
Is called the one who has liberation  
while living.*

*As is the happiness, so is the pain -  
He is always happy and never has any  
separation.*

*As is God, so is the dust;  
As is nectar, so is the bitter poison.*

*As is glory, so is criticism;  
As is the poor man, so is the King.*

*He who practices all these things -  
Nanak says, Such a person is called  
"The one who has achieved liberation  
while living."*

*Everywhere is the place for Parbrahm to  
reside,*

*The soul is named according to the  
place where it is kept.*

*He Himself is the doer and does all  
things.*

*Only what He wills happens.*

*He Himself expanded, becoming differ-  
ent waves;*

*No one can understand the ways of  
Parbrahm.*

*People get enlightened according to the  
understanding He gives to them.*

*Parbrahm is the doer who is indestruc-  
table.*

*Ever, ever, ever, He is gracious :*

*Nanak says, Do His Simran and  
flourish.*

## Chapter 9

# Only Three Things Matter

**He who keeps the Naam within himself,  
He who sees God in everybody,  
He who bows to the Lord moment after moment,  
He is Aparas [pure or true] who liberates all, says Nanak.**

Guru Arjan Dev Ji Maharaj asks, Which Mahatma can liberate the souls? Which Mahatma can liberate the world? What are the qualities of that Mahatma and what are His signs? The Mahatma Who sees God's presence everywhere, within Whom God Himself is manifested, and the Mahatma Who Himself meditates on Naam and makes other people meditate on Naam—only He can liberate the whole world, by giving a little spark of the Naam on which He has meditated.

They come from all the gods, and They have love for everybody, even for the animals and the birds. Why? Because They see God everywhere—in man and in animals as well.

**He whose tongue does not touch falsehood,  
He who has the love for the darshan of the Lord always—**

The Mahatma does not speak useless words. In His heart He always has love for God, and He always sees God.

**He whose eyes do not see the beauty of others' women,  
He who serves the Sadh and loves the Saint—**

If any younger woman comes to Him, the Mahatma understands her as His daughter; if any older woman comes to Him, He understands her as His mother; if a woman of the same age comes to see Him, then He understands her as a sister. In His eyes, all women are alike and

He respects and loves all those who come to Him; He has respect for everybody, and He always loves to serve all the people who come to Him. And whenever He finds a Saint, He is very pleased to serve the Saint also.

**He whose ears do not hear others' criticism,  
He who understands himself as the worst of all—**

Mahatmas themselves don't criticize others, and They don't allow other people to criticize either — because they know that criticism cuts the root of spirituality. That is why They are always humble and never criticize other people. Instead, They always say, "I am the lowest of all."

Kabir Sahib says, "When I went out to search for a bad person, I couldn't find one; but when I looked within myself, I saw that there was nobody worse than me." It doesn't mean that Kabir Sahib was a bad person; but in this couplet we can see how humble He was. Even though He was very pure and high, very noble, He was so filled with humility that He called Himself the worst of all.

Mahatmas say these things only to show us what we are saying about ourselves: Mahatmas are all pure, but still They call Themselves the bad ones; whereas the people of this world are not pure but they are so full of ego that they do not want to accept that they are bad. Master Sawan Singh Ji used to say that from every sense organ you get some taste or pleasure, but by doing criticism you don't get any taste; it is neither sweet nor bitter. But still everybody is suffering from this disease. To criticize is bad, and to hear criticism is bad.

**He who gives up the poison by the Grace of the Master,  
He whose mind's evils vanish from his heart—**

What happens when we do the meditation of Shabd Naam and when Master showers Grace on us? When we meditate on Shabd Naam with the Grace of the Master all the evils which are within us go away. The bad smells of lust and anger also go away.

**He who conquers the sense organs and remains free from  
the five evils—  
Such an aparas is one in millions, says Nanak.**

One who has controlled the sense organs and lust, anger, greed, attachment and egoism — there are those who have done that: one out of millions. If you search for the best ones in this world, you will find only a few.

**He with whom God is pleased is Vaishnav  
And He is unaffected by the influence of Maya.**

We people form a religion or a community—like the Sikhs have and the Muslims have and the Christians have—and we think that by joining that community or becoming a member of that religion we are doing something for the devotion of God, and because we belong to that community or religion, we will meet God. In the time of Guru Arjan Dev Who wrote these words there were those in the community who were called the *Vaishnav* or the Pure Ones. But Guru Arjan says, Who is the real *Vaishnav*? Only he who lives in this world and still is unaffected by the mud of the world; who is pure in his heart, on whom God is gracious, and who always remains happy in the will of God, only he is a *Vaishnav*.

**He who does the good karmas, but remains detached:  
The religion of such Vaishnav is true.**

What kind of Vaishnav is good? He who is working selflessly with no ulterior motive, and who does the devotion of God for its own sake with no thought of reward.

**He who has no desire for the fruits or rewards,  
He who is attached only to devotion and singing praises  
of God—**

The devotee of God has no desire within him; he has only the desire for meditation. Day and night he is involved in hearing the Sound of God which is resounding within him. But what is our condition? When we do meditation, we bring all of our desires and our needs and the comforts of our body and we put all that in front of the Master to fulfill it. We meditate for ten minutes but we spend half an hour in praying for all the things which we desire. Just think: who is bringing all these desires? That is your mind. Your mind is creating desires for getting worldly things. And from whom are you trying to get your desires fulfilled? That is from the Satguru. It means you are not doing the devotion of the Satguru, but you are doing the devotion of the mind; instead of understanding the Master as the Husband, Master as the Lord of everything, you are understanding your mind as the lord. That is why you pray for whatever the mind wants in front of the Master. You do not do the devotion of God; you do the devotion of mind. Instead of getting understanding ourselves, we are trying to make *God* understand; we are trying to make God work as we want.

**He who remembers the Lord in his mind and body,  
He who is gracious on all—**

The Mahatma is doing Simran day and night; He has no enemies, and He is without enmity; He comes in this world to give, and day and night He is showering grace on the people.

**He who Himself meditates on Naam and makes others also meditate,  
Is a true Vaishnav, and he gets the highest status, says Nanak.**

Now such a Mahatma has, by His determination, made God manifested within Him. And He tells other people also, "Brother, if you will do as I have done, you can also make God manifest within you." Guru Arjan says that only he is the real Vaishnav who is doing meditation with determination and who is making other people meditate.

**He is the devotee of God, who is colored in the color of devotion  
And who gives up all bad company—**

Now Guru Arjan Dev Ji Maharaj describes the qualities of the devotees or the satsangis. He says that the devotee is one who is always colored in the color of God and who has given up the company of bad people; only one who always remains in the company of good people is the real devotee. Farid Sahib has said, "If you give up bad company, it will be your bravery; and when you go to the court of God your face will be brightened, and you will go there stainless."

**Who removes all illusions from his mind,  
Who worships the Almighty Lord everywhere—**

Now what does mind do within those who are the thieves of meditation, who do not want to meditate? Mind creates illusion in them, and brings many doubts in them. So that is why Master says, "You do your meditation," and if you do, then no doubts or illusions will come into your mind. As long as you have any doubts or any illusions, then God will never open His door.

**Who loses the dirt of his sins in the company of Sadhus,  
The wisdom of such a devotee is the best.**

Which devotee's intellect, or understanding, is good? He who comes in the company of the Master and who has removed the dirt of sins from his soul—only that devotee's intellect is good. What is the place where we can remove the dirt of our sins? Satsang, or the company of the Master, is the only place where we can do that. Satsang is the only place where the drunkard gives up his wine and the meat-eaters give up their meat. Satsang is the only place where people come and give up their bad habits. Guru Ramdas Ji said, "O proud man! No matter how many deeds you do, without Satsang, whatever you are doing is taking pure water and putting it in the dirt."

**He who always serves the Lord,  
He who sacrifices mind and body for the love of God—**

The devotee is always in the devotion of God — he is always in the company of God — and that is why he has sacrificed his mind and his body, and whatever he has, he understands that it is all of God.

**He who makes the Feet of the Lord dwell in his heart—  
Such a devotee realizes God, says Nanak.**

The devotee who manifests the Feet of Master, the Feet of God, in his heart — only such a devotee gets glory and respect in the court of God.

God resides in the human being, and His Feet are at the eye center. So when we collect our attention and get to the eye center, when we bow down at the Feet of God which are within, then God holds us and embraces us.

**He who awakens his mind is the pundit,  
And He searches for the Naam of the Lord within.**

Now when Guru Sahib wrote this writing, there were many learned people, or pundits, in India, and they used to be the priests at the temples. And they used to say that *without them nobody could do the devotion of God and nobody could read the sacred writings, etc.* So Guru Arjan describes the quality of the pundit: Who is the real pundit? Only he is the real pundit who makes his soul free from the clutches of mind, and who takes his soul to God.

**He who drinks the nectar of Naam—  
The world lives by the teachings of such a pundit.**

The teaching of the pundit who always makes his soul drink the Nectar of Naam is always beneficial. What is the teaching of such a pundit? His teaching is that your soul is thirsty for the Nectar of Naam from birth after birth, and you should make your soul drink that Nectar of Naam.

**He who makes the Story of God dwell in his heart—  
Such a pundit does not come back in the body.**

Guru Nanak has called that Power by different words in His writings: at some places He has called It Shabd or Naam; sometimes He has called It *Hari Kirtan*, or the Song of God; sometimes He has called It the *Hari Katha*, the Story of God. So here Guru Arjan says that the pundit who tells the Story of God — one who does the devotion of God and who merges himself in God — doesn't have to come back in this world, because he becomes one with God.

**He who understands the essence of the Vedas, Puranas and  
Smritis,  
And understands that the physical is in the astral—**

No matter if the Master is illiterate and doesn't know about books; still He knows what is the real thing to grasp in all the holy scriptures written by the past Masters. He knows that only three things matter in the holy books, and only three things are talked about: that is, Naam, Perfect Master, and Satsang. All the other things in the holy scriptures are written only to make us understand how to take advantage of Satsang, Naam, and Satguru. So it doesn't matter if the Master is illiterate; He knows what is the real thing in the holy books. He knows that without Satsang we cannot introspect ourselves and come into the good company; and without coming into Satsang, we cannot get to the Perfect Master; and without meeting the Perfect Master, we cannot get the Naam. He is fully aware of the essence of the holy books, and that's why it is said that it makes no difference whether the Master is illiterate, or learned.

Guru Nanak used to call the intellectual people as "the businessmen of the Vedas," or the businessmen of the holy books. He used to say, "O Nanak, all these businessmen of the books will not carry any of those books with them when they go."

Kabir Sahib says, "O madman, you have come to me quoting from books. You are taking something from this book and something from that book. How long are you going to survive, eating from other people's dishes?"

Man is the mother of all knowledge; and all the knowledge and all books have come out from man. But instead of reading his own Self, this book of six feet which he himself is carrying, he is reading the other books. But it is a pity that he is not looking within himself, at his own book.

**He who gives teachings to all the four castes—  
Nanak says, Always bow to such a pundit.**

Only he is a pundit who manifests that Naam within him. And only he can be called a pundit who gives his knowledge to people of all four castes—to everyone in this world; whether a man or a woman, rich person or poor person, whether from India or from America or Africa. Only if he gives the knowledge to everyone can he be called a pundit. In front of such a pundit I lay down my mind and I bow down.

**Everyone can have the knowledge—  
Anyone in any caste who meditates on Naam.**

Everyone in this creation has a right to meditate on the Naam of Love. People of all four castes can meditate on Naam. The Naam of Love can be meditated upon by man or woman—old or young—anyone who wants can do the meditation of Naam.

**Those who meditate get liberation;  
Rare are the souls who get the company of the Sadh.**

Here there is no question of any particular country, caste, or religion. Those who come in the company of the Master and meditate on Naam can get liberated.

It can be a man belonging to any religion, it can be a sinner or a good man; but one who meditates on Naam will definitely get liberated. Kabir Sahib says, "When the Naam is made to dwell in the heart, it works like a fire." As fire burns dry grass, the Naam in one's heart burns all his sins.

**Graciously He puts Naam within us;  
He liberates animals, ghosts, fools and even stones.**

When God showers His grace, and the Master puts His Naam in anyone—whether it is animal or man—he gets liberated. If Master wants, he can even liberate the stones.

Bhai Gurdas has said, "My Satguru has liberated animals, ghosts, and even the stones: How can the man who comes to the Master not get liberation?"

**Naam is the medicine for all the diseases.  
It is the form of benefit, happiness and the praise of God.**

Naam is the remedy for all diseases, and Naam is the Power which works for our benefit. The king who rules over the entire world can be unhappy; but one who meditates on Naam is always happy.

**We cannot achieve it by any practice or religion;  
Nanak says, He in whose fate it is written gets it.**

If it is not written in someone's fate to get Naam, he will not get Naam, no matter which religion he enters or what he does. Just as happiness, pain, poverty and wealth are written in our fate, in the same way, if Naam is written in our fate, only then we can get it. If it is not written in our fate, we will never get it.

**Within whose mind Parbrahm dwells,  
His name is truly Ramdas.**

Now Guru Arjan Dev praises his Master. He says, "The name of the one within whom God has manifested right now, is Ramdas. Truly speaking, God is now called Ramdas." If we call our Master Kirpal as our God, there is no harm in doing that because Master and God are one and the same thing. All the Saints who have reached Sach Khand see no difference between their Master and God.

**He has seen the Lord of the Souls;  
He achieves Him by becoming the servant of servants.**

"My Lord Ramdas has seen the Lord of the souls, and he is so humbled that he calls himself the servant of the servants." Guru Ramdas was very humble, and he had a long beard, and when Sri Chand, son of Guru Nanak, came to him in Amritsar he asked him, "O man, why have you grown such a long beard?" At that time Guru Ramdas didn't get upset because he was very humble. He replied, "I have grown this beard only to wipe the shoes of dear souls like you," and started wiping the shoes of Sri Chand. Sri Chand began to weep and said, "Only because of this humility have you people taken the *gaddi* [the successorship] from us."

**He who understands the Lord as always near him—  
Such a servant is accepted in the court of the Lord.**

Who is accepted in the court of God? Only he who has faith that Master is always present near him, and Master is doing everything in him. Only the one who has this much faith is accepted in the court of God. No matter if Master is always present with the disciple and from behind the curtain He is always helping and working for the disciple; until we have complete faith and love for the Master, we cannot see Him working for us. So those who have this faith in Master—that He is always with them—only they are accepted in the Court of God.

**He Himself showers grace on his servant.  
Such a servant becomes aware of everything.**

Master has everything in His hand. And the one on whom Master is gracious, he becomes aware of all things: he knows what is good for him and what is bad for him, what is happening now and what is going to happen. The one on whom God is gracious, he gets the awareness of everything.

**Even in the company of everything one remains sad—  
Such is the practice of Nanak and Ramdas.**

Now Guru Arjan Dev Ji Maharaj says, “The practice of my Master, Ramdas, is such that even after living in this world and doing everything in the world, still, the person who is practicing the practice of my Master remains sad. Why? Because he cannot be happy with anything of this world and he always wants to go and see his Master, his God.

**He who abides with the orders of God,  
Is called the one who has liberation while living.**

Who can get liberation while living? Only he who accepts everything which comes in the will of God. Whether happiness or pain comes, whether people criticize or praise him, no matter what comes to him—only he who gladly accepts the will of God can get liberation while living.

**As is the happiness, so is the pain—  
He is always happy and never has any separation.**

For the Mahatma, it makes no difference whether what comes is pain or happiness; he treats pain as he treats happiness. And that is why he always remains happy. A Master does not get nervous when a few people come up and start criticizing Him, and He doesn't give up his meditation when a few people come and start praising Him. He never gives up the Path; He never weeps and goes away from the Path when He is criticized and people talk against Him. It makes no difference to Him whether pain or happiness comes, because He always has the support of God. In all conditions he catches hold of God, so he is never unhappy.

**As is God, so is the dust;  
As is nectar, so is the bitter poison.**

In the eyes of the Mahatma, gold and dust are alike. He doesn't get excited and happy when he gets gold and he doesn't become sad when he gets dust or sand. In the same way, for Him nectar and poison are alike: it makes no difference to Him whether he gets one or the other. When Mirabai was given the cup of poison and was told it was nectar, even though there was one attendant who told her that it was not nectar but poison, still she said, "Since they have called it nectar, then maybe it is nectar." She didn't worry if it was poison; she drank it. It makes no difference to the Saints if it is nectar or poison.

**As is glory, so is criticism;  
As is the poor man, so is the King.**

In the eyes of the Master, kings and the poor are alike; and the critics and those who love Him are also alike. He loves all of them.

**He who practices all these things—  
Nanak says, Such a person is called "The one Who has  
achieved liberation while living."**

Whatever happens in the life of the Master, whether people slander him or people praise him, he understands it as the will of God. He takes that, thinking, "Whatever is happening is the best for me, and it is God Who is doing all these things to me." So the Mahatma Who has made up his mind like this and who has this attitude—we should understand Him as the one liberated while living.

**Everywhere is the place for Parbrahm to reside,  
The soul is named according to the place where it is kept.**

God is residing in everybody, in enemies as well as in friends. He even resides in the animals. Wherever the soul gets birth, he is called that: if the soul takes birth as a cat or dog, it gets the name of dog, or cat, according to the body it has received. But truly speaking, it is God Who is present everywhere.

**He Himself is the doer and does all things,  
Only what He wills happens.**

All this is the play of God, and all happens in the Will of God. He knows and He Himself brings some people to meditate on Naam; and He knows and He doesn't bring other people to the path of Naam; He Himself makes people criticize and He Himself makes people do good things. He knows about everything, and He Himself is responsible for all happenings. Sitting within everyone, He is making them do all things.

**He Himself expanded, becoming different waves;  
No one can understand the ways of Parbrahm.**

How can the poor souls understand God? We are all like bubbles which form on the surface of the water of the ocean: when air comes and fills the bubble, the bubble remains there, but as soon as the air is withdrawn the bubbles are gone, and they again become the water. In the same way, as long as it is the Will of God we remain in this world, and when He withdraws Himself from within us, we again become one with God.

Guru Sahib says that we have one Father, and we are the children of the same Father. But because we obey our minds, we fight with each other and we say that one person is bad and another is good. But truly speaking, we are all children of the same Father. I will say that the children who fight with each other are not pleasing their fathers. And if we people are fighting with each other, we are not gaining the pleasure of our Master.

**People get enlightened according to the understanding He  
gives to them.  
Parbrahm is the doer who is indestructable.**

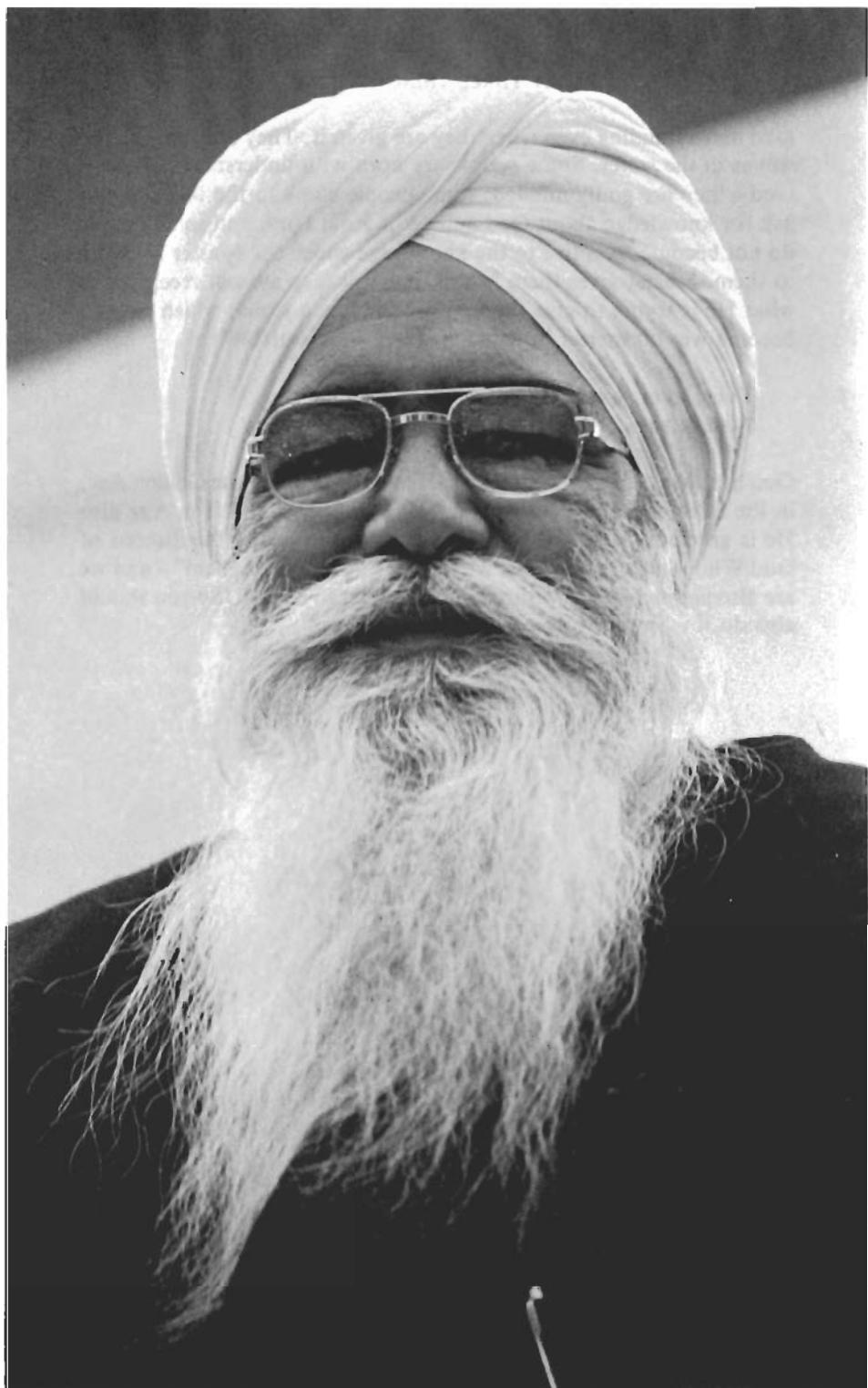
God gives understanding to the people in whatever way or degree He wants. His light is everywhere.

Kabir Sahib says that some people get understanding from God, some people ask for understanding from the Master, and some people don't

take understanding even when they are given it. They are just like the stones in the water. Some people are born with understanding about God—they are godly-minded; some people come to the Masters and ask for knowledge about God and get it from Him; and some people do not become receptive to the knowledge which the Master is giving to them. Master gives them Naam, but still they are not receptive to what He is trying to give them. They are like a stone, which doesn't become wet no matter how much water you pour on it.

**Ever, ever, ever, He is gracious:  
Nanak says, Do His Simran and flourish.**

God has always remained gracious. He was gracious in the Golden Age, in the Silver Age, in the Copper Age, and now in the Iron Age also He is gracious. So Guru Nanak says, "Those who do the Simran of God Who is always gracious, we sacrifice ourselves on them"—and we are also happy because we are doing the Simran of God. So you should also do the Simran of God and become happy.



## *Ashtapadi 10*

*Many praise Him, but no one knows His limits:*

*Nanak says, God created the Creation in different ways and many forms.*

*Many millions became worshipers.*

*Many millions became righteous and of good conduct.*

*Many millions became the residents of places of pilgrimage.*

*Many millions became sad and in illusion wandered in the forest.*

*Many millions are the audience of the Vedas.*

*Many millions perform austerities.*

*Many millions contemplate on their own self.*

*Many millions think on their own writings.*

*Many millions meditate on the new names of the Lord.*

*Nanak says, But they do not get to know the limit of the Creator.*

*Many millions have become egotists.*

*Many millions are blind and ignorant.*

*Many millions are misers and stonehearted.*

*Many millions are without the knowledge of their own soul.*

*Many millions are stealing the wealth of others.*

*Many millions are jealous of others.*

*Many millions work hard for Maya.*

*Many millions wander in foreign countries.*

*Wherever He attaches people, there they remain attached.*

*Nanak says, Only the Creator Himself knows about His creation.*

*Many millions are Siddhas (seers), celibates and yogis.*

Many millions are kings who enjoy  
the pleasures.

He created many millions of birds and  
snakes.

He created many millions of stones and  
trees.

He created many millions of gods and  
goddesses.

He created many millions of countries  
and planes.

He created many millions of moons, suns  
and planets.

He created many millions of gods and  
demons, and Lord Indra who is the  
God of gods.

He keeps everything together;

Nanak says, He liberates whomever He  
wants.

(He created) many millions of Rajsic,  
Tamsic, and Satvic people —

Many millions of Vedas, Puranas,  
Smritis and Shastras -

Many millions of pearls in the ocean-

Many millions of different kinds of  
creatures -

Many millions who live for a long time-

Many mountains of gold -

Many millions of demons, ghosts, evil  
spirits -

Many millions of animals who devour  
other animals.

He is near to all, He is away from all.

Nanak says, He remains within every-  
one but is still unique.

Many millions live in the world below;

Many millions are the residents of the  
hells and heavens.

Many millions are born, they live and  
die;

Many millions wander in many bodies.

Many millions eat and enjoy while sitting;

Many millions get exhausted working hard.

He created many millions of wealthy people -

Many millions who are anxious for wealth.

Whatever is His Will, according to that He keeps the people ;

Nanak says, Everything is in the Lord's hands .

Many millions have become bairagis, whose attention is attuned to the Name of God.

Many millions search for God ;

They are searching for Par Brahm within their souls.

Many millions who have the thirst for the darshan of God

Find that indestructible God.

Many millions ask for Satsang and they are dyed in the color of Par Brahm.

One with whom He becomes pleased  
Is always a blessed one, says Nanak.  
Many millions of species and divisions  
of creation,  
Many millions of skies and Brahmands-  
Many millions of incarnations were  
created,  
Who spread their work in many dif-  
ferent ways.  
Many times the creation was created,  
But every time He, only He, the Ek  
Onkar, remained.  
He created many millions of creatures,  
Who are created from God and at the  
end dissolve in God.  
No one knows His limits;  
Nanak says, The Lord Himself knows  
them.  
Many millions are servants of Par  
Brahm;  
Within them the Light is manifested.

Many millions are knowers of Truth.  
They always see Him with their one  
eye.

Many millions have drunk the nectar  
of Naam,  
And become immortal, and are living  
forever.

Many millions sing the qualities of Naam;  
Easily they absorb their soul in the hap-  
piness of the nectar.

Those who remember their Beloved with  
their every single breath are the  
beloveds of God, says Nanak.

## Chapter 10

# Many Millions

**Many praise Him, but no one knows His limits:  
Nanak says, God created the Creation in different ways and  
many forms.**

All the creatures in this Creation, whether they are insects or animals or man, are trying to praise the Almighty Who has created this world; but nobody has known the limits of the Almighty God. God has created different types of creatures; He has created four types of species— animals, insects, man, and many other beings. Do you know that even the animals, when they wake up in the morning, in their own language express their gratitude and become thankful to God?

Kabir Sahib says, “I sacrifice myself on those birds who live in the forest and eat the thrown-away food but still do not give up their remembrance of God.”

**Many millions became worshipers.  
Many millions became righteous and of good conduct.**

There are millions of priests in this world who are worshipping God; and similarly there have been millions of gurmukhs— those who have achieved God.

**Many millions became the residents of places of pil-  
grimage.  
Many millions became sad and in illusion wandered in the  
forest.**

Many millions go and reside in the places of pilgrimage, thinking that they will get liberation just by being at the places of pilgrimage. And

many millions go and spend their life in the forest, thinking that they will achieve God by living that type of life.

**Many millions are the audience of the Vedas.  
Many millions perform austerities.**

Many millions are interested in hearing the stories of the Vedas and hearing the holy scriptures, and many millions are interested in going into the forest in the secluded places and performing austerities.

**Many millions contemplate on their own self.  
Many millions think on their own writings.**

Many millions are contemplating on their own self, and in that way they are trying to get liberation; and there are many millions who are interested in reciting their own poetry, their own writings about God.

**Many millions meditate on the new names of the Lord.  
Nanak says, But they do not get to know the limit of the  
Creator.**

Many millions are giving many new names of the Timeless Lord, but they are not achieving God just by calling God in different types of names.

**Many millions have become egotists.  
Many millions are blind and ignorant.**

Now Guru Sahib is describing the condition of the world. He says there are millions of people—those who are intoxicated by the ego, by pride—who say that nobody else is like them. And there are many millions of illiterate people in this world who have no knowledge.

**Many millions are misers and stone-hearted.  
Many millions are without the knowledge of their own  
soul.**

There are many millions of people who are living as misers in this world, and there are many millions of people—those who never come to the Path of Naam—and no matter what, still the color of Naam is not reaching them.

**Many millions are stealing the wealth of others.  
Many millions are jealous of others.**

There are many millions of people who are always trying to steal from others; and there are many millions of people who are always feeling jealous, looking at other people's progress and other people's reputation in this world; and they are always becoming envious of them and bothered about them.

**Many millions work hard for Maya.  
Many millions wander in foreign countries.**

There are many millions of people who don't feel ashamed even to do mean work for collecting wealth, and many millions of people who wander in foreign countries just to collect wealth.

**Wherever He attaches people, there they remain attached.  
Nanak says, Only the Creator Himself knows about His  
creation.**

Now Guru Sahib says that everyone is attached to the world, and all this is done by God Himself. God knows at which place He has to send each person and who is fit for what work. And He does all these things from behind the curtain, but nobody can know that.

**Many millions are Siddhas [seers], celibates and yogis.  
Many millions are kings who enjoy the pleasures.**

Now he says there are millions of seers, celibates and yogis living in this world, and there are millions of kings, and important people, who are enjoying the world and are sleeping towards God.

**He created many millions of birds and snakes.  
He created many millions of stones and trees.**

Guru Sahib says God has created many million types of trees on this plane, and He has created many million types of birds and other creatures.

**He created many millions of gods and goddesses.  
He created many millions of countries and planes.**

He has created many millions of gods and goddesses; and He has created many millions of divisions and grand divisions of this world.

**He created many millions of moons, suns and planets.  
He created many millions of gods and demons, and Lord  
Indra who is God of gods.**

Now he says God has made many millions of suns, He has made many millions of moons and stars and planets, and He Himself has created many millions of gods and goddesses; and even Lord Indra, who is called God of the gods and goddesses, is created by Him.

**He keeps everything together;  
Nanak says, He liberates whomever He wants.**

God has created all these creatures – insects, animals, etc. – and He has put them all together, like we put the beads in a rosary, and He knows to whom He has to give liberation, and according to that He liberates them. He decides which soul has to go in how many bodies, and only He is responsible for the liberation of the souls.

**[He created] many millions of Rajsic, Tamsic, and Satvic  
people –  
Many millions of Vedas, Puranas, Smritis and Shastras –**

He has created many millions of satvic, tamsic and rajsic people who have these three different kinds of qualities, and many millions of Vedas and other books have been created by Him.

**Many millions of pearls in the ocean –  
Many millions of different kinds of creatures –**

He has created oceans with many millions of pearls in them, and He has created many millions of kinds of creatures in them. We believe that the science of today has progressed and reached many places, but up until now no scientist has reached the place where the science of the Saints – the science of soul – has reached.

Guru Nanak Sahib says, “God has created man, the human body of five elements: no one else can make a human body or even a body with three or four elements in it.”

**Many millions who live for a long time –  
Many mountains of gold –**

There are many millions of people who live long lives in this world; and God has created many millions of mountains, and many of them of gold.

**Many millions of demons, ghosts, evil spirits—  
Many millions of animals who devour other animals.**

He has created many millions of ghosts, demons, and angels; and He has created many millions of animals: deer, and tigers and other animals who eat the deer.

**He is near to all, He is away from all.  
Nanak says, He remains within everyone but is still unique.**

God is far from the manmukhs, or those who obey their mind; He is very near to the gurmukhs. And even though He is present within everyone, still He is unique.

**Many millions live in the world below;  
Many millions are the residents of hells and heavens.**

God has created many millions of souls who are living in the world below, and He has made many millions of souls live in the heavens.

**Many millions are born, they live and die;  
Many millions wander in many bodies.**

There are millions of souls who get birth, and there are millions of souls who die. And there are many millions of souls who wander from one body to another — sometimes they become man, sometimes bird, sometimes animal — and in that way they wander continually from one body to another.

**Many millions eat and enjoy while sitting;  
Many millions get exhausted working hard.**

Now Guru Sahib says that there are many millions of people who just sit and enjoy and eat and who do not have to work for their livelihood, and those poor people don't get the opportunity even to move their hands; but there are many millions of other people who work very hard during the daytime and at the end of the day are exhausted, and they do all that to make their living.

Guru Nanak Sahib has said that there are many people who enjoy sleeping on comfortable beds (like the one Mother Millie had), and there are many people who just stand there to attend those who sleep on those beds.

**He created many millions of wealthy people—  
Many millions who are anxious for wealth.**

God has created many millions of rich people, who have so much they don't have any idea of how much wealth they have; but He has created many millions of poor people who are always worrying about making their living, and who don't have any food to eat, any house to sleep in, or any clothes to wear.

**Whatever is His Will, according to that He keeps the  
people;  
Nanak says, Everything is in the Lord's hands.**

Nobody can become rich by himself, and nobody becomes poor by himself. It is all in the Will of God; and whatever God wishes for anyone, He gives to him according to that.

**Many millions have become bairagis, whose attention is attuned  
to the Name of God.**

There are many millions of *bairagis* (those who are yearning in the devotion of God), and there are many millions of souls who are attuned to God.

**Many millions search for God;  
They are searching for Par Brahm within their souls.**

Now he says there are many millions of people who are searching for God, and there are many millions who are trying to make their souls free from the clutches of mind.

**Many millions who have the thirst for the darshan of God  
Find that indestructible God.**

There are many millions of people who are thirsty for having the darshan of God; and those who are always get it. As Master Kirpal used to say: "This is the law of nature: there is food for the hungry and water for the thirsty."

**Many millions ask for Satsang and they are dyed in the color of Par Brahm.**

There are many millions of people who day and night request the Almighty Lord: "O Lord, give us Satsang, bring us in Satsang." And those who are praying for that are dyed in the color of Glory from within.

**One with whom He becomes pleased  
Is always a blessed one, says Nanak.**

Those with whom God becomes pleased, they are always involved in thanking and being grateful to God.

**Many millions of species and divisions of creation,  
Many millions of skies and Brahmands—**

He has created many millions of species, and He has created many millions of skies, and many millions of divisions of His creation.

**Many millions of incarnations were created,  
Who spread their work in many different ways.**

There were millions of incarnations who came in this world and spread their work.

**Many times the creation was created,  
But every time He, only He, the Ek Onkar, remained.**

Many times this world has been renovated, many times this world has come to an end, and many times it has been dissolved and again created, and this world has gone on changing; but God Who created this world hasn't changed. And many times it has happened that only God remained existing in His Will, and no other creature was existing in this world.

**He created many millions of creatures,  
Who are created from God and at the end dissolve in God.**

He has created many millions of creatures: you see how He has made the body of the cat, how He has made the mouse, and how He has made the different parts of the body of the human being. After making all these bodies, He is residing within them; and He has done all this by Himself.

**No one knows His limits;  
Nanak says, The Lord Himself knows them.**

Now Guru Arjan Dev Ji Maharaj says, "Nobody can know His bounds, His limits; only He knows His limits and I bow down to such a God."

**Many millions are servants of Par Brahm;  
Within them the Light is manifested.**

There are many millions who are slaves of God and there are many millions within whom God is manifested; and in whom God is manifested, there is the Light of God.

**Many millions are knowers of Truth.  
They always see Him with their one eye.**

There have been many millions of people who knew about God; and there are many millions of people who know about God now, and with their open eyes are seeing Him everywhere.

**Many millions have drunk the nectar of Naam,  
And become immortal, and are living forever.**

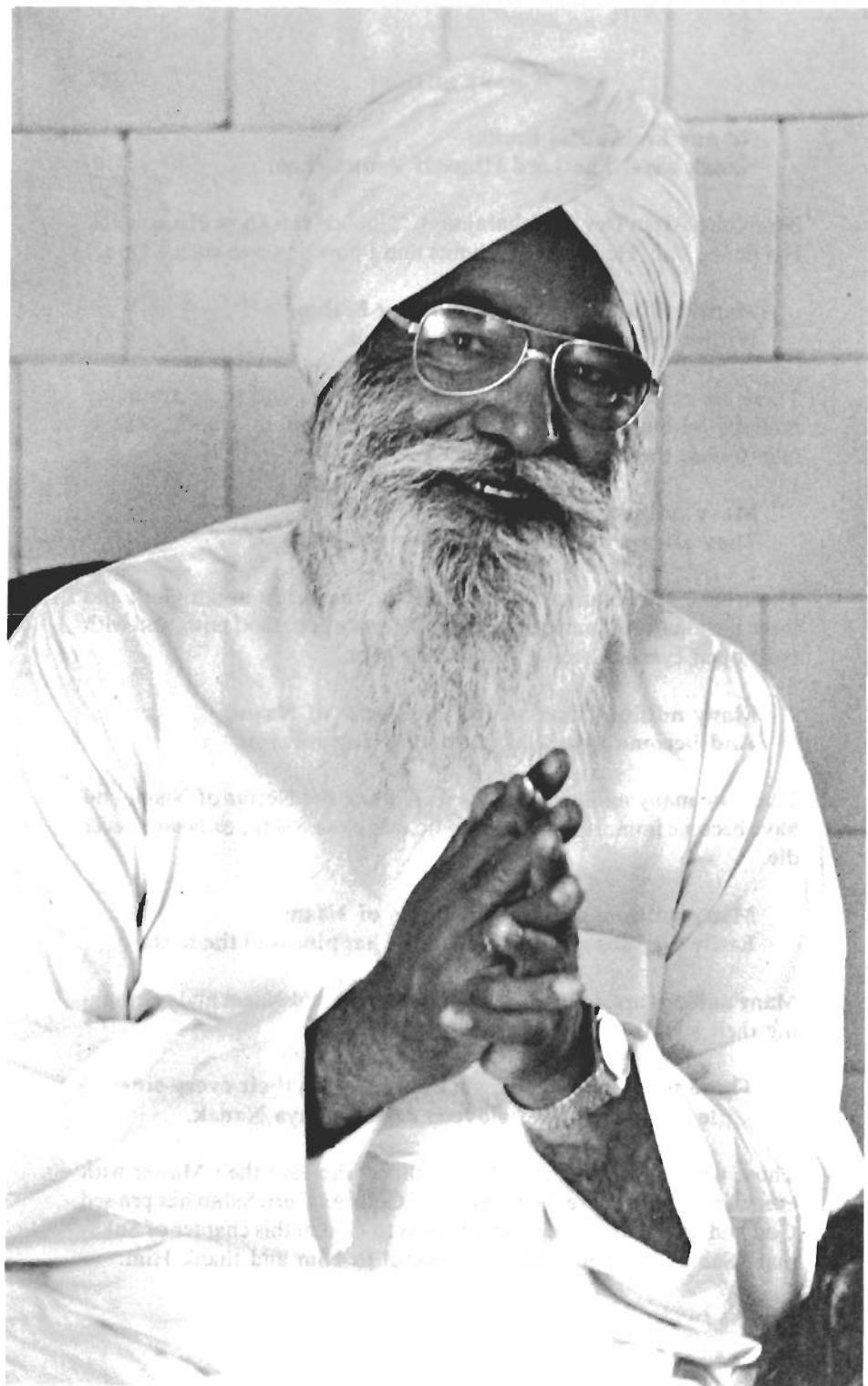
There are many millions of souls who drank the Nectar of Naam and have become immortal; the souls who drink the Nectar of Naam never die.

**Many millions sing the qualities of Naam;  
Easily they absorb their soul in the happiness of the nectar.**

Many millions are doing the meditation on Shabd Naam and are making their soul drink that Nectar of Naam.

**Those who remember their Beloved with their every single breath are the beloveds of God, says Nanak.**

Those who remember their Master, those who love their Master with every single breath, are the beloveds of God. As Guru Sahib has praised God and has expressed his thankfulness to God in this chapter of Sukhmani Sahib, we should also be grateful to Him and thank Him.



## Ashtapadi 11

God alone is the doer, there is no one else;  
Nanak says, I sacrifice myself on  
Him Who is present in water, on  
land and everywhere.

The Creator alone is competent to do  
everything;

Whatever He wishes, that happens.

In a moment He can create and destroy;

There is no limit to His powers.

He creates and sustains the creation  
by His Will:

By His Will all is created and by His  
Will all is absorbed in Him.

By His Will high and low (good  
and bad) work;

By His Will are performed many  
different things.

After creating He sees His greatness;

Nanak says, He is present in all.

*If God wishes, man gets liberation.  
If God wishes, He can make even  
the stones swim across.  
If God wishes, He can sustain one  
without breathing ;  
If God wishes man can sing His praise.  
If God wishes He liberates the sinners ;  
He Himself does whatever He thinks.  
He is the Lord of both (sinners and  
good people) ;  
The All-Conscious God plays and  
enjoys His creation.  
He gets done whatever He wishes for ;  
Nanak says, No one else like Him  
is seen.  
Tell me, what can a man do ?  
What He wishes, He makes him do that.  
If it were in the hands of man, he  
would have taken everything ;  
But whatever He wishes, that happens.  
Because of his ignorance man is  
involved in poison ;*

If he were wise, he would have saved himself.

Lost in illusion, he runs in all ten directions;

In the twinkling of an eye he comes back after wandering in the four corners.

Upon whom He showers grace, He gives devotion,

Nanak says, Such a one gets the Naam.

In a moment He gives a Kingdom to a low worm;

Par Brahm is merciful to the poor ones.

He who is not seen anywhere,

In a moment God makes him famous in all ten directions.

He upon whom He showers His gift, (Of such a one) The Lord does not ask for accounts.

The soul and body are His creation;

The perfect Light of God is manifested within all.

He Himself has made Himself;  
Nanak lives looking at his greatness.  
Man's strength is not in his own hands;  
The Lord is the Doer of everything.  
The helpless soul is obedient:  
Only that which pleases God, happens.  
Sometimes a man is high, sometimes low;  
Sometimes he is colored in depression  
and sometimes in happiness.  
Sometimes he criticizes and thinks of  
others' business ;  
Sometimes he rises up in the sky and  
sometimes falls to the world below.  
Sometimes he obtains divine Knowledge.  
Nanak says: The Lord Himself is the  
One Who unites us with Him.  
Sometimes he dances in different ways;  
Sometimes he sleeps day and night.  
Sometimes he looks terrible because of  
mighty anger ;  
Sometimes he becomes the dust of the  
feet of all.

*Sometimes he sits on the throne as a  
great king;  
Sometimes he wears the dress of a beggar.  
Sometimes he is defamed;  
Sometimes he makes people praise him.  
He lives as God wants him to live:  
Nanak says this truth with the grace  
of the Master.  
Sometimes he becomes a pundit and  
gives discourses;  
Sometimes he keeps quiet and contem-  
plates on Him.  
Sometimes he takes baths at places of  
pilgrimage;  
Sometimes as a seer or meditator he  
preaches knowledge.  
Sometimes he lives becoming an ant, an  
elephant or a moth,  
And wanders in many bodies.  
As a mimic shows his many forms,  
As God pleases, so He makes him dance.  
What pleases God, happens.*

*Nanak says, There is no one other than  
Him.*

*Sometimes he gets the company of Saints;  
Sometimes he does not come back to that  
place.*

*From within, the Light of Knowledge  
illuminates ;*

*Then that place never perishes.*

*The body and soul are dyed in one  
color of Naam ;*

*They always reside with Par Brahm.*

*As water blends with water,*

*So the light merges in the Light .*

*Transmigration is finished and he  
gets rest ;*

*Nanak says, I am ever a sacrifice  
to God.*

## Chapter 11

# God is the Doer

**God alone is the doer, there is no one else;  
Nanak says, I sacrifice myself on Him Who is present in  
water, on land and everywhere.**

He himself is the Doer, He Himself is the Creator, and He Himself is the One Who sustains it. He Himself is present in the sky, He Himself is present in the world below, and He is everywhere. I sacrifice myself on Him Who has created this creation.

**The Creator alone is competent to do everything;  
Whatever He wishes, that happens.**

God Himself does everything and, residing within the people, He makes them work. He is the only One Who can do anything. Whatever He wishes, only that happens. When the disciples asked Guru Nanak, "When it is said that everything that happens, happens in the Will of God, and God Himself does all the things which happen, then why are the souls blamed that they are doing good or bad?" Guru Nanak replied, "As long as the souls really understand that it is all God working, they are not blamed." But when they think that it is "I" who is doing and when the sense of egoism comes, then they are held responsible.

**In a moment He can create and destroy;  
There is no limit to His Powers.**

He can create this creation in one second, and if He wants, He can destroy this creation in one second. And when He works in this way, how can one know His limits?

**He creates and sustains the creation by His Will:  
By His Will all is created and by His Will all is absorbed  
in Him.**

God creates this creation by His Will, by His Naam; and with the support of Naam He sustains it, and everywhere His Naam pervades.

**By His Will high and low (good and bad) work;  
By His Will are performed many different things.**

People do good or bad deeds only in the Will of God, and only in the Will of God people enjoy many different things.

**After creating He sees His greatness;  
Nanak says, He is present in all.**

Residing within everybody and making them work according to His Will, He feels His Greatness and, in a very unique way, He is All-Pervading.

**If God wishes, man gets liberation.  
If God wishes, He can make even the stones swim across.**

If it is God's Will, and if He wishes, only then can a man get liberation. And if He wishes, and if it is in His Will, only then, can even the stones swim across.

In a place called Saharanpur there used to live one trader who was very miserly. He never came in the sangat and he never did anything to do with God. He had two sons and both of them were married. All his life long his sons told him to sit in the company of some Saint and do devotion, but he never did that because he was very miserly. You know that death never waits for anyone and old age also never waits for anyone. So when he became old and was not able to move his body, he was put on a bed. All day long he would go on talking and cursing his daughters-in-law and his sons. He was so miserly he wouldn't give them anything, and his sons and daughters-in-law didn't like him.

So he would act like that and he would suffer much. After suffering for some time, his sons came to him, saying, "Father, you have grown very old and in your lifetime, when you were in good health, you didn't go in the company of any Master or Saint. But we will be very happy to take you to Hardwar, because in Hardwar many Masters and Saints and Sadhus and religious people get together. So there is a chance that

you will find some Master there, some Mahatma there, who will give you Satsang. And in that way you will be able to do a little bit of devotion of God. So you come with us.”

But since he was very miserly, he said, “No, I don’t want to go there.” His sons requested him in many ways but he didn’t believe and he didn’t obey them. After some time, when the sons were not able to take him, they told their relatives to tell him that he should accompany them. They wanted very much that their father should do some devotion and that he should spend his last days in some holy place so that when he would leave this world he might go to Heaven. But their father was not interested in doing that. Even when some relatives told him, “Your sons are very good and they are thinking very well of you. When they are willing to take you to the holy place, why are you not going?” He was still not interested and he said, “I know that in Hardwar all the deceivers get together, because all the Saints or whatever, all the people who go there, they are all deceivers. And I don’t like the air around the River Ganges. I won’t be able to maintain good health there, so I don’t want to go in that area.” He made many excuses.

When he died, his sons thought, “Our father didn’t go to Hardwar or any other holy place when he was alive. Now let us take his body to Hardwar and cremate him there. He will get some benefit if we cremate his body on the bank of the River Ganges. Maybe he will go to Heaven or some good place.” So they made a sort of coffin and they put his body in it, and some other relatives also came to help carry it; and they started for Hardwar.

They were walking, so when the night came they had to spend the night in some place on the way. All the people had so much respect for that dead man that they put the coffin in the room and they all slept outside. In the place where they were sleeping there was one leper, who had been living at that place for a long time, but was unable to get any food or any good things because not many people came there and he was not getting many donations. So he thought, “Let me take out this dead body from this coffin and I will take its place. They won’t know the difference and in that way I will get to Hardwar. There are many people there and I can get a lot of money begging, and spend my days more easily.” So he did that: he removed the dead body and in place of it he lay down in the coffin.

The next morning, when all those people got up, they didn’t know any of this, so they took the coffin, thinking that the dead body of their father was still there. When they came to Hardwar and opened the coffin, they saw some movement. At first they thought that maybe their father had come back to life, and they became very happy. But

when they saw that it was the leper, and he told them the whole story, they all became very sad. So some of them stayed at Hardwar while others returned to that place where they had spent the night to bring the dead body. They tied the body on a horse and again set out for Hardwar.

After traveling for some time, something happened and the horse went wild and ran away. Instead of going to Hardwar, he went back to Saharanpur where that old man used to live. When the people of that city saw that this was the same old man who had been taken by his sons to Hardwar for cremation, they were very surprised. The relatives and sons were informed that the body was back in Saharanpur, so they all came back from Hardwar. Although they wanted to cremate the body in Hardwar, they couldn't because the body wouldn't reach Hardwar. So they cremated it in Saharanpur.

People in India believe that if you put the ashes of the dead body in the River Ganges, the soul goes to Heaven or some good place. So according to that, they called one pundit and told him to take the ashes and put them in the River Ganges. He was given a lot of money and he was told to go to Hardwar and put the ashes in the holy River Ganges. He thought, "I should first go to my home and put all the money and gold that I have received in my home. If I take it along with me maybe some dacoits will plunder me." But he did not take the bones and ashes of the old man with him. Instead he tied the bag to a tree and went home.

Someone saw the bag: a very poor man who earned his living by cutting wood in the forest. And when he saw a very good piece of cloth, he was attracted and he took it; he dumped out its contents on the ground and gave that piece of cloth to his wife. When the pundit came back, he saw that there was no bag there, and no bones or ashes. But he went to Hardwar anyway and told the pundits there, "You write to the sons of that old man that I came here with the ashes and we performed all the ceremonies and now the ashes have been put in the River Ganges and he will get liberation and all those things like that, so that they may be convinced that I have done my job. But truthfully I don't know where the ashes went. So you write this false letter to them." And they did.

After some time, the wood cutter's wife made a dress from that piece of cloth, and when she wore it, one of the sons of that old man saw it and recognized it. So he called her and asked her where she had gotten it. First she didn't help him, but later on she confessed: "It is the same piece of cloth which you gave to the pundit; my husband stole it."

So the family called the pundit and asked him, "How did all this hap-

pen? We received letters from the other pundits that you went there and you did all the ceremonies and everything, and threw the ashes in the Ganges. But what is this? How is this piece of cloth still in this city? Does this mean the ashes didn't get to the Ganges – not even one part of the body of our father went to the Ganges? What do you have to say?"

He said, "When all of you didn't succeed in taking your father, alive or dead, to the River Ganges, how could I take him to the Ganges? I was all alone, whereas you were all the family and you all tried your best, but you were not able to do that! How could you expect me to do it by myself?"

So the meaning of this story is, that if it is in God's Will only then can one come in the company of the Master. If it is in God's Will, only then can one go to a holy place. If it is not in God's Will he will never get the company of good people, and he will never visit holy places. So whatever happens in this world, happens only if it is in the Will of God.

**If God wishes He can sustain one without breathing;  
If God wishes man can sing His praise.**

If it is in God's Will, one can live even without breathing. And if it is in God's Will, only then can we do the meditation on Shabd Naam, and progress on the Path.

**If God wishes He liberates the sinners;  
He Himself does whatever He thinks.**

If God wants, many great sinners get liberation, and many bad people get improved.

**He is the Lord of both (sinners and good people);  
The All-Conscious God plays and enjoys His creation.**

He is the only Savior for sinners as well as for good people and, residing within everybody, He sees everything. And as for requesting Him – "Do this thing for us," or "Give us that thing" – only those who do not understand Him do that. Those who know Him and understand Him do not make these requests.

**He gets done whatever He wishes for;  
Nanak says, No one else like Him is seen.**

Whatever He wants, He makes us do that. If He wants us to meditate on Naam, He makes us meditate on Naam, and if He wants us to do satsang, He brings us into satsang and we are able to do that. And sitting behind the veil, He is doing all the things by Himself. That is why the Masters say, "We do not see anyone else except Him."

**Tell me, what can a man do?  
What He wishes, He makes him do that.**

What can a man do? A man has very little power, very little strength. And whatever a man is doing, it is God Who is making him do it, sitting within him.

**If it were in the hands of man, he would have taken every-  
thing;  
But whatever He wishes, that happens.**

If it were in the control of any man, then he would never allow anyone else to have any wealth, or to make use of the resources which we see in this world. He would want to have all those things for himself. But the Guru says it is all in the hands of God — "Whatever He wishes, that happens."

Once there was an illiterate farmer who did the devotion of God. And when God became pleased with him, He asked him to ask for anything he wanted. So the farmer replied, "Lord, I don't have much food or possessions; You should give me something." So God gave him a little bell and told him, "Whenever you want anything, just ring the bell and I will appear there, and whatever you will ask for, I will give you. But whatever you ask for, your neighbor will get double — double what you get." When God gave him that bell he was very pleased, but when he heard that his neighbor would get double what he would get, he didn't like that. So he went home and told his wife, "I have got this bell. But the condition is that whatever we get, our neighbor will get double. And that is why I don't want to ring this bell and I don't want to get anything from God." Many days passed, and he went on becoming poorer and poorer, but still he didn't ring the bell because he didn't want that his neighbor should prosper and get more than he got. So he didn't ring the bell and he didn't get anything.

Many times his wife said to him, "Why should you bother about the neighbors? If they get, with the grace of God, double what we get, let them have it; they are also human beings. But let us at least have what we need!" But he said, "Why should they get anything? I did the devo-

tion, I pleased God and He has given me this boon! Why should I use the boon and let them take advantage of it? I don't want to do that."

God put him through many tests, and he became poorer and poorer, but he preferred not to ring the bell because he was afraid that his neighbors would get more. At one point things got so bad that he had to leave his home to find work because there was nothing in the house to eat, but still he didn't take advantage of that bell. So he left his home, looking for work, leaving his wife behind. After he left, and his wife had nothing to eat, she thought of ringing that bell and asking for things from God. She had a different attitude from her husband's; she thought, "What's wrong if the neighbors get something? They are also human! They should also have what we have." So she rang the bell and God appeared there; and whatever she asked for, she got it all, and the neighbors got it double. Many days passed and she became prosperous, and the neighbors became twice as prosperous. People started talking about them: that it was curious that when the man was still at home there was nothing there to eat, but once he left, everything came there.

It was not written in the fate of that man to enjoy all those things. It was not until he left that the family could get them.

After some time that man came back, and he was told that his family was living very happily and prosperously and that as soon as he'd left they had gotten all their things, and that it was all the grace of God. But he said, "No, it's not the grace of God! It's my bell! She has rung my bell and has made God appear and she received the things from Him." And he became upset. And when he saw that the neighbors had twice as much as his family, he didn't like that. So he at once rang the bell, and said, "God, I want one well in front of my home." So he got one well and the neighbors got two. And then again he rang the bell and said, "God, I ask you to make me one-eyed—to take one eye." So when he said that, he became one-eyed and the neighbors became blind. So after that, when the neighbors came out of their home, they fell in the wells and died, and he was contented.

So the meaning of this story is, that if it were in the hands of man, whoever was in control would never allow other people to enjoy the blessings of God. He would always keep everything—all the blessings from God—to himself. But God has not done that. God has kept everything with Him and if He wants, only then He gives to people. Whatever amount He wants to give to people, He gives. And He has not given the control of this to man; He has kept it in His hands.

**Because of his ignorance man is involved in poison;  
If he were wise, he would have saved himself.**

Man doesn't know that he will have to pay for all the good and bad deeds which he is doing. And, in ignorance, after committing bad deeds, he is putting the snare about his own neck.

**Lost in illusion, he runs in all ten directions;  
In the twinkling of an eye he comes back after wandering  
in the four corners.**

He has fallen in illusion. What is illusion? Whatever we see with our eyes is all illusion. Whatever we see in this world is all illusion. When we leave this world, nothing will go with us; so when nothing goes with us, it means that all that we see is illusion. Man has fallen in the illusion and he is not aware of good and bad things. By his thoughts, man is wandering here and there in all ten directions. Climbing on the horse of thought, sometimes he goes to Germany, sometimes he goes to America, he goes and wanders here and there, everywhere in the world. His body sits still at one place, but his mind takes him all over the world.

**Upon whom He showers grace, He gives devotion,  
Nanak says, Such a one gets the Naam.**

Only such souls can swim across the ocean of the world on whom God showers Grace, and gives His Naam.

**In a moment He gives a Kingdom to a low worm;  
Par Brahm is merciful to the poor ones.**

If He wants, in one second He can give the whole Kingdom to a pauper, and He showers grace on the poor ones. That's why Master Kirpal used to say, "When you come to the Master, you should come as a poor one, as a humble beggar."

**He who is not seen anywhere,  
In a moment God makes him famous in all ten directions.**

If God wants, He can write in all the worlds the name of that soul which is not counted anywhere, about whom not even his family members or relatives know or care. God can make him famous throughout the world, if He wants. "The low one who is not recognized or known by anyone, if he meditates on Naam, becomes famous in all the four corners of the world."

**He upon whom He showers His gift,  
(Of such a one) The Lord does not ask for accounts.**

When God showers His Grace on a Master, and the Master gives it all away, God doesn't ask the Master, "Why did you spend this much Grace?" Once He has given Grace to any Master or Saint, He doesn't ask for the account of it.

**The soul and body are His creation;  
The perfect Light of God is manifested within all.**

He is within everybody. The soul is His, and the body is also His.

**He Himself has made Himself;  
Nanak lives looking at his greatness.**

No one created God. No one has made God. God has made Himself, and Guru Nanak Sahib says, "Looking at this Glory and Greatness of God, we are surprised."

**Man's strength is not in his own hands;  
The Lord is the Doer of everything.**

God Himself is the Doer of everything in this world, and the poor souls have no strength; they have no power. Our body is like an engine in which different parts are fitted. If you don't supply the fuel or the current, the parts of the engine will not move, and the engine will not work. It is the same way with our body. In our body we have hands, feet, mouth, eyes and all those things; but if God doesn't put His current in this body, not even one part of our body can move—we cannot lift up our hand, we cannot open our eyes, we cannot speak—we can do nothing if the Power of God is not working in our body. So, "This is all in the hands of God," means that God is the Doer of everything.

**The helpless soul is obedient:  
Only that which pleases God, happens.**

This poor soul is obedient, and wherever God wants, this poor soul follows Him.

**Sometimes a man is high, sometimes low;  
Sometimes he is colored in depression and sometimes in  
happiness—**

Sometimes the poor soul has anxiety, sometimes he is happy, sometimes he becomes depressed, sometimes he is born in the lower body, sometimes he is born in the higher body—

**Sometimes he criticizes and thinks of others' business;  
Sometimes he rises up in the sky and sometimes falls to  
the world below—**

Sometimes this poor one criticizes the world, sometimes this poor one praises the world, sometimes, using thought, he flies in the air, and sometimes, using thought, he travels in the world below—

**Sometimes he obtains divine Knowledge.  
Nanak says: The Lord Himself is the One Who unites us  
with Him.**

And sometimes he becomes the knower of God. God has kept all these things in His hands. Guru Sahib says, "God Himself is the One Who unites us all with Him."

**Sometimes he dances in different ways;  
Sometimes he sleeps day and night.**

Sometimes he dances and plays musical instruments; and sometimes he is interested only in sleeping.

**Sometimes he looks terrible because of mighty anger;  
Sometimes he becomes the dust of the feet of all.**

Sometimes he shows an aspect of such terrible anger that he troubles the people living with him; and sometimes he calls himself and considers himself the dust of other people's feet and says, "What can I take from this world?"

**Sometimes he sits on the throne as a great king;  
Sometimes he wears the dress of a beggar.**

Sometimes he becomes worse than the beggar, and sometimes he considers himself as a king.

**Sometimes he is defamed;  
Sometimes he makes people praise him.**

Sometimes he says, "All the people in this world should praise me, and wherever I go I should always get praise."

**He lives as God wants him to live:  
Nanak says this truth with the grace of the Master.**

Guru Sahib says, "We are telling you all these things by the Grace of the Master." In whatever way, or in whatever condition, God wants the soul to live, it happens.

**Sometimes he becomes a pundit and gives discourses;  
Sometimes he keeps quiet and contemplates on Him.**

Sometimes he becomes a learned one, and comments on the Shastras and the holy scriptures; and sometimes he becomes the one who keeps quiet and doesn't speak.

**Sometimes he takes baths at places of pilgrimage;  
Sometimes as a seer or meditator he preaches knowledge.**

Sometimes he goes to the places of pilgrimage, sometimes he becomes a seer, and sometimes he goes deep into meditation.

**Sometimes he lives becoming an ant, an elephant or a moth,  
And wanders in many bodies.**

Sometimes he goes in the body of an insect, sometimes in the body of an elephant, sometimes in the body of a horse. He wanders from here to there, from one place to another. He wanders in many other bodies also.

**As a mimic shows his many forms,  
As God pleases, so He makes him dance.**

As the mimic takes up many different forms and imitates people, in the same way, God makes a man work like a mimic, and He makes him work according to His wishes. Gurumukhs know that in whatever way God wants, He makes the people dance.

**What pleases God, happens.  
Nanak says, There is no one other than Him.**

Only that happens, which pleases God; whatever is in the Will of God, only that happens. Guru Sahib says, "We do not see anyone else. Who is doing all these things from behind the curtain except God?"

**Sometimes he gets the company of Saints;  
Sometimes he does not come back to that place.**

Sometimes this poor one, after wandering a lot, comes in the company of the Master. And sometimes when he is tricked by the mind, he goes away from the company of the Master for many, many years. What to speak of coming near the Master: he doesn't even think about Him.

**From within, the Light of Knowledge illuminates;  
Then that place never perishes.**

When Light is manifested within one, after coming into Satsang, the darkness never returns; once the Light is manifested it always remains there.

**The body and soul are dyed in one color of Naam;  
They always reside with Par Brahm.**

Those who come in the company of the Master are always colored in the Name of the Lord, and God resides within them.

**As water blends with water,  
So the light merges in the Light.**

As the dirty water after mixing with the water of the River Ganges, becomes the holy water of the River Ganges, in the same way our light, when blended with the Supreme Light, becomes that Light.

**Transmigration is finished and he gets rest;  
Nanak says, I am ever a sacrifice to God.**

Now the Guru asks, "What benefit have we got from doing the meditation on Naam, from doing the devotion of God, and from coming in the company of the Master?" And He answers, "By coming in the company of the Master and doing the meditation on Naam and the devotion of God, our going and coming to this world has come to an end, and God has given us a place near Him; and we have got this only by the grace of our Master, only by the grace of God. And God, Who has given us all this — Who gave us Naam and Who made us meditate on Naam — on Him I sacrifice myself."

*Ashtapadi 12*

*He who is humble and removes his self,  
lives happily.*

*Nanak says, Great proud ones are  
consumed by their pride.*

*He in whose heart lies the pride of  
kingdom*

*Is a dog and goes to hell.*

*He who thinks, "I am beautiful,"  
Becomes the worm of dirt.*

*He who calls himself "virtuous"  
Takes birth and dies again and again,  
wandering in many bodies.*

*He who is proud of his wealth and land,  
Is an idiot, blind and ignorant.*

*Showering His grace within him in  
whose heart He causes humility to  
reside,*

*Nanak says, He is liberated here  
and gets happiness in the beyond.*

*He who becoming wealthy is proud of  
his riches, should know :*

*Not even so much as a straw will go  
with him .*

*He who relies on his large army and  
many men ,*

*Will be destroyed in a moment .*

*He who thinks of himself as the strongest  
of all*

*Will become ashes in a moment .*

*The proud one who doesn't care for anyone-  
Dharam Rai troubles him a lot .*

*He whose pride is finished by the  
grace of the Master ,*

*Is accepted in God's court - Nanak  
says so .*

*He who performs millions of religious  
deeds and is proud of it ,*

*Does only hard work bearing no fruit .*

*He who is proud of his many austerities  
Will be incarnated in hells and heavens  
again and again .*

*If the within is softened by making  
many efforts,*

*How can one go to the court of God?*

*He who calls himself virtuous,*

*Goodness shall not even come near him.*

*He whose mind is the dust of the feet of all,*

*Nanak says, He obtains the real glory  
and fame.*

*As long as man thinks, "I can do  
something,"*

*He has no happiness.*

*As long as he thinks, "I do something,"*

*He wanders in wombs and bodies.*

*So long as he thinks any person his enemy  
or friend,*

*He does not have a pure, stable mind.*

*As long as he is intoxicated by maya  
and attachment,*

*He gets punishment from the Lord of  
Judgment.*

*With the grace of God the attachments  
get broken;*

Nanak says, By the grace of the  
Master the egoism is removed.  
If a man earns thousands, he runs after  
lakhs,  
He is never satisfied and keeps running  
after Maya.  
He enjoys many evil pleasures,  
But gets no satisfaction, and dies by  
working hard.  
No one can be satisfied without content-  
ment,  
All his works are useless like dreams.  
All comforts and happiness come by  
the color of Naam ;  
But all these are obtained by rare  
fortunate ones.  
God himself is the doer and gets things  
done ;  
Nanak says, Ever and ever repeat His Naam .  
The Creator is the Doer and accom-  
plishes all things ;  
There is nothing in the hands of man .

Man becomes such as God casts His  
sight upon him.

God himself is everything.

Whatever He has done is according  
to His own wish .

He is far from all, yet He is with all.

He Himself understands, sees and  
discriminates;

He Himself is One, yet He is many.

He neither dies, perishes nor comes  
and goes;

Nanak says, He is ever absorbed in  
the creation .

He Himself instructs, He Himself  
understands,

He Himself is blended with all.

He Himself created, He Himself  
expanded His creation ;

Everything is His, He is the creator.

Tell me, can there be anything other  
than Him?

The One God is present at every place.

*He Himself is the player of His own  
dramas;*

*He exhibits limitless kinds of dramas.*

*He is in mind and mind is in Him.*

*Nanak says, His value cannot be  
measured.*

*True - True - True is the Lord -*

*By the grace of Master rare ones can  
describe this.*

*Truth - Truth - Truth; all He has  
created -*

*Some rare person out of millions  
recognizes this.*

*Bhalla - Bhalla - Bhalla is Your form =  
Exquisitely beautiful, limitless glory.*

*Pure - Pure - Pure is Your Bani,*

*Which purifies those who hear it within.*

*Holy - Holy - Holy - Most Holy One!*

*Nanak says, Those who have love in  
their mind meditate on Naam.*

## Chapter 12

# The Ornament of the Saints

**He who is humble and removes his self, lives happily.  
Nanak says, Great proud ones are consumed by their pride.**

Once a Seeker came to Guru Arjan Dev asking for Initiation, and the Master told him, "I will give you Initiation, but first you will have to do something. I have written a letter to one of my disciples; take it to him and bring back the reply." That dear one obeyed the Master and took the letter to the disciple. Now that disciple was very devoted to Guru Arjan Dev, and he was very poor. The Master was testing him, and he had told that seeker, "Give him this letter only if he gives you one hundred rupees. Otherwise, you should not give it to him."

So then the dear one came to the disciple of Guru Arjan Dev and told him that he had brought him a message from the Master but he would get that message only if he gave one hundred rupees. He had no money in his home. But he sold all his ornaments and whatever possessions he had, and somehow he collected one hundred rupees. So he gave the one hundred rupees, and he got the message from Guru Arjan Dev; but when he opened that letter and read it, he found that Guru Arjan had ordered him to send five hundred rupees for the langar! Before reading that, it had been very difficult for him to collect one hundred rupees; and now, when he received that message, not only didn't he have any money, he didn't have any belongings left to sell! So he said, "It's all right. I will obey my Master." He didn't get upset at the Master because he had so much faith and devotion for Him. So he told that messenger, that dear one who had gone to Guru Arjan Dev for Initiation, "You wait here; I am going out and I will earn this much money and bring that to you. Please wait for me for some time."

So that dear one who had been sent by Guru Arjan Dev waited for that disciple of Guru Arjan Dev. When that disciple went out to search

for a job so that he could earn five hundred rupees, he heard an announcement in which it was said that anyone who would fight with the wrestler Muskinya would be rewarded one thousand rupees if he could beat him. But even if he was defeated by Muskinya, he would still get five hundred rupees. Now Muskinya the wrestler was very strong and very popular and nobody had enough strength to fight with him, because they knew they would be killed if they did.

But this disciple of Guru Arjan Dev, because he had so much faith and love for the Master, and he wanted to get that money for Him, thought, "No matter if I have to die; still I will go and fight with Muskinya the wrestler, because anyway I will get five hundred rupees and I will give that for the langar." So he didn't worry about his life or his body, and he thought only of fighting with Muskinya the wrestler. On the way to Muskinya's place he went to a well, where many people were gathered and they were all waiting to drink water. Because this dear one was so excited and he wanted to go to Muskinya and fight with him as soon as possible to get that money, he told the other people, "Please, let me drink water first because I am in a hurry."

Muskinya the wrestler was also present by that well, but this disciple of Guru Arjan Dev didn't know that because he had never seen him before. So Muskinya asked him, "Why do you want to drink water so soon? Where are you going?" So he said, "I am an initiate of Guru Arjan Dev and he has sent me the order that I should send him five hundred rupees for the langar very soon, and since I don't have any money I am going to that town where Muskinya lives and I'm going to fight him. No matter if he kills me, still I will fight him because I want five hundred rupees to give to my Master." So Muskinya heard that, and he was so impressed by the faith and love that the disciple had for Guru Arjan Dev that he told him, "You see, I am Muskinya, the wrestler whom you are going to fight. You can see that you are not strong enough for this, because you are just a skeleton and you won't be able to conquer me. But, looking at your faith and devotion, I am so impressed that I will pretend that you have defeated me, and in that way you will get one thousand rupees from which you can send five hundred rupees to your Master and five hundred you can keep for yourself. But there is one condition," the wrestler said. "After you defeat me, or after the show is over, you should take me to your Master, because I also want to see that great Master for whom you are ready to sacrifice your life."

So when Muskinya and that disciple of Guru Arjan Dev started wrestling in front of all the people, at that time kings and queens and everyone was present there. In the first few rounds Muskinya was winning,

but after a few minutes Muskinya pretended that he was defeated by the disciple of Guru Arjan Dev. And when people saw that Muskinya was defeated, the dear one was given one thousand rupees.

So after the show was over, Muskinya accompanied that disciple of Guru Arjan Dev to Amritsar where the Master was living, and at that time Guru Arjan was composing this particular hymn of Sukhmani Sahib. So when He came to know about Muskinya, how much he had helped His disciple, how much he had effaced his egoism and removed his pride, how he had become the low and humble one, Guru Arjan Dev wrote his name in this bani. He wrote, "Muskinya the wrestler effaced his egoism and thus gets much respect from me. But those who are proud of their wealth will have a hard time in the womb of the mother." So, those who give up their egoism get much honor and respect in the court of God; whereas the proud people, those who are proud of their worldly property, always have a hard time in the womb of the mother. Sometimes they have to lose their existence before time, and sometimes they have to suffer great hardships. That's why Guru Arjan Dev Ji says, "Those who remove their egoism, they get much honor; and those who are proud of worldly possessions have pain."

The dear one who, with the Master's order, had brought that letter, was very impressed with the faith and devotion of Guru Arjan Dev's disciple; he got Initiation from Guru Arjan Dev, and so did Muskinya.

**He in whose heart lies the pride of kingdom  
Is a dog and goes to hell.**

Now Guru Arjan Dev Ji is addressing Muskinya the wrestler, saying, "Those who are proud of their kingdom, what happens to them? What prize do they get if they are proud of the kingdom which they got from God?" He says that they go into hell and they are even liable to become dogs.

**He who thinks, "I am beautiful,"  
Becomes the worm of dirt.**

What does God give to those who are proud of their beauty, who are proud of their youth? They become insects of dirt.

**He who calls himself "virtuous"  
Takes birth and dies again and again, wandering in many  
bodies.**

After doing good deeds, those who become proud of them and those who think that *they* have done these good deeds, what happens to them? They are made to wander in many different bodies.

**He who is proud of his wealth and land,  
Is an idiot, blind and ignorant.**

Now Guru Arjan Dev Ji Maharaj says that those who are proud of much wealth, those who are proud of possessing a lot of property, are *blind fools*.

**Showering His grace within him in whose heart He causes  
humility to reside,  
Nanak says, He is liberated here and gets happiness in the  
beyond.**

If anyone has a kingdom, he has gotten that only by the grace of God; God has given him that. If anyone has good health, that also is from God; God has given him that. If we become proud of the things which are given to us by God, we will find no place in this world, and in the world beyond we will find no honor. Those who recognize that kingdoms and good health, and all other bounties, are of God—because God has given them to us—those who always remember that whatever they have is from God, those who have developed humility within themselves, and, living in this world and enjoying all the things of the world which are given by God, remember God and do His devotion—Guru Arjan Dev Ji says that they are liberated while living; because those who remember that all the things they have are of God have no bondage or attachment in this world and they are the truly liberated ones.

Even after achieving God, becoming the form of God, and becoming One with God, Saints and Mahatmas always understand Themselves as lowly ones; They always call Themselves the servants of the *sangat*, the sweepers of the *sangat*, because they have so much humility in them. Guru Nanak Sahib said, “Poor Nanak is the lowly one who has come to Your door, and this is Your greatness—that You should unite me with God.” Humility is the ornament of the Saints.

Hazur Maharaj Ji used to say that you should come to God carrying humility, because He is the All-Owner, and He doesn't need to become humble before anyone—He has everything except humility. That is why He loves those who are humble in their heart.

**He who becoming wealthy is proud of his riches, should know:  
Not even so much as a straw will go with him.**

Those who are proud of the wealth which is given by God should think about death. Not even one straw or needle will go with us when we leave the body.

King Karu had collected a lot of wealth. In those days all the money which his people had, all that money was taken away by the people of King Karu, and he didn't leave even a single penny for the people of his kingdom. It is said that he wanted to make sure that nobody else except him had any money. So he sent out an elephant with his men, and announced that anyone could buy that elephant for a penny. There was a young boy who wanted to buy that elephant, but he didn't have any money. He asked his mother to give him a penny. But she replied, "The king hasn't left us a single penny; how can I give you anything?" But that boy wanted very much to buy the elephant. So his mother finally told him, "Go and dig up the grave of your father." In those days when the Muslim people left the body and were buried, one silver rupee was put in their mouth first. So that boy's mother told him to go and take out the silver coin from the mouth of the dead body of his father.

So that boy went to the graveyard, found the rupee, and bought the elephant. When Karu came to know that there was someone who had one rupee, he called him before him and asked him where he got that money from, because he thought he had plundered it all. And when he came to know where he had found that rupee, he ordered his people to dig up all the graveyards and take out the silver coins from the mouths of the corpses. The King was not satisfied with the wealth he had; he wanted to collect every single penny on this earth. And he collected forty billion.

In those days Guru Nanak Sahib was living on this earthly plane, and when He came to know about King Karu, how much trouble he was giving to his people and how he was collecting the wealth, Guru Nanak came to his palace. And when King Karu came to know about the fame of Guru Nanak, he came to have His darshan and asked Him if he could do any seva. So Guru Nanak gave him a needle and told him to keep it until the next life, telling him, "I will come and take this from you in your next life."

Karu didn't have any knowledge. He didn't know that not even the body would go with him when he left. So he at once accepted that needle from Guru Nanak. But the king's wife was very intelligent. She told

him, "You are not even sure that you will take your body with you when you leave. Then how can you be sure that you can give this needle back to the Saint in your next lifetime? You should think this over; because up until now, I have seen that those who leave their bodies, and go away from this world, they leave even their bodies in this world—they don't take anything with them."

King Karu realized the truth of it and he told Guru Nanak that he could not do that seva; he should be given some other seva. Guru Nanak asked him, "Why don't you want to do this seva?" Karu replied, "Because not even my body will be going with me when I leave this world, so how can I carry your needle and give it back to you in my next life?" Guru Nanak Sahib asked him, "Are you sure that nothing will go with you?" Karu replied, "Yes, I am sure." So Guru Nanak Sahib asked him, "Since you are sure that nothing will go with you, why have you collected so much wealth and why are you troubling your people? You should share all the wealth you have with the people; you should give it all to the poor and needy." So Karu gave out all his wealth and gave back everything he had collected from the people.

So that is why Guru Arjan Dev Ji Maharaj says, "Why are you proud of this wealth which you have collected, when not even a single penny, not even one needle, will go with you when you leave this world?" That is why you should not be proud of the wealth you have collected; truly speaking, whatever wealth or property you have, that is all given by God. So why should you be proud of such things which are given by God?

**He who relies on his large army and many men,  
Will be destroyed in a moment.**

Now He says that a man may become the owner of many armies, and he may rely on those armies to protect him. But Guru Arjan Dev says that the experience of the Master is that the time comes when such a mighty man who owns armies turns to ashes in a minute when the Negative Power comes and takes him over from within.

**He who thinks of himself as the strongest of all  
Will become ashes in a moment.**

One who considers himself the most mighty one, if it comes in the Will of God, in just one minute that mighty man becomes a heap of ashes.

**The proud one who doesn't care for anyone—  
Dharam Rai troubles him a lot.**

Those who don't care about others, those who think, "Who is like me? I can smash the world"—they are troubled by the Lord of Judgment who sends them into many different bodies and makes them suffer a lot.

Kabir Sahib says that this body is just like a piece of paper: if water is dropped on paper it will lose its existence. And Kabir says that without Naam and the Master, we will repent in the end.

**He whose pride is finished by the grace of the Master,  
Is accepted in God's court—Nanak says so.**

Now Guru Arjan Dev Ji Maharaj says that those on whom Masters are gracious, who meditate on Naam and who live in this world but are not affected by its dirt, only such souls are accepted in the Court of God.

Masters do not tell us to leave our daughters and sons; they don't tell us to throw away what property and wealth we have; they don't even tell us to give up the honor and respect we have in this world. But they do tell us: "Whatever you have been given by God, you should be grateful for that; you should think that all the things which you have received are of God, and you should be grateful to Him. And, recognizing that these things are of God, you should use them and never let egoism come in your mind."

Hazur Maharaj Ji used to say that the world and the worldly things are not bad, but you should not understand them as your own.

**He who performs millions of religious deeds and is proud  
of it,  
Does only hard work bearing no fruit.**

No matter if a man performs austerities and does recitation, and no matter how much worship and reading of the holy scriptures he does, no matter how many good deeds he does—if after doing all these things he is proud of what he has done, he gets nothing except embarrassment in the end. Master Sawan Singh Ji used to say that if after doing many good deeds one becomes proud of them, it is just like making a good meal and then spreading ashes on it. That is why Master Sawan Singh Ji used to say, "When you are doing good deeds with your right hand, you should do it in such a way that not even your left hand should know that you have done it. Guru Nanak says, "If one becomes proud after donating a lot, after going on many pilgrimages and after doing many good deeds, all the fruit which he has earned by doing all this will be gone." It is just like the bathing of an elephant. The elephant

goes and bathes; then he covers himself with sand and dirt. In the same way, if one becomes proud of the good deeds he has done, all the fruits of those deeds are gone astray.

**He who is proud of his many austerities  
Will be incarnated in hells and heavens again and again.**

If one is proud of the meditation he is doing and of the austerities which he has performed, what happens to him? He continually wanders back and forth from hell.

There is a very famous story in Rajasthan which tells of four sadhus who came to an old woman's house to ask for some food. Even thirty or fifty years back this land was not very fertile because there was not much water here; but now, since the government canal has come, people can grow a lot of food and they are prosperous. But in the old days when there was not much water here, people did not have much food to eat, and it was a rare thing to find good food in some houses.

So when the four sadhus came to the old woman's house they were very hungry. So the old woman, because she was a very good woman, prepared food for them and served them, and they became very happy and were very pleased. Those sadhus were able to go to Heaven, so they told that old woman, "Sit on the bed, close your eyes and we will take you to Heaven." So the old woman sat on the bed and closed her eyes, and after some time she was in Heaven, with her bed. She was sitting on the bed and had been brought to Heaven by those four sadhus.

So when the souls who were already present in Heaven saw that this old woman had been brought there by those four sadhus, they said to her, "You must have done some very good karma for these four sadhus to have brought you here; because it is a rare thing to reach Heaven." But that old woman wasn't grateful to the sadhus for carrying her there; instead she became proud of the good deeds she had done, and said, "They have not brought me here out of any grace or any pity. I gave them each four chapattis to eat, that's why they have brought me here!" When she became proud of the good deed she had done, those four sadhus started losing the strength they had and they were not able to carry that bed; so they told the old woman, "Close your eyes." And when she closed her eyes she was brought back from Heaven to earth.

So the meaning of this story is that if we become proud of the good deeds we are doing, then even if we get to Heaven by doing good deeds, that pride, that egoism, can bring us back to earth.

**If the within is softened by making many efforts,  
How can one go to the court of God?**

No matter how many practices we do, no matter how many efforts we make for realizing God, if we are not devoting our time in the meditation of Shabd Naam, we can never get to God and we can never realize Him, no matter how many other practices we do.

**He who calls himself virtuous,  
Goodness shall not even come near him.**

Now Guru Arjan Dev Ji Maharaj talks about those people who all day long waste their time in proving themselves the good ones and the true ones, and who are always criticizing and blaming others and trying to prove that the other people are bad. Guru Arjan Dev says that those who are involved in criticism of others and who are trying to prove themselves true, goodness is millions of miles away from them. They cannot be called good people, because whatever good qualities they have are all transferred into the accounts of those whom they are criticizing and blaming.

Masters have so much humility in them that they call themselves sinners even after attaining Sach Khand. Farid Sahib says, "Black are my clothes, and black are my deeds. I am fallen in illusion, but people call me the messenger of God."

**He whose mind is the dust of the feet of all,  
Nanak says, He obtains the real glory and fame.**

Those who are humble in the company of the Master, who surrender themselves completely to the Master and who understand that all that they have is from the Master, only *they* get real fame, only *they* are truly glorified, only *they* are the real bani of the Master.

**As long as man thinks, "I can do something,"  
He has no happiness.**

So long as one thinks that he is the doer, he is millions of miles away from happiness. A man cannot find peace after getting worldly riches, kingdoms, worldly property. Peace is in Naam, and resides in the union with God.

**As long as he thinks, "I do something,"  
He wanders in wombs and bodies.**

So long as one is intoxicated by the thought that whatever respect and honor he has got, *he* has earned that, and whatever wealth he has, that

is all created by *him* — so long as he is intoxicated by egoism or I-hood — he wanders here and there in different bodies and in the wombs of mothers.

**So long as he thinks any person his enemy or friend,  
He does not have a pure, stable mind.**

So long as one thinks that one is an “enemy” and another is a “friend,” so long as one is involved in duality like this, he can never become pure or holy. All the souls who have come into this world are of God; soul is the essence of God. Masters have equal respect and love for men and women, for rich and poor; and for all the castes and creeds they have equal respect — because they love the souls, understanding them as souls, and not as rich or poor or low or high caste.

We call people “good” or “bad” as long as we are away from God. When we become one with God we do not call people “good” or “bad” because we see that God is residing everywhere and God is within everybody, and therefore if we call anyone “bad,” it means that we are calling God “bad” and not that person.

**As long as he is intoxicated by maya and attachment,  
He gets punishment from the Lord of Judgment.**

As long as he is involved in maya, as long as he is absorbed in the attachments of the world, what happens to him? The Lord of Judgment punishes him.

**With the grace of God the attachments get broken;  
Nanak says, By the grace of the Master the egoism is removed.**

Now Guru Arjan Dev Ji Maharaj says that those whom God wants to forgive, and those on whom God wants to shower His grace, He brings them into the company of the Master. And when we come in contact with the Master, Master gives us the Initiation into Naam. And when we do the meditation of Shabd Naam, even though we live in this world we become free from the attachments of this world; we become free from the bonds of the maya of the material world, and egoism also goes away from within us. The veil of egoism is the only veil between us and God, so when we come into the company of the Master, get the Initiation from Him, and do the meditation of Shabd Naam, and when that veil of egoism is lifted, we become one with God.

**If a man earns thousands, he runs after lakhs,  
He is never satisfied and keeps running after Maya.**

If a man collects a thousand rupees, the desire for acquiring a *lakh* or a hundred thousand rupees arises within him; and if he somehow collects a hundred thousand rupees, the desire for more comes to him.

**He enjoys many evil pleasures,  
But gets no satisfaction, and dies by working hard.**

For peace of mind man collects different materials for enjoying the pleasures of the world, but there is no peace in the pleasures of the world and there is no satisfaction in the materials of the world. So in the end, after enjoying the materials and pleasures of the world, man finishes his existence in the material.

**No one can be satisfied without contentment,  
All his works are useless like dreams.**

Once in the court of King Bhoj, a man came to ask one question: "What is that well from which, if a man goes into it, he cannot come out?" King Bhoj was a great scholar of Sanskrit literature and language, and he had many good scholars in his court, so he asked everybody the answer. But the answers he got were not satisfactory. There was one pundit in his court who was a great scholar and who was honored many times Now by King Bhoj for his answers and judgments. So King Bhoj asked him the question, but he told him, "I am giving you one week's time, and you have to give me a satisfactory answer; if you don't, whatever honors you have received in this court will be taken back and you will be thrown out—you will not remain in the service of the king anymore."

That scholar became very worried, and he went into the forest to search for the answer to that question. He was wandering here and there in the forest, worried because he couldn't find the answer, when he met a shepherd who was an initiate of a Perfect Master. The shepherd saw that this scholar from the king's court was very worried and unhappy, and he asked him, "Pundit Ji, why are you unhappy? You look very worried." So the pundit told him that he was searching for the answer to a question which had been asked by a man in the king's court. The shepherd said, "Maybe I can help you. But let me tell you something: I have a philosopher's stone, and if I give it to you, you can turn any piece of iron into gold, and in that way you can change all the iron

in this world into gold, and you will become very rich. So why do you need to be in the service of the king? But—if you want to get that philosopher's stone you will have to obey me; whatever I tell you, you have to do it." The pundit said, "All right, whatever you tell me I will do, but please give me that philosopher's stone." So the shepherd said, "All right, I'll give you this philosopher's stone; but you have to understand me as your Master."

Now the pundit thought, "He is just a shepherd and I am a great pundit. It is not good for me to take someone who is lower than me as my Master." So he said, "No, I can't do that." But then he remembered that he had to get that philosopher's stone, so he said, "All right," and thought that he would repent later, according to the Hindu religion, for taking a low-caste man as his Master. So just for his greed, he belittled himself in order to become the disciple of that shepherd.

But the shepherd said, "No. You should have said 'Yes' as soon as I told you; now the time is gone. But I will still give you the philosopher's stone, if you drink the milk of a sheep."

Now that pundit thought that drinking the milk of a sheep is not good according to the Hindu religion. Because he was a great pundit he said, "No. That is against my religion." So then the shepherd said, "Okay, whatever you want." Then the pundit remembered that to get the philosopher's stone he had to do anything the shepherd asked; "Yes, I'm ready to drink the milk of a sheep."

But the shepherd replied, "No, the time is gone. Now, if you want to get the philosopher's stone, you will have to drink the milk of a sheep from the same cup in which I drink the sheep's milk." The shepherd was of low-caste and the pundit was high-caste, and again he said, "No, I don't want to do that; it will be a sinful thing." But then he at once remembered that he had to get the philosopher's stone at any cost, so he said, "All right, I'm ready." But the shepherd said, "No. Again the time has gone. Now, if you want to get the philosopher's stone, you will have to drink the sheep's milk from my cup, except first my dog will drink milk from that cup. If you are ready to drink contaminated milk, you will get the philosopher's stone."

Now that pundit felt very strange, and he thought, "What is this man doing? He wants me to drink the milk from his cup after a dog has drunk from it?" He said, "No, that's too much. I can't do that." But at once he remembered that he had to get the philosopher's stone, so he should do whatever the shepherd said. So he said, "Okay, I'm ready."

But the shepherd said, "No. Again your opportunity has gone. If you want to get the philosopher's stone now, you will have to drink the milk from my cup after the dog has drunk from it; and then I will

put some dirt in the milk, and then I will pour that milk into the skull of a human being, and you will have to drink from that skull.”

By now that pundit had learned the lesson. He wanted to get the philosopher’s stone, so he said, “All right, whatever you say I will do it.” So then the shepherd fixed the milk and heated it all, and gave it to the pundit to drink, but when he was just about to drink it, the shepherd said, “Wait. Listen to what I say. This is the well. Desire is the well from which a man can never come out. If a man jumps into the well of desire, he can never come out of it. You see? Just to get the philosopher’s stone, just to turn iron into gold, just to become wealthy, how much you are ready to sacrifice! It is only because you desired to get it. Desire is that well from which a man cannot come out, once he has jumped in.”

Guru Nanak says, “Never rely on the greedy man. Even at his final hour he will go to any place from where he might get wealth.”

Guru Arjan Dev Ji Maharaj says that without contentment, nobody can get satisfaction. And one who is contented may not have anything, but still he is satisfied. Master Sawan Singh Ji also used to say, “One who doesn’t want anything, he is the true emperor.”

**All comforts and happiness come by the color of Naam;  
But all these are obtained by rare fortunate ones.**

If there is any peace, it is in Naam; if there is any satisfaction, that also is in Naam. Only they get this peace and satisfaction within whom the Naam is manifested; and only they get Naam on whom God has showered grace and on whom Master is gracious.

**God Himself is the doer and gets things done;  
Nanak says, Ever and ever repeat His Naam.**

God Himself does everything. He Himself plans for all the souls. He knows which souls are ready for liberation and which souls must come in His contact. That is why we should always devote ourselves in the meditation of that God, and why we should always worship Him. Whatever is happening is happening in the Will of God, because everything is in His Will, and He Himself has kept all things in His hands.

**The Creator is the Doer and accomplishes all things;  
There is nothing in the hands of man.**

This is the bani of that Master Whose inner eye was opened, and that is why He says, “Man has nothing in his hands. God does everything.

He is the Perfect Doer.” He Himself is doing all things, and there is nothing which a man can do.

**Man becomes such as God casts His sight upon him.  
God Himself is everything.**

When the Perfect God casts His Gracious Eyes on anyone, according to His Grace, that person begins to do good or bad things. When God inspires men from within themselves for His devotion, they are inspired from within and they come to the Path of Naam and start meditating on Naam. Whereas those who are not inspired by God – on whom God has not cast His Gracious Eyes – they do not come to the Path of Devotion.

**Whatever He has done is according to His own wish.  
He is far from all, yet He is with all.**

Whatever has happened has all happened in the Will of God; God Himself has done everything. He resides very near to the *gurumukhs*; in fact, He lives within the *gurumukhs*. Whereas for the *manmukhs*, God is far away, because the *manmukhs* never believe that God lives within them; they don't know where God resides. That is why God resides far away from them.

**He Himself understands, sees and discriminates;  
He Himself is One, yet He is many.**

God Himself decides which soul is ready to be brought to Sach Khand; He resides within everybody in the form of the Shabd, and He Himself comes in the form of the Master and makes the soul understand about Him.

**He neither dies, perishes nor comes and goes;  
Nanak says, He is ever absorbed in the creation.**

God is never born, He never dies, He never perishes, He never comes, He never goes. He always remains present in everybody. In this creation, there are only two Powers Which are always present and are never destroyed – one is God and the other is Satguru. When Satguru comes in this world, He comes for the benefit of other people, and He is above birth and death. Guru Arjan Dev Ji says that Masters come into this world for the benefit of other people. Giving the donation of Their own life, They make the souls unite with God.

**He Himself instructs, He Himself understands,  
He Himself is blended with all.**

Now he says that God Himself comes as the Master and preaches the Path, and He Himself becomes the disciple and understands that Path. It means that cotton is in the thread as well as in the piece of cloth. Everywhere there is cotton. God comes as the Master and teaches the Path, and He Himself comes as the disciples and understands the Path. The only difference is that we can do the devotion of God through the Master; but truly speaking, it is God Who is functioning at every place.

**He Himself created, He Himself expanded His creation;  
Everything is His, He is the creator.**

No one advised God that He should create sixteen powers; no one advised Him to create the Negative Power and tell the Negative Power to create this Creation; no one advised Him that He should inspire the Negative Power to do His devotion so that He might give the boon to the Negative Power to create this world. Whatever has happened, it has all happened in the Will of God, and God Himself has done all the expanse of this creation without anyone's counsel or advice.

**Tell me, can there be anything other than Him?  
The One God is present at every place.**

There is no power other than God which is functioning in this world. Death comes in His Will, in His orders, and a person gets birth in His orders. He is functioning in the crow, He is functioning in the man; in the people living in India, He is working, and for the people in America or Africa or other places, the same God is working.

**He Himself is the player of His own dramas;  
He exhibits limitless kinds of dramas.**

God Himself plays all the dramas which He has created; He Himself performs all the actions which He is doing, and there is no one who can give advice to God. Kabir Sahib says that no one can know the secret of God. Only the Saint Who has become the slave of God knows His secret. Kabir Sahib says that the people of this world can never know the secret of God, how God is arranging for all this. Only the Master Saints, Those Who have become one with God, can know. But the thing is, when the Saints become One with God, there is no differ-

ence between Them and God. That's why it is said that no one can know the secret of God.

Kabir Sahib says, "A piece of salt went into the ocean to find out the place of its origin, but when she was dissolved in the ocean, she couldn't come back and tell people her origin."

**He is in mind and the mind is in Him.  
Nanak says, His value cannot be measured.**

Now Guru Arjan Dev Ji Maharaj says: It is God within you by Whose presence you are glorified and people love you and care about you – and as soon as that God goes away from your body nobody pays any attention to it, and the same people who used to love you, start hating you just a moment after God has left. Once God has withdrawn from the body, the bad smell starts coming from it and our dear ones don't recognize any connection with it. So that's why Guru Sahib says that you should thank and be very grateful to God by Whose Presence you are glorified and cared about.

When God withdraws Himself from our body, our eyes and other parts of the body are still present there, but our eyes, hands, etc., stop functioning. The condition of our body becomes like an engine which has all its parts but doesn't have any current or fuel to make it work.

**True—True—True is the Lord—  
By the grace of Master rare ones can describe this.**

The Guru says that God is true – He never perishes.\* But only the rare ones, rare *gurumukhs* who have the grace of their Master and who have realized God, can know this secret. And only those rare, great personalities came and told us that there is one Power Which exists in this world always, Which never perishes, and is never destroyed. And that is God.

**Truth—Truth—Truth; all He has created—  
Some rare person out of millions recognizes this.**

God is always present – He is never destroyed. He is above birth and death. But rare are the Mahatmas who come into contact with God, and rare are those who become one with God. Kabir Sahib says that lions are not found in groups; nor are swans. As you cannot find bags full of gems, in the same way you cannot find groups of saints.

\* *Sat* means both "true" and "that which exists."

**Bhalla—Bhalla—Bhalla is Your form:  
Exquisitely beautiful, limitless glory.**

The Master of Guru Arjan Dev, Guru Ramdas, belonged to the Bhalla family, and *bhalla* also means “beautiful” or “noble”; and that is why Guru Arjan says, “The form of God has come to the Bhalla family and He is the most beautiful One; there is nobody more beautiful than He.” The dear one always considers his Master the most beautiful; to him nobody looks more beautiful than his Master.

Swami Ji Maharaj has written about his Master: “If anyone sees the form of my Master, he will even forget the beauty of the fairies.” No doubt the fairies are very beautiful; but if anyone sees the form of the Master he will forget them.

**Pure—Pure—Pure is Your Bani,  
Which purifies those who hear it within.**

Now the Master is singing the praise of God. He says, O God, You are pure, sacred, holy; and Your *bani* which is coming from Sach Khand is also pure, sacred and holy. And those who hear that bani Which is coming from Sach Khand, they also become pure and holy.

**Holy—Holy—Holy—Most Holy One!  
Nanak says, Those who have love in their mind meditate  
on Naam.**

God is holy. If we call anything “Holy” three times, it is because it is most holy. So here he says that only the most holy one can do the meditation on Naam, and only those who are pure in heart can come to the devotion of God and do meditation.

When we do meditation on Naam we are not doing a favor to anybody; we are doing that for our own sake. That is why we should never become lazy in doing the meditation; we should never feel that it is a burden to do meditation. In order to do meditation on Naam and the devotion of God, we must have love for God and love for Master. When we have that love, we will definitely get up in the morning for doing meditation; because if we love the Master, we will do anything to please Him. We will become pure because we know that God is pure and our Master is pure, and we know that if we refuse to meditate on Naam or do any bad thing, and become impure, our Master will become displeased with us. So, if we have love for the Master within us, only then will we be afraid of Him, and only then will we be able to do the devotion of God.

Masters say that, moment after moment, one should remember God within himself, and keeping quiet within himself, he should remain in the remembrance of God, because, except for the remembrance of Master, every other thing is false.

“The Master has embraced me, and there is no distance between me and the Master. After mixing with the sugar, I have also become sugar. There is no difference between me and my Master.”

### *Ashtapadi 13*

*He who gets the refuge of the Saints will  
be liberated :*

*Nanak says, The critic of the saints will  
be incarnated again and again.*

*By criticizing the Saint, life is shortened;*

*By criticizing the Saint, one does not  
escape from the angels of death.*

*By criticizing the Saint, all happiness  
goes away.*

*By criticizing the Saint, one falls into  
hell.*

*By criticizing the Saint one's wisdom  
becomes clouded;*

*By criticizing the Saint, one is deprived  
of Glory.*

*He who is cursed by the Saint is kept  
by none ;*

*By criticizing the Saint, all places  
( touched by the critic ) become polluted.*

*If the merciful Saint showers grace,  
Only then the critic gets liberated  
with the company of Saints, says Nanak.*

*By criticizing the saint one's face  
becomes ugly.*

*By criticizing the saint one croaks  
like a crow.*

*By criticizing the saint, one gets the  
body of a snake ;*

*By criticizing the saint, one gets birth  
as creeping worms.*

*By criticizing the Saint one burns in  
the fire of desire ;*

*By criticizing the Saint one cheats all.*

*By criticizing the Saint all glory goes  
away.*

*By criticizing the Saint one becomes  
the meanest of the mean.*

*The critic of the Saint has no place ;*

*Nanak says, If the Saint wants, he  
also can get liberation .*

*The critic of the Saint is a terrible  
evil doer ;*

*The critic of the Saint gets no rest  
even for a moment .*

*The critic of the Saint is the worst  
criminal ;*

*The critic of the Saint is accursed of  
God .*

*The critic of the Saint is without the  
Kingdom ;*

*The critic of the Saint becomes mis-  
erable and poor .*

*The critic of the Saint suffers all diseases .*

*The critic of the Saint is separated  
forever .*

*Criticism of the saint is one of the biggest  
sins ;*

*Nanak says : If the Saint wishes, the  
critic can also get liberation .*

*The critic of the Saint is always impure ;*

*The critic of the Saint is no one's friend .*

*The critic of the Saint gets punishment;  
The critic of the Saint is abandoned  
by all.*

*The critic of the Saint is the great  
egotist;*

*The critic of the Saint cannot stop  
doing evil.*

*The critic of the Saint takes birth  
and dies.*

*The criticism of the Saints destroys all  
happiness.*

*The critic of the Saint has no place to dwell;  
Nanak says, If the Saint wants, He  
may make him united with the Lord.*

*The critic of the Saint breaks down midway;  
The critic of the Saint does not succeed in  
anything.*

*The critic of the Saint wanders in the  
wilderness;*

*The critic of the Saint is led on the wrong  
path.*

*The critic of the Saint is hollow from  
within,*

*Like the body of a dead man, without  
breath.*

*The critic of the Saint has no determina-  
tion:*

*He himself sows, he himself eats.*

*No one else is the protector of the critic  
of the Saint;*

*Nanak says: If the Saint wishes He can  
liberate him.*

*The critic of the Saint cries,*

*As the fish without water twists itself  
with death pains.*

*The critic of the Saint is always hungry,  
he never gets satisfied,*

*As the fire is not satisfied with firewood.*

*The critic of the Saint is left alone,*

*As the barren sesame stalk is abandoned  
in the field.*

*The critic of the Saint is devoid of religion;*

*The critic of the Saint always speaks untruth .*

*The work of the critic is determined from  
the very beginning ;*

*Nanak says : Whatever pleases God  
happens .*

*The critic of the Saint becomes deformed ;*

*The critic of the Saint gets punished in  
the court of the Lord .*

*The critic of the Saint is always grasping  
at birth and death ;*

*The critic of the Saint is neither dead  
nor alive .*

*No desire of the critic of the Saint is  
fulfilled ;*

*The critic of the Saint leaves disappointed .*

*By criticizing the Saint no one will be  
satiated .*

*The man becomes as He wishes him to  
become .*

*No one can remove what is written in  
his fate .*

*Nanak says: Only the True One knows  
this.*

*All the living beings belong to Him, He  
is the Doer;*

*Ever and ever I bow down to Him.*

*Day and night praise God;*

*Remember Him with every single breath.*

*Everything happens in His Will;*

*Everyone becomes such as is willed by  
Him.*

*Plays are His, He Himself is the Doer-  
who else can advise Him?*

*He gives His Naam to those on whom  
He is gracious;*

*Nanak says: Such ones are very  
fortunate.*

## Chapter 13

# The Unforgivable Sin

**He who gets the refuge of the Saints will be liberated:  
Nanak says, The critic of the saints will be incarnated again  
and again.**

Whatever the Masters say is all true. Because Masters have lived a life of experience and they speak from that experience, whatever they say is weighed and correct. Always the words which are spoken by the Master come true. Those who make the Master's words the base of their life, they live happily and easily; and it is easy to take their soul back to Sach Khand, their Real Home. Those who mold their lives according to the words of the Master get the Supreme Bliss and eternal happiness. Whatever stories the Masters tell, if people take those stories to their heart, and work according to the Master's words, they can achieve the great happiness.

EDITOR'S NOTE: In this discourse, Sant Ajaib Singh discusses two kinds of criticism—criticism of others in general, and criticism of the Saints. The former is dealt with by a kind of transference of karma from the person criticized to the critic, but the latter cannot be dealt with in this way as the Saints have no bad karma to transfer. That is why criticism of the Saints is called “unforgivable,” and why it is dealt with at such length in the *Sukhmani* and the other hymns: because it is so dangerous. Jesus makes the same distinction in Matthew 12:30-31: “All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.” The Saints are “Word made flesh,” and when we criticize Them we are criticizing the Word or Holy Ghost working through Them. Of course, They have the option to forgive the critics and They may or may not exercise it; the point is that there is no normal provision in the Karmic Law to work off that particular sin.

So Guru Arjan Dev Ji Maharaj says that one who takes refuge at the feet of the Saint gets liberated. What is the meaning of liberation? Liberation means that He takes his soul back to the place from where it was separated, back to Sach Khand.

Whereas, “the critic of the Saints will be incarnated again and again” means that many times he will take birth in this world and many times he will die and go back from this world.

**By criticizing the Saint, life is shortened;  
By criticizing the Saint, one does not escape from the angels of death.**

In this ashtapadi, Guru Arjan Dev is describing the condition of the critic of the Saint. Later on he will tell us more about what happens to the critic of the Saint.

Once there was a king who had no children. Somebody told him that if he would perform a *yajna* or Hindu ritual, he might get a son. So he performed a big *yajna* and invited many rishis and munis and other religious people. But it so happened that a snake came and left its poison in the food which was cooked for all the people who were invited there. And when they ate the food, they all died.

The king was very sorry for them, and he became very sad. He thought, “I am the cause of the death of all these people; it is better for me now to give up this kingdom and go into the wilderness and do the devotion of God, so that I may become free from the sin of their deaths.” So he went into the forest.

On the way he stopped in a village to spend the night. In that village there was a widow who was not respected by the other people in the village. So when the king came there and asked the villagers if there was any place where he could spend the night, they told him, “Yes, there is one home here in which lives a widow; you can spend the night there.” The people thought that if this man, who was very young, spent the night with her, they would have more excuses for criticizing the widow whom they were already giving such a hard time.

So the king went there, and he did not know that she was not respected. When the widow saw that someone was coming towards her home, she became very surprised and happy, because nobody liked her. Everybody thought that she was a bad woman and nobody paid any attention to her.

So when the king came and asked her to allow him to spend the night there, she said, “Yes, you are welcome, my brother.” And she called him her brother and he called her his sister, and he spent the night there;

and this gave the people one more excuse to criticize both of them. They started saying “The widow is a very bad woman; now the young man has come and they are enjoying,” etc.

Next morning, before the king got up, an angel of God came to him. The angel told him, “The entire burden of sin which you had – of killing those people who attended your *yajna* – now all that is removed from your head; and all the people who have criticized you, now they have that burden. And since all the people in this village have criticized you and this widow, they have a lot of sin on their heads and they will have to be punished – so they are all going to be burned alive. You should leave this place as soon as possible and take this widow with you. As soon as you leave, the village will be burned and everyone here will die, because this is the punishment which the critics have earned, and God has decided to do this.”

When the king got up, he told that widow all about why he came there and what had happened. He told her the whole story about the *yajna*, and he said, “If you believe in me, if you take me as your brother, let me tell you that now I am free from all that sin, and the angel of God whom I can see although you cannot, is telling me to leave this place with you, because this village is going to be burned, and everyone will die.”

As soon as they left, the village started burning from one end and people went there to extinguish the fire, but then they realized that there was also a fire on the other end. When the fire surrounded the village, they were all caught and burned alive. Guru Nanak Sahib says that those who are criticizing others are the worst sinners and get the worst punishment from God.

The law applies to everyone. Nobody should ever think that because he or she is a satsangi this law doesn't apply to him or her. No. The law is for everyone. And the ones who know about this law, if they commit any mistake, if they incur any guilt, they are liable for more punishment than the one who doesn't know about the law. That is why Saints always say that when you come in the company of the Saints – since in the company of the Saints it is always said, “You should not criticize anyone, criticism is bad, if you want to criticize you should criticize only your mind, and if you want to praise you should praise only your Master” – if after knowing all this and knowing the consequences of criticizing others, the satsangis still are criticizing others, they are liable for more punishment than ordinary people.

Guru Nanak Sahib says that Masters and prophets take responsibility for only those souls who are obeying the instructions of the Master. Master Sawan Singh Ji used to say, “Criticism cuts the root of spiritu-

ality; it cuts the root of your meditation.” The person whom you are criticizing will get the benefit of the meditation which you are doing, and all his sins will be transferred into your account.”

That is why Guru Arjan Dev Ji Maharaj says, “The life of the critic of a Saint is shortened and he can never become free from the clutches of the angel of death.”

**By criticizing the Saint, all happiness goes away.  
By criticizing the Saint, one falls into hell.**

Saints never curse anyone. But it is a law of nature that if anyone is criticizing the Saints, it affects the happiness of that person. Guru Arjan is saying that those who criticize the Saints, all their happiness goes away. And afterwards, the Negative Power does not spare them; he also punishes them.

**By criticizing the Saint, one's wisdom becomes clouded;  
By criticizing the Saint, one is deprived of Glory.**

By criticizing the Saints, the intellect, or wisdom, gets clouded and dirty and goes bad, and that person, the critic of the Saints, starts talking nonsense. Eventually his glory, his respect in the world, gradually goes away and he is left alone.

Master Sawan Singh Ji used to say that one who is criticizing is making the means to become a mean person.

**He who is cursed by the Saint is kept by none;  
By criticizing the Saint, all places [touched by the critic]  
become polluted.**

Now he says that those who are accursed of Saints and those who are doing criticism of Saints, nobody keeps their company and nobody welcomes them; and places touched by them become polluted.

**If the merciful Saint showers grace,  
Only then the critic gets liberated with the company of  
Saints, says Nanak.**

By criticizing the Saints, one becomes so corrupt that he becomes the food of the Negative Power and there is no way for his liberation. Except one: if the Saint Whom he was criticizing showers grace on that critic and forgives him, only then can he get liberation and become free from the sin of criticizing the Saints. There is no other way.

**By criticizing the Saint one's face becomes ugly.  
By criticizing the Saint one croaks like a crow.**

The person who criticizes the Saint affects others as the crow does. You see, when the crow comes and sits on the door and starts croaking, nobody likes his voice. But no matter if a cuckoo is sitting far away, still everyone likes to hear its voice; but nobody likes to hear the crow. In the same way, nobody likes to hear the voice of the critic, and if that critic does find some people in front of whom he may criticize, later on they also tell him to go away. Nobody is ready to listen to him.

**By criticizing the Saint, one gets the body of a snake;  
By criticizing the Saint, one gets birth as creeping worms.**

The critic of a Saint goes in the body of snakes, scorpions, and creeping worms; he goes in many different bodies.

**By criticizing the Saint one burns in the fire of desire;  
By criticizing the Saint one cheats all.**

No matter where the critic of the Saint goes and takes birth, still he is never satiated; his desires are never satisfied, no matter how much he gets. And he deceives people whenever he talks, because whenever he is criticizing the Saints, he allows his ulterior motives full sway. Eventually he becomes unable to stop deceiving people.

**By criticizing the Saint all glory goes away;  
By criticizing the Saint one becomes the meanest of the mean.**

Whatever virtues or glory the critic of Saints has—it is reduced daily and one day it is gone. And then the critic of Saints becomes the meanest of the mean and takes birth in low bodies.

In the Third or Copper Age, Lord Krishna was born into the *yadav* caste. Once some *yadavs* took a young boy whose name was Sambha, and they tied some clothes and things on his stomach and came to a Saint called Durvasa Muni to play a joke on Him. They had dressed that boy up as a girl and were pretending he was pregnant, so they came and asked Durvasa Muni, “If you are a perfect Master, tell us what she will have—a boy or a girl.”

Durvasa Muni knew everything, and He said, “That will come out from her stomach which will finish your lineage, your community, your

family.” So when they returned home, they opened all the clothes and found an iron-like ball there. They realized that it was a curse by the Saint. So they came to Lord Krishna and asked him what to do. He replied, “Well, whatever curse he has given, that will definitely come true. But you should go and bury this on the bank of some river.”

They buried it on a river bank, but it sprouted and some wild bushes grew up from it. Once it so happened that in the course of a celebration in which they were all drinking wine, they all came to the river bank where that wild bush was, and after enjoying and dancing for a little while they started fighting with each other, using the branches of the wild bush as swords. They fought until nobody was left alive, and the words which the Saint had spoken came true.

So this is what happens to the critics of the Saints. Whatever the Saint tells them always comes true.

*The critic washes others' dirt from birth after birth;  
And then gets the suffering according to his own deeds.\**

Now Guru Arjan Dev Ji Maharaj says that by criticizing someone, we are not removing his dirt only of this lifetime, but of his previous lifetimes also: we purify his karmas of many lifetimes. Whatever the critic sows here, he eats the fruit of that when he goes into the Court of the Lord.

*He has neither happiness here nor any support in the Court of  
the Lord;  
He goes to the country of the angels of death.*

There is no happiness for the critic in this world, and the Lord never allows him to enter His Kingdom, either. When the angels of death come and pull the critic out of his body, then he repents. But what is the use of repenting then?

*The critic loses his birth in useless things.*

Man came into this world to do the devotion of Naam; but instead of doing that, he started criticizing the Saints. He came into this world to improve his life by doing meditation; but instead he is defiling it by criticizing.

\* The hymn starting with this verse is not part of *Sukhmani*, but is another hymn by Guru Arjan, on the same subject, from the Granth Sahib, Asa M. 5.

*He cannot reach Him by talking;  
He does not get any place in the beyond.*

The critic cannot achieve God by talking about Him and by criticizing the Saint and other people. One who criticizes others, he doesn't get any place.

*It is the karma of the critic;  
What can the poor one do?*

Now Guru Arjan feels very sorry for the critic and has pity on him; He says, "What can the poor critic do? It is not in his control to stop criticizing because it is written in his fate." No matter how much he tries to remain aloof from criticism, still he has to do it. Even though he may say that criticism is bad, still, because it is written in his fate and he is supposed to do that, he is involved in it.

*He, the bad one, is not accepted by anyone;  
Where can he pray?*

The Negative Power throws the critic into such a place from where he cannot call anyone or pray to anyone. There is justice in the kingdom of Kal, and whatever karma one does, according to that he definitely gets the punishment.

*There is no liberation for the critic;  
This is the Will of God.*

Every sinner gets liberation. But there is no liberation for the critic, because that is the Will of God.

*As people go on criticizing the sadhus,  
The sadhus go on becoming happier.*

As people go on criticizing sadhus, they become more happy, because the critic is washing away the sadhu's sins and the sadhu becomes free from the burden of the sin. In that way he becomes light and free of the burden of his sins in his journey toward God. The true sadhu always says, "Criticize me, criticize me, because I want to realize God."

*O Lord, the Saints have Your support.  
You are Their helper.*

Saints live in this world having the support of God, and God always helps the Saint at all places and in all circumstances.

*Nanak says, God protects the Saints;  
Whereas the critics get thrown away.*

God has protected the Saints in all ages; He has helped Them in all ages; and He has glorified Them in all ages. Whereas He has thrown the critics as we throw a ball.

**The critic of the Saint has no place;  
Nanak says, If the Saint wants, he also can get liberation.\***

There is no destination for the critic; he doesn't know where to go; there is no place for him to go and reside. Only if the Saint Whom he is criticizing showers grace on him can he get liberation.

**The critic of the Saint is a terrible evil doer;  
The critic of the Saint gets no rest even for a moment.**

If someone puts a house on fire in which people are sleeping; if someone gives poison to anyone without his knowledge; if he takes over the property or land of anyone with deception; or if anyone takes away the wife of anyone without his knowledge and with force; if anyone kills another person when he is sleeping; if anyone deceives another person and in that way takes all his wealth and kills him: the one who does all these six sins is called the greatest sinner. But here the Master says that the critic of a Saint is worse even than the great sinner who has committed these six sins, because the sin of criticizing the Saint is worse than these sins.

**The critic of the Saint is the worst criminal;  
The critic of the Saint is accursed of God.**

Now Guru Arjan Dev Ji Maharaj says that the critic of Saints is the greatest of the great sinners and he is accursed of God. Many people criticized Kabir Sahib, and Sikander Lodhi, the king of that time, tried many times to kill Him: once by tying his hands and feet with a chain and throwing him in front of the mad elephant; once by throwing Him, all tied up, into the water of the Ganges; and once by burying Him

\* With this verse, the Master returns to the text of *Sukhmani*.

alive in the ground. When Kabir Sahib was in this world, there were two big religions—Hinduism and Islam—and both of them were against Him.

Once the learned pundits who were jealous of Kabir Sahib announced that Kabir was hosting a lunch for all the people and everyone was invited—even though Kabir knew nothing about it, and He was poor and unable to give food to many people. But the pundits said, “He is called a Saint, let us see if we send people to His house whether He will feed them or not.”

So many people went to Kabir Sahib’s to get food on that day. There was no food in the house, and Mother Loi (Kabir’s wife) didn’t know what to do. But Kabir Sahib said, “Don’t worry about anything. If we are defamed and lose our reputation, we should not worry because it is of God; and if we are praised, we should not feel we are praised, because it is God Who will be praised. Take this basket and remember God, and go on serving those who come.” And, with the grace of God, everyone who came to the home of Kabir Sahib was well fed, and hundreds of people went, eating well from the house of Kabir. And they started praising Him; but He said, “I have not done this nor can I do this: No one’s body can do this thing which my God has done.” He said, “Instead of praising me, praise the Almighty God.”

So at that time Kabir Sahib taught the critics by saying, “Oh dear ones, criticize me, criticize me.”

*Criticize, criticize, criticize me, O people:  
Criticism is very dear to me;  
Criticism is my father, criticism is my mother.\**

Kabir says, “Criticism is very dear to me and the critic also is very dear to me. I understand criticism as my mother, and my critic as my father.”

*If one is criticized, he goes to the heavens,  
And the Naam can be manifested within him.*

If people criticize us, we will go to the heavens; if people criticize us the burden of our sins will decrease, and we will be able to do the meditation on Naam easily.

*If one is criticized, his heart is purified:  
Critics wash our clothes (sins).*

\* The Master is now taking a hymn of Kabir, also from the Granth Sahib (Gauri Kabir).

Saints see God in both enemies and friends, and that is why they never criticize anyone, nor do They even allow their disciples to criticize anyone. So Kabir says that if we criticize someone who doesn't see any difference between enemies and friends, who sees God in both, then his heart becomes pure and ours is defiled.

*He who criticizes us is our friend;  
My attention is always in the critic.*

Kabir Sahib says, "Those who criticize me are my friends, and I'm always worried about them. I don't want my critic to get sick, or to have any problems; because if he does, he will not criticize me, and that means he will stop doing my work."

*He who removes our criticism is the critic;  
The critic wishes our long life.*

The improver of our life is our critic.

*Our criticism is our love;  
Criticism liberates us.*

We love to hear the words of the critic, because criticism is the thing which liberates us.

*Kabir says, How is the criticism good?  
The critic is drowned and we go across.*

Now he asks, "How does criticism help us?" By criticism, our critic takes the burden of our sins, so that we are able to cross this Ocean of Life easily; but the critic, who takes on the burden of our sins by criticizing us, is drowned in the Ocean of Life.

**The critic of the Saint is without the Kingdom;  
The critic of the Saint becomes miserable and poor.\***

Once there were two people who daily visited a Saint. One used to bring Him milk, and the other used to stone Him. It went on like this for a long time. Once it so happened that the person who was bringing the milk stepped on a thorn. On the same day, the person who was

\* Here the text of *Sukhmani* is resumed.

stoning the Saint dug in the earth and found a chest full of ashes, with one gold coin. So he said to the first man, "You see? Daily I throw a stone at that Saint, and I haven't had any problems—I didn't step on a thorn—whereas you are taking the milk for Him, and you are having a problem. And I dig up this gold coin. You see? I am better than you. That Saint is giving me more than He is giving you."

So the person who was bringing milk was disappointed. When he removed that thorn, he went to the Saint and asked him, "Baba Ji, what was the reason that the person who throws stones at You got a gold coin and has no problems, whereas I stepped on the thorn and had much pain and I couldn't even bring the milk for you today? What is the reason?"

The Mahatma replied, "It was your destiny to be hanged today. But because of your devotion and service, that heavy karma was reduced to this little thorn-prick. And that chest which the other person found was once full of gold coins which were meant for him. But each time he threw a stone at me, some of that gold was reduced to ashes. One was left only to show him what he could have gotten." So that is why Guru Arjan says that if we criticize the Saints, we can lose all our property and wealth, even a kingdom, and become paupers.

**The critic of the Saint suffers all diseases;  
The critic of the Saint is separated forever.**

Whenever the critic of the Saints takes birth, he suffers from disease; he is always separated from God, and beset by many problems.

**Criticism of the Saint is one of the biggest sins;  
Nanak says: If the Saint wishes, the critic can also get liberation.**

If the critic of the Saints is having any suffering or any pain it is increased because he is criticizing the Saints. But if the Saint Who is being criticized wishes, and if He showers grace on the critic, then even he can get liberated.

**The critic of the Saint is always impure;  
The critic of the Saint is no one's friend.**

The critic of the saint is impure and is nobody's friend, because he deceives everyone.

*If he bathes in sixty-eight places of pilgrimage;  
If he worships twelve rocks—\**

Mahatma Ravidas was born as a cobbler, and in those days the cobblers were considered as the low-caste people, and nobody wanted to have any relations with them. But the Queen of Chittor, whose name was Mirabai, wanted to realize God, and when she asked the pundits and scholars of her kingdom about God-realization, nobody could quench her thirst. So she came to Kashi to get Initiation from Ravidas the cobbler, because He was a perfect Saint of that time. When she took Initiation from Him, people started criticizing Mirabai because of her low-caste guru; the people of her kingdom also started criticizing her, and while Mirabai was still in Kashi, they slandered Mirabai to her husband.

So when Mirabai came back to her kingdom and heard that everyone was criticizing her and her Master, because he was a cobbler by caste, she thought of inviting Ravidas to her home and having food there. She thought that if she would invite all the pundits also, maybe they would stop criticizing him. So Mahatma Ravidas was invited and the food was cooked, but the pundits who came there said, "If Ravidas is going to sit with us and eat with us, we are not going to eat, because it will pollute all the food. This Queen has done a very bad thing—first she took a cobbler as her Master, and now she has invited him to eat food with us, pundits of high caste." So they refused to eat food with Ravidas.

The Master said to Mirabai, "Daughter, don't worry about it, because I have come here to glorify you and not to defame you. If they want that I should sit apart from them to eat food, I'll do it. Whatever they want, I'll do it." So Ravidas sat in one corner and ate His food, and the pundits were eating food just by themselves; nevertheless all of them saw Ravidas sitting with them and having food. It was a miracle. When everybody saw that there were many Ravidases, and everybody was eating with Him, they all stood up and stopped eating, saying, "This is not good. We told Mirabai not to let him sit with us and eat food, but now we see that he is sitting everywhere and eating food." So they started criticizing Ravidas. So that is why in this hymn Ravidas is teaching the critics.

In India there are sixty-eight places of pilgrimage, and people think that if they go to all of them they are doing very virtuous deeds. And there are twelve mountains (called by Ravidas "rocks") which have re-

\* Sant Ji is now taking a hymn of Ravidas, from the Granth Sahib—Raga Gond Ravidas.

ligious significance, and people think that if they go and visit those mountains they are doing very good deeds. But Ravidas says that no matter if you go and visit those places, whatever fruit you will get from that, you will lose it if you are criticizing.

*He may construct a well for others' benefit.  
But if he criticizes it all goes in vain.*

Suppose there is a place where there is no water and people are dying of thirst: if someone graciously digs a well there and brings water out of it and saves people, and then if the same person later on starts criticizing others, he loses whatever fruit he had earned by digging out that well.

*How can the critic of a Saint get liberated?  
Understand: over his head the hell is hovering.*

Now Ravidas Ji Maharaj says, "By no means can the critic of Saints get liberation." There is no way. Hell is hovering over his head, and definitely, after his death he will go there.

*If he donates a lot at the time of Eclipse—even his wife with all  
her ornaments—and hears all the Simritis with his own ears;  
If he criticizes, he loses all the fruit.*

The place called Kurukshetra is a holy place, and it is believed in India that at the time of an eclipse, solar or lunar, anyone who donates while standing on that place gets many fruits. So Ravidas says that if at the time of eclipse one goes to Kurukshetra and donates his wife, with all her ornaments and everything, and hears the holy scriptures with his ears, whatever fruit he gets from that he will lose by criticizing.

*If he feeds many hungry people,  
Donates land and gets a temple constructed—*

He may feed the hungry, donate land, make shelters for homeless people and build temples—but if he is criticizing he will lose the benefit of all these good deeds.

*Losing his own he gives to others—  
But if he criticizes he wanders in many bodies.*

He may help others and do good for them at his own expense, but if he is criticizing, he will not get any benefit from his good deeds, and will no doubt go to hell.

*O people of the world, why do you criticize?  
The condition of the critic is obvious to all.*

Ravidas says that we should not criticize anyone, because criticism is neither bitter, nor sweet, nor sour. Can we not see the condition of the critics—how much they are suffering?

*The Saints know the fate of the critics;  
Ravidas says, The sinner goes to hell.*

Now Ravidas Ji Maharaj says that the Saints and Mahatmas know about the critics—what happens to them. And that is why They always want that anyone meditating on Naam should never criticize others. Because hell and the cycle of eighty-four lakhs birth and death are ready for critics, and anyone who is criticizing will definitely go into both after he leaves the body.

**The critic of the Saint gets punishment;  
The critic of the Saint is abandoned by all.\***

Now he says that the critic of Saints gets punished in the court of God, and one by one, everyone leaves his company.

**The critic of the Saint is the great egoist;  
The critic of the Saint cannot stop doing evil.**

The critic of a Saint is full of egoism, and thinks that nobody else is greater than him. He goes from place to place and does the work of criticism, and gradually the temptations and bad qualities of the world come to him and surround him.

**The critic of the Saint takes birth and dies.  
The criticism of the Saints destroys all happiness.**

The critic of a Saint is always involved in birth and death, and his criticism costs him his happiness.

\* The text of *Sukhmani* resumes here.

Kabir Sahib says, “O Kabir! No one should criticize my Saint,” because it accomplishes nothing. No matter how much dirt you may throw at the moon, it will not affect it. In the same way, the Saint is not affected by your criticism.

**The critic of the Saint has no place to dwell;  
Nanak says, If the Saint wants, He may make him united  
with the Lord.**

Now Guru Arjan Dev Ji Maharaj says that there is no place for the critic to dwell; but, if the Master wants, He can take that critic to the Court of the Lord.

**The critic of the Saint breaks down midway;  
The critic of the Saint does not succeed in anything.**

This is the bani of Guru Arjan Dev Ji, and He says that the critic of the Saint never gets any work done; he cannot accomplish anything nor can he achieve anything. Whatever work he may start, he doesn't reach his destination but is always lost midway; whatever work he has started is never finished. In this way he neither accomplishes anything in this world or in the world beyond.

This is the teaching for the critic of the Saint: Hazur Maharaj Sawan Singh Ji used to say, “Criticism is a tasteless sin.” By committing other sins or mistakes, you may get some enjoyment, some taste. But not by criticizing, because criticism itself is a tasteless thing – it tastes neither bitter nor sweet – it has no taste; but still, everybody is involved in doing it.

**The critic of the Saint wanders in the wilderness;  
The critic of the Saint is led on the wrong path.**

What punishment does the critic of a Saint get? He gets birth and then death; that is his punishment.

**The critic of the Saint is hollow from within,  
Like the body of a dead man, without breath.**

Nothing remains within the critic of a Saint. He becomes void of spirituality, and his body becomes hollow. His soul always blames him and curses him, “You are the sinner, you are the sinner,” and he becomes hollow like a dead body with no life in it.

**The critic of the Saint has no determination:  
He himself sows, he himself eats.**

The critic of a Saint has no determination; and whatever he sows, he himself has to eat that. The Emperor Jehangir made Guru Arjan Dev Ji Maharaj sit on hot coals, and ordered people to throw burning sand on His head; he thought that Guru Arjan Dev was just a hypocrite who was misleading the people. Time has proven though, that now no one remembers Jehangir or takes care of his tomb; whereas there are many gurdwaras or temples in the name of Guru Arjan Dev, and many people who visit those gurdwaras and remember the name of Guru Arjan Dev with much love. People celebrate the day of Guru Arjan's death by distributing sweet water to other people, because they remember that on that day He was tortured to death, and they remember Him with much love and affection. But nobody remembers Jehangir or visits his tomb, except the pigeons who make it dirty.

The point is that the name of the Mahatma, or the Master Who has done the meditation, always remains in this world as long as the Name of God is remembered in this world. You see how people still remember Christ, Guru Nanak and Prophet Mohammed. This is only because They were doing the devotion of God; because of that devotion of God people still remember Them. Whereas, the critic of a Saint is forgotten while he is in this world and nobody remembers him when he leaves.

In Punjab there is a village named Sanghu; it is a very old village, five or six hundred years old, and I had the opportunity to visit it. It's very small, really. Five hundred years ago this village was also very small, with few people and seven or eight homes. Once it so happened that the people of that village made a fort, and they wanted to put one of the walls at a place where there was a cottage of a perfect Mahatma. They told the Mahatma to leave that place so they could build the wall of the fort. He said, "Well, if you want to make the wall, why not leave my cottage alone and make it just a few yards back?" But they didn't do that, and instead they tied that Mahatma's hands behind his back and tortured Him to death. Before leaving, that Mahatma prophesied, "You will never prosper. Your families will always remain like this." So now also you can see that there are only eight houses in that village. Sometimes there are seven families living there, but never have even nine families lived there. When I went there I asked people why there were only a few houses there, even though this village is very old and their families are very big. They told me that their ancestors had tortured a Sadhu to death, and that he had cursed them.

Whatever words the devotees of God speak, always come true. Peo-

ple who are intoxicated by worldly things never get happiness. The worldly people try to acquire the qualities of the Saint, and they think that by criticizing they will attract people and people will follow them; but from within they are burning in the fire of egoism, they cannot acquire the qualities of the Saint. When they are cutting the root of spirituality, how can they expect the branches of the tree of spirituality to remain alive? When they are fighting the Saints, Who have no enemy, then the Lord of Judgment gives the punishment according to their deeds.

**No one else is the protector of the critic of the Saint;  
Nanak says: If the Saint wishes He can liberate him.**

No one protects the critic of a Saint. But if that very Saint Who is criticized wants to, He can liberate that critic.

**The critic of the Saint cries,  
As the fish without water twists itself with death pains.**

The critic of a Saint suffers as the fish suffers without water. As the fish dies without water, when the death of the critic of a Saint comes, he also dies in that way.

**The critic of the Saint is always hungry, he never gets  
satisfied,  
As the fire is not satisfied with firewood.**

No matter how much God gives to the critic, still the fire of desire will go on burning within him. As the fire never gets satisfied no matter how much wood you put into it—it will just keep on burning—in the same way, no matter how much praise the critic gets, how much wealth he gets from God, still that fire of desire will burn.

**The critic of the Saint is left alone,  
As the barren sesame stalk is abandoned in the field.**

The critic of a Saint is left alone, because gradually all his relatives and all his near- and-dear ones and all his friends leave him, and the day comes when he is left without anyone's company. His condition is like a stalk of a particular kind of sesame seed which stands alone in the field. This plant grows normally and bears fruit, but in that fruit there is only ash and not the real sesame.

When the farmers are harvesting sesame, they don't touch that plant because its fruit is useless. Guru Nanak Sahib says that those who do not get awakened by the Master, those who feel that they are awakened by themselves and don't seek the company of the Masters, they will be separated by God as the farmer separates that stalk of sesame which bears useless fruit.

Guru Nanak Sahib means that the critic of a Saint, no doubt, has sons, daughters, wealth, good health, and everything which good people have. But since he has done criticism, nothing is left with him; and no matter how many good deeds he has done, no matter how many austerities he has performed, how many religious deeds he has done, still he will not get the fruit of any of it, because by criticizing he has lost all the fruit of his good deeds.

**The critic of the Saint is devoid of religion;  
The critic of the Saint always speaks untruth.**

The virtues of the critic of a Saint, all his virtues, get destroyed and he has no morals left: wherever he goes he always lies.

**The work of the critic is determined from the very beginning;  
Nanak says: Whatever pleases God happens.**

God has written in the fate of a critic of a Saint to do criticism, and that is why he cannot do anything else except criticism. No matter how much time he spends in the company of the Master, the habit of criticizing will not leave. The crane cannot change his habit of searching for fish; even if he goes and lives in the Mansarovar, the Pool of Nectar, he will search for fish even there because it is his habit.

Regarding the critic of a Saint, Hazrat Bahu also shares his thoughts with us: He says, "No matter if you take a bitter squash on the pilgrimage to Mecca, you cannot turn it into a watermelon. And no matter if you put a hundred pounds of sugar in a stagnant well, you cannot make the water sweet."

**The critic of the Saint becomes deformed;  
The critic of the Saint gets punished in the court of the Lord.**

The critic of a Saint gets a bad reputation and is punished in the Court of the Lord. Why is he punished? Because he went to the Saint for meditating on Naam and doing the devotion of God, but instead of that he became His critic; that's why he is punished.

**The critic of the Saints is always grasping at birth and death;  
The critic of the Saint is neither dead nor alive.**

The critic of a Saint falls into the cycle of births and deaths. Wherever he goes he takes birth and then has to die, and again he has to take birth and again he has to die. No matter in which body he goes, he is always subjected to births and deaths.

**No desire of the critic of the Saint is fulfilled;  
The critic of the Saint leaves disappointed.**

We people criticize the Saint because we are envious of His popularity. We think that if we criticize and slander a Saint, those who are following Him will leave Him and start following us. But when we are not successful in that, when we cannot make people follow us, then we become sad and disappointed, because our desire is not fulfilled. In this world we become disappointed as our desire is not fulfilled, and when we go into the world beyond, the Lord of Judgment also gives us punishment. He says, "You were sent to the Master for doing the devotion, but instead of that you started criticizing Him." That is why nobody protects that kind of critic of a Saint except the Saint Who was criticized. When we leave the body at the time of death, Master is responsible for us — *if* we obey His commandments.

**By criticizing the Saint no one will be satiated.  
The man becomes as He wishes him to become.  
No one can remove what is written in his fate.  
Nanak says: Only the True One knows this.**

Now Guru Arjan Dev Ji Maharaj says that whatever is written with the pen of the destiny writer in the fate of a man, he will have to work according to that. If it is written in his fate to do criticism, he will criticize. It doesn't matter how much time he spends in the company of the Master and listening to Him; still he will continue doing his work.

There was a dear one of Guru Gobind Singh whose name was Gungu Brahmin. He lived for twenty-one years with Guru Gobind Singh, cooking his food. You can imagine how many Satsangs he must have attended and how much he must have heard of the Master's teachings — because twenty-one years is a long time. But that Gungu Brahmin, just to get a little reward, gave the two innocent sons of Guru Gobind Singh to the Mogul Emperor, and in that way he betrayed his Master. When

Guru Gobind Singh was surrounded by the Moguls, and he had to leave Anandpur and go to a village called Murunda, that Gangu Brahmin took the two sons of Guru Gobind Singh and their mother into his home; and when he heard the announcement by the Mogul people that they would give a reward for them, just for that little prize he gave those two innocent boys into the hands of the Mogul Emperor who buried them alive.

The association of twenty-one years with the Master didn't change him, because whatever karma he was supposed to do, he did that, even though he had spent twenty-one years with Guru Gobind Singh. Then, after two hundred and fifty years, the same Gungu Brahmin was brought into the sangat of Master Sawan Singh Ji. You can imagine, in two hundred and fifty years, how many bodies of suffering he would have undergone! After that, when he again got the human body, he was brought into the company of Master Sawan Singh. And there also, his habits were of backbiting and criticizing other people.

Sunder Das, who used to live with me, was very close to Master Sawan Singh; and he told me that Gungu Brahmin had the habit of backbiting and criticizing so much that other people were upset at him, and they complained to Master Sawan Singh. The Master asked them, "Don't you recognize him? Who is he? He is the same Gungu Brahmin who, after living with Guru Gobind Singh for twenty-one years, gave his two innocent sons to the Mogul Emperor. Now he is just criticizing and backbiting, and that is a lesser sin than what he did with Guru Gobind Singh."

Because Saints care about the souls whom They have initiated, that is why, no matter what the disciple does—even the worst sinner—if he is the disciple of a Master he is liberated sooner or later; because Masters care about their initiates, and They always maintain the reputation of Their Mastership.

And regarding the critic of a Saint, Paltu Sahib also has written something which shall be presented to you now:

*Long live the critic, so that our work may be done—  
Our work may be done, as he is the unpaid servant.\**

If we criticize the Saints, They do not imitate us—They do not respond to our criticism. Mean persons always present excuses to justify themselves and to prove that they are true, but wise men always wait for

\* With this verse, the Master leaves the text of *Sukhmani* and begins commenting on a hymn of Paltu Sahib.

time to prove that they are true. Saints always wait for time, because they know that time will tell people what is the truth.

You may attend the satsang of any perfect Master or read His writing, and you will not find even one single line of criticism of other people; They don't criticize others because They have love and respect for all.

Paltu Sahib says, "May the critic live for ages and ages," because our critic is doing our work. People come asking for employment; but without getting any payment, the critic is doing our work.

*He travels, becoming alert, and glorifies us in the three worlds.*

If someone's back has pain and he wants to be alert, he ties a piece of cloth tightly around his waist. So here He says that the critic has tied that piece of cloth around his waist, and he is always alert. Going in all the three worlds, he is glorifying our name. He tells whomever he meets that that Saint is not good, He has bad qualities, etc. And in that way, when he talks about the Saint to other people, those who don't know about Him also come to know about Him. And the dear souls, those who have love for the Master, think, "Let us go and see what that Saint looks like, whom he is mentioning." When they come, as they are dear ones, they get the benefit from the criticism of the Saint.

Once Master Sawan Singh went to a place called Ebtabad, and the Akalis, those who were opposing Master Sawan Singh, started criticizing Him. The dear ones who had arranged for Master Sawan Singh's visit there came to Him and asked if they could do any advertising or at least announce that He had come there. So Master Sawan Singh said, "Why are you worried about that? Those who are supposed to do that work, you will see that very soon they will start."

So after some time, the Akalis, who were opposing Master Sawan Singh, put speakers on a jeep and went all around the city, saying, "The Guru of Radhaswami has come, and you should not go to see him because he has such an attraction in his eyes that he will perform magic on you."

When people heard that announcement they thought, "Let us go and see how that man can perform magic with his eyes and how he can attract people." Master Sawan Singh was standing on the roof of a building with the dear ones who had arranged for his visit there. He saw that this publicity was going on and He told them, "You see, they are doing your work. Are they doing it or not?"

So many people came into the satsang that the tent which they had made wasn't big enough and many people had to sit outside. After-

wards, it was heard that many said, "We thank the Akali brothers who told us about such a great Master." If they had not criticized such a Master, they would not have come to meet Him. So this is what happens when the Saint is criticized: those who are criticizing the Saints are not actually criticizing, but they are glorifying the Saints' name.

Mahatma Chatterdas says, "I don't know what happens, but when one goes to the home of the Satguru he never wants to come back, because in the home of the Satguru all the problems are solved and all the differences of caste and religions are removed. Further, He says, "*Ranjha gets Hir*"; that is, "the lover gets the Beloved."

*The critic is worried for us, not even for a moment does he forget us;  
Day and night he keeps working and lovingly abuses us.*

Now He says, "We are less concerned about ourselves than our critic is concerned about us; day and night with much love, he is abusing us, he is criticizing us, and he's telling people about us."

*Saints speak with determination and make people leave the illusion;  
The critic is our Master who makes us unite with Naam.*

Saints come into this world with a strong determination, and They are not afraid of the critics. That is why They always respect the critic: They know that if there were no critics They would never have become free of sins. Only the critic takes the burden of the sins without getting paid, and relieves the devotee of God of his burden.

*Hearing this—that the critic has died—Paltu wept.  
Long live the critic so that our work may be done!*

Saints do not weep, no matter how much They lose in this world. But They weep when They hear that that critic has died, because only by the grace of the critic, are They able to manifest Naam; and They know that now that the critic has gone, who is there left to carry the burden of the Saints?

*If you find someone criticizing the Saint,  
Plug your ears—otherwise you will be sinning.*

If anyone is criticizing the Saint and someone is listening to that criticism, the one who listens is also counted as a sinner. Paltu Sahib says that first of all you should not visit any place where people are criticiz-

ing the Saints, but if you should go to such a place, you should plug your ears.

Once one dear one came to Master Kirpal when I was also present there. He asked Master Kirpal why he was not having good meditations. So Master asked him if he was having the problem of lust. He said, "No." Master said, "Maybe you are having the problem of anger?" He said, "No, I don't have that problem." So Master asked him about many basic problems, but none of them applied. Finally, Master asked him, "Perhaps you are doing criticism?" He said, "No, I don't do that." Then Master said, "Well, maybe you are *hearing* criticism; do you do that?" He said, "Yes, I do that. I have this habit of hearing criticism." So Master said that the one who criticizes and the one who hears criticism are both sinners and they both lose.

*By committing sin you will go to hell;  
Beware of it and run away.*

If you are hearing the criticism of a Saint, you will be a sinner, and you will go into hell. So whenever you hear the criticism of a Saint, run away from that place.

*If the critic is your friend, understand him as an evil person.  
Run away from the place where the Saint is criticized.*

If we have any friend, and he turns into a critic of the Saint, we should leave his company, understanding him as an evil person, and break our friendship with him.

*Slave Paltu says: Those who criticize or hear criticism, will beg  
in hell.*

Those who either criticize the Saints or hear the criticism of the Saints, they go into hell and there they live the life of a beggar.

*Looking at the critic, I bow down to him:  
"Blessed are you who washed my devotee."*

Now, Paltu Sahib says that even God folds His hands in front of the critic and says, "You are the blessed one who has washed away the sins of my devotee, and you are the blessed one who has purified my devotee. Because of you, my devotee has come to me." Even God pays homage to the critic.

*For the liberation of the devotees you came into this world.  
The devotees got rid of their dirt without paying for it.*

Now Paltu Sahib says that God says to the critic, “You have done a very good job at this work, because without asking for any payment you have done the work of the devotees – since you have washed away their sins.”

*With your glory I have become famous;  
You glorified me in all the world.*

Now He says, “Because of you [the critic], the Saint became famous in this world, and the ones who did not know about the Saint came to know about Him, only because you criticized Him.”

*Slave Paltu says: By the death of the critic,  
I have lost a lot, so I wept a lot.*

Again Paltu Sahib says, “When my critic died, I wept a lot – because now there was no one who would work for me without taking any payment.”

**All the living beings belong to Him, He is the Doer;  
Ever and ever I bow down to Him.\***

Now Guru Arjan Dev Ji Maharaj says that both in enemies and in friends God resides, in birds and in animals God resides; God resides everywhere. So all those who have souls in them, understanding that they have souls in them, we bow down to them.

**Day and night praise God;  
Remember Him with every single breath.**

Always sing the praise of God; day and night spend the time in remembrance and do His Simran.

**Everything happens in His Will;  
Everyone becomes such as is willed by Him.**

All is happening in the Will of God. Only He decides from whom He has to receive the devotion, and whom He has to send in the cycle of

\* With this verse, the Master returns to the text of the *Sukhmani*.

births and deaths, and whom He has to make to criticize the Saints – everything is happening in the Will of God, and God knows all this.

**Plays are His, He Himself is the Doer –  
Who else can advise Him?**

Manmukhs can never even think about this, because God has created these plays and God is doing everything. Only the gurumukhs can know this; manmukhs have no idea of it.

**He gives His Naam to those on whom He is gracious;  
Nanak says: Such ones are very fortunate.**

God keeps those connected with Naam on whom He showers His grace and mercy; and only those souls are fortunate ones who keep connected with Naam.

## Ashtapadi 14

O good people, give up cleverness and  
remember God, the True King.

Keep only one hope in your heart.

Nanak says: All the pains and  
illusions will go away.

Understand that reliance on man is  
useless.

God alone is the Giver.

By Whose gifts we remain content  
And don't feel thirsty again.

The One God Himself causes death and  
saves;

Nothing is in the hands of man.

By understanding His Will happiness  
comes;

Keep His Naam strong within you.

Remember, remember, remember such  
a God;

*Nanak says: No obstacle will come.  
Praise the Formless One in your heart;  
O my mind, do true acts.  
Drink the nectar with your pure tongue;  
Always make your soul comfortable.  
See the colors of the Lord with your eyes.  
In the company of Sadhus, the effect of  
others' company vanishes.  
Walk with your feet on the path of God;  
By remembering God even for a moment,  
the sins are erased.  
With your hands do deeds for the Lord,  
with your ears hear the Story of God.  
Nanak says: This way your forehead  
will be brightened in the Court of the  
Lord.  
They are the very fortunate ones in  
this world,  
Who sing the praise of God always.  
Those who meditate on the Naam of  
the Lord  
Are the true rich ones in the world.*

*They who speak the Naam of the Lord  
with their mind and body;  
Know them to be ever and ever happy.  
He who recognizes only one God  
Comes to know about this world and that.  
He whose mind is attached to the Naam  
Realizes the Pure God, says Nanak.  
With the grace of the Master one comes  
to realize his own Self.  
Understand that his thirst is quenched.  
In the company of Sadhus one sings the  
praise of God.  
Such a beloved of God becomes free from  
all diseases.  
He who sings and hears the unceasing  
music day and night,  
Becomes liberated while living with  
his family.  
He who puts all his hopes in God alone,  
His noose of death will be cut.  
He who has the hunger for Par Brahm  
Will have no suffering, says Nanak.*

He who remembers the Lord in his mind  
and heart,  
Is a true Saint and He never wavers.  
He on whom God is gracious,  
Of whom will such a disciple be afraid?  
God appears as He in fact is ;  
He himself is within His creation .  
By thinking, thinking, thinking one  
succeeds ;  
With the grace of Master one realizes  
everything .  
When I see, I find Him the root cause  
of everything ;  
Nanak says: He Himself is in the  
subtle form, He Himself is in the  
physical form .  
No one takes birth, no one dies ;  
God Himself plays His drama .  
The coming and the going, the visible  
and the invisible,  
Are supported and controlled by Him.

He Himself is within everything .  
 In many ways He makes and unmakes  
 the things.

He is Indestructible and Indivisible ;  
 He creates the whole Creation.  
 He is the Unseen, Unfathomable and  
 Glorious.

Nanak says: If He makes one repeat  
 His Naam, only then can one  
 repeat His Naam.

Those who have manifested God are  
 Glorious ;

The whole world will be saved by Their  
 mantra.

The servants of God liberate all.

The servants of God remove the pain.

The Merciful One Himself unites the  
 souls with Him ;

Those who meditate on the Shabd of  
 the Master become happy.

Only those do their seva,

*On whom God showers His grace. They  
are most fortunate ones.*

*By meditating on Naam one gets rest.*

*Nanak says: Understand such a man  
as the ideal.*

*Whatever he does, he does it in the Will  
of God;*

*He always resides with God.*

*He who remains happy in what happens  
normally,*

*Recognizes the Doer.*

*Whatever God does is pleasing to the  
devotees;*

*God appears to them as in fact He is.*

*They are absorbed in Him from whom  
they were created.*

*They become the Treasurer of happiness.*

*He Himself gives honor to Himself -*

*Nanak says: Understand God and  
His servants as One .*

## Chapter 14

# On the Will of God

**O good people, give up cleverness and remember God, the True King.**

**Keep only one hope in your heart. Nanak says: All the pains and illusions will go away.**

Guru Arjan Dev Ji Maharaj says, "O good people! Rely on God and do the devotion of God." Because if we do devotion of God, the pain of birth and death will go away and real peace will be manifested within us. And with that real peace will come the radiance of God.

**Understand that reliance on man is useless.  
God alone is the Giver.**

Man is in illusion, and because of that he is relying on relatives and friends and seeks support from other men. But he doesn't realize that God is the only Giver, and relying on others is useless.

**By Whose gifts we remain content and don't feel thirsty again.**

To whomever God gives the wealth of Naam, he becomes satisfied, and after that he has no desire for the world. Where the Naam is manifested, non-desire of the world comes, because when God gives the wealth of Naam the person to whom He gives it becomes satisfied. Master Sawan Singh Ji used to say that the desires of man keep him a pauper, but when the Naam is manifested he doesn't remain a pauper because he no longer has any desire. Those who are desireless are the real emperors.

**The One God Himself causes death and saves;  
Nothing is in the hands of man.**

God is the One Who causes death, and He is the only One Who saves us. To destroy or save is all in His hands. There is nothing in the hands of man; everything is kept by God Himself. We think that we are the ones who are nourishing ourselves and we are the ones who are taking care of ourselves, but the Mahatmas whose inner eyes are opened know that there is Somebody Else, Whom they call God, Who takes care of them and Who nourishes them. They see clearly that they do not do anything; it is all done by Him.

**By understanding His Will happiness comes;  
Keep His Naam strong within you.**

The understanding of the *Hukam* or Will of God can bring real happiness to man. If one understands that Will, then day and night, awake or asleep, that Naam will reverberate within him, and he will get real peace.

**Remember, remember, remember such a God;  
Nanak says: No obstacle will come.**

While sitting, while standing, whether asleep or awake, whether day or night — one should go on doing Simran. Even when he is asleep, in his dreams also he should do Simran. Those who develop the habit of doing Simran in this way, all their pains and troubles vanish, nothing comes in their way, and all their obstacles are removed.

Kabir Sahib says of those who do the Simran of God even while sleeping — those who repeat the Simran in their dreams: “I am ready to make shoes out of my skin for their feet.”

**Praise the Formless One in your heart;  
O my mind, do true acts.**

We should always sing the glory of God, because God has given many good things for our benefit. What is left which He has not done for us? He has done everything for us; He has given us this human birth and He has made us the leader of the eighty-four lakhs species of Creation. What else can He do for us? When He has done everything for us, we should also become grateful to Him.

**Drink the nectar with your pure tongue;  
Always make your soul comfortable.**

Simran is a broom for purifying our soul. You know when we sweep a floor it becomes clean. In the same way, when we go on repeating the Simran it purifies our soul. When our soul becomes pure and holy it becomes one with God. So if we want to purify ourself and join with God, it is very important to do Simran. Simran is the only means by which we can unite with God.

**See the colors of the Lord with your eyes.  
In the company of Sadhus, the effect of others' company  
vanishes.**

With our own eyes we have to see God. When we go into the company of the Saints, the effect of the bad company of the world goes away. If we come near the fire, all our cold gradually goes away; in the same way, in the world we are affected by bad company, but when we come in the good company of the Master, that has a stronger effect.

**Walk with your feet on the path of God;  
By remembering God even for a moment, the sins are  
erased.**

If there is any medicine by which we can remove the sins, that is the meditation on Shabd Naam. Guru Nanak Sahib says that Naam is the only medicine for removing all disease.

**With your hands do the deeds for the Lord, with your ears hear  
the Story of God.  
Nanak says: This way your forehead will be brightened in  
the Court of the Lord.**

With our hands we have to do the service of the Master and the sangat; with our ears we have to hear the Shabd which is coming from Sach Khand and is reverberating within us. When we will listen day and night to that Shabd, what will happen? Eventually our countenance will become radiant and we will get honor in the Court of God.

**They are the very fortunate ones in this world,  
Who sing the praise of God always.**

Who are the most fortunate ones? Who have good fate? Only those who are doing the meditation of Shabd Naam and who are going in the good company of the Master and the sangat; they are the fortunate ones. Tulsi Sahib says, “Even the sinners have wealth – daughters, sons, and family. Tulsi says, The company of the Saints and the discourses about God are very precious, and only the fortunate ones get the opportunity to attend them.”

**Those who meditate on the Naam of the Lord  
Are the true rich ones in the world.**

All the material of this wealth is connected with our body, and when our soul leaves the body it is all left behind in this world; not even our body goes with us. That is why Guru Arjan Dev Ji Maharaj says, “Who are the truly rich ones? Only they who do the meditation of Shabd Naam.” Those who have worldly riches cannot be called truly rich, because when they leave this world they go empty-handed. Kabir Sahib says, “O Kabir! Only they are the poor ones who don’t have Naam in their hearts.”

**They who speak the Naam of the Lord with their mind and  
body;  
Know them to be ever and ever happy.**

Peace is in Naam. Only they are peaceful who have Naam within them and who have manifested that Naam. Their mind is at peace, and moreover, their body is also at peace. They always remain in a state of peacefulness in this world because they have manifested Naam within. Sehjo Bai says that rich people are very unhappy, and the poor people are also the form of unhappiness. Sehjo Bai says that only the Sadhus or Master Saints are happy – those who have knowledge of the Inaccessible Plane.

**He who recognizes only one God  
Comes to know about this world and that.**

Those who recognize that One God, that unique God, have the knowledge of this world as well as the world beyond. One foot is in this world, and the other foot is in Sach Khand; if they want, they can go to Sach Khand in a moment and come back into this world.

**He whose mind is attached to the Naam  
Realizes the Pure God, says Nanak.**

Those who have contacted that Naam and manifested it within themselves, they have realized God and have recognized God, because Naam is God and God is Naam. Naam is the Power of God, and Naam Himself is God.

**With the grace of the Master one comes to realize his own Self.**

**Understand that his thirst is quenched.**

We cannot achieve the Power of Naam by ourselves, by our own efforts. We can do it only by the grace of the Master. He says that if we get any Perfect Master, and if He showers grace on us, only then can we have the understanding and recognition of Naam.

**In the company of Sadhus one sings the praise of God.  
Such a beloved of God becomes free from all diseases.**

Only after meeting some Sadh or Master can we sing the glory of God, and only then can we do the meditation on Naam and realize It.

**He who sings and hears the unceasing music day and night,  
Becomes liberated while living with his family.**

Who becomes liberated, even while living the householders life? Only he who is hearing the Sound Current day and night.

**He who puts all his hopes in God alone,  
His noose of death will be cut.**

Those who have hope only in one Satguru, and who always remain happy in the will of the Satguru whether happiness comes or pain, whether they are rich or poor, to them not even the Angel of Death will come. Master used to say that we should not become devoted to one place and then change our devotion when we change our place. When we have come in the Path of the Masters and become the disciple of one Master, we should be very strong in our devotion to Him; no matter what happens, whether happiness comes or pain, we should remain strong and determined in our devotion to the same Master.

**He who has the hunger for Par Brahm  
Will have no suffering, says Nanak.**

Those who have the hunger, thirst and desire for realizing God, will not have the fear of birth and death.

**He who remembers the Lord in his mind and heart,  
Is a true Saint and He never wavers.**

We should always remain strong, no matter what happens. We should always remain happy in the Will of God, whether happiness comes or pain. Only those who do that can be called real disciples. It is very difficult to do this. It is very easy to say it, but it is very difficult to do it. When the storm comes, even strong trees get uprooted. So in life, when ups and downs come, it is very difficult for one to remain steady in his devotion. Only a Mahatma can do that.

When we are praised by a few people, we become very happy, and God, Who is residing within us, sees that. Then if He puts us to the test and makes some people criticize us, sometimes we even leave the Path. But the Mahatmas know that the same God resides in the friend and in the enemy. That is why they don't mind when they are criticized or when they are praised—they always remain steady in their goal. This is the way of the Saints.

**He on whom God is gracious,  
Of whom will such a disciple be afraid?**

How can the one on whom God is gracious be afraid of the world? He will never become afraid of the world, because he knows that God is greater than the world. The world is a little thing in comparison to God. That is why the one who has God as his protector will never be afraid of anyone. He will always go on giving the message of God no matter how many problems the worldly people put in front of him. You know that Christ was not afraid of the world, because He had realized God and He knew that God is greater than the world. Even when He was crucified, happily He climbed the cross and He never minded that. In the same way, Guru Arjan Dev, Whose writings we are reading now, was made to sit on hot coals and hot sand was poured on His head, and He was tortured to death in that way; but still He didn't mind because He knew that God was on His side and He had the protection of God. Those who have God's protection are never afraid of the world.

**God appears as He in fact is;  
He Himself is within His creation.**

God is seen in the Form as He is, and He is within everybody.

**By thinking, thinking, thinking one succeeds;  
With the grace of Master one realizes everything.**

Now Guru Arjan Dev Ji says, "We have thought about this very clearly, and we have considered all aspects of it, and we have gone through this very thoroughly, and we have come to this conclusion: that we cannot achieve anything except by the grace of the Master. Whatever understanding we have achieved is all due to the grace of my Master, Guru Ramdas."

**When I see, I find Him the root cause of everything;  
Nanak says: He Himself is in the subtle form, He Himself  
is in the physical form.**

In the waters God resides, and in the land also God resides: He resides in all the creation He has made. Even in the creations which we cannot see with our eyes — the astral planes, etc. — there also the same God is residing.

**No one takes birth, no one dies;  
God Himself plays His drama.**

The soul is never born, and the soul never dies. Soul just changes bodies as we change our clothes. God has made this play in which the soul changes the body, but in fact the soul never dies nor is she ever created.

**The coming and the going, the visible and the invisible,  
Are supported and controlled by Him.**

The coming and the going of the souls in this world is like a play which is created by God; everywhere God's sight is pervading and He sees everything that happens. He is looking even at those Creations which we cannot see with our eyes. God has created all this Creation in His Will, and all the happenings in this world are happening in the Will of God. He Himself is the Doer of all of this.

**He Himself is within everything.  
In many ways He makes and unmakes the things.**

God is everywhere. In the ant, God is present, and in the elephant, the

same God is present. All that we see is the play created by God, and God is present everywhere in the play which He has created.

**He is indestructible and Indivisible;  
He creates the whole Creation.**

God is indestructible, and He is never destroyed. Nor can the Creations which He has created be destroyed if it is not in His Will. No one can destroy that which God has created; it is destroyed only if God Himself does so.

**He is the Unseen, Unfathomable and Glorious.  
Nanak says: If He makes one repeat His Naam, only then  
can one repeat His Naam.**

God is unfathomable, and we cannot fathom him. We cannot understand God if we don't get a Perfect Master, and if that Perfect Master doesn't shower grace on us we cannot realize God and we cannot have any knowledge of Him. It is not in the control of a blind man to go and catch hold of the person who has eyes; unless the person who has eyes calls the blind man, he cannot catch hold of him. In the same way, unless God showers grace on us we cannot do His devotion and we cannot have any knowledge of Him, because we are the blind ones and He has the eyes.

Dadu Sahib said that there is clarified butter in the milk, but unless we churn it, we cannot get butter from it, and unless we heat up that butter, we cannot get the clarified butter. In the same way, God is within us, but unless we analyze ourself we cannot realize Him.

**Those who have manifested God are Glorious;  
The whole world will be saved by Their mantra.**

Those who have manifested God within themselves are glorified in this world. Even when they leave this world, still they are glorified and honored. The entire Creation can be liberated by taking the mantra or charged words of those Mahatmas who have manifested God within themselves. Guru Nanak Sahib says that just by giving one particle of his Naam, a Gurumukh can liberate millions of souls. Swami Ji Maharaj also says that the glory of the Gurumukh is very high, because just by one particle of his Naam he liberates millions.

Saints and Mahatmas do not give the mantra from hearsay. They do not learn the mantra by reading books. They give the holy words,

the sacred words, which they have earned, and which they have meditated upon. And behind the words which the Master gives, works His charging.

**The servants of God liberate all.  
The servants of God remove the pain.**

Those who become the servants of God, the devotees of God, and manifest God within themselves, come into this world for the benefit of other people; they come into the world to liberate us. Only those who have good fortune can come in contact with them and take advantage of them; otherwise it is not in our hands. Only the most fortunate ones contact them. There is no law that only a few people can come to them, or that they can liberate only so many people; God has given them the great treasure of Naam and told them to bring as many souls as they can, as many souls as will come to them. That is why all the fortunate souls—those who come in contact with them—get liberation.

Once Narada went to God and requested Him, “The people of the world are in much suffering and in miserable conditions— You should let them come and reside in Your Heavens where there is so much happiness.” God told him, “All right, I will give a place to all those who will come with you. You go and bring as many as you can.” So Narada went to one shopkeeper who was very old. He was coughing and he was in a very miserable condition. His sons were at their homes and he was taking care of his shop and doing his business. So Narada thought, He is suffering much, let me tell him about Heaven and I am sure that he will get ready and come with me.

So Narada told him, “O old man, do you want to go to heaven? I see that you are suffering very much; you should go to heaven. I have come to take you.” The old man asked him, “Who are you?” He replied, “I am Narada, the devotee of God.” You know how the worldly people are always against the devotees of God because they don’t understand them as good people, because mostly the devotees of God don’t deal in the worldly things and they always remain in the remembrance of God and they always inspire people towards God. That is why most of the worldly people don’t like the devotees of God. So the old man said, “Right now I cannot leave this shop because my children are not here, and I can’t leave without having a responsible person take over for me. I don’t want to go to heaven right now, but maybe someday I will think about going there.” So Narada became very sad because that old man was not ready to go with him.

Then he went to one very old farmer who was also in a very misera-

ble condition, and he was plowing his fields. Narada had pity on him and told him, "O old man, come on with me to the heavens." But that old man said, "No, I can't go to the heavens now because my children are very young, and they cannot take care of the land, and I am doing this work because they are not able to do it. I don't want to go to the heavens."

So again Narada became very sad. And then he thought, since no man is ready to go to heaven, let me go to the animals. So he went to the pigs, who live in a very miserable condition, eating garbage and dirt. He thought because of that they would be very unhappy and would want to leave this world and go to heaven. So he asked one pig, "Do you want to come to heaven?" The pig asked, "Will I get any garbage to eat in heaven?" Narada said, "What is the use of going to heaven if you still have to eat garbage?" Then the pig asked him, "Will I get as many children in heaven, as I have here?" So Narada said, "What is the use of going to heaven if you still have to deal with children and problems like that?" So the pig said, "Well, I don't think that any wise person will go with you to heaven. If there is no garbage and no children there, what is the use of it? Only foolish persons will go with you. I don't want to go."

So Narada became very sad, and when he went back to God, God asked him why he was sad. Narada replied, "Lord, I have seen in the world that everybody is suffering and they are wailing like anything; but when I tell them to come to heaven and do the devotion of God, nobody will do it."

**The Merciful One Himself unites the souls with Him;  
Those who meditate on the Shabd of the Master become  
happy.**

When God showers grace on mankind, He comes in the body of a man and He comes and dwells among men. And He tells them in which Form that God is residing within them, and He tells them to do the practices by which they can realize God. And those who obey Him and practice the Path according to His teachings, they get the real Peace and Happiness because they get united with God.

**Only those do their seva,  
On whom God showers His grace. They are most fortunate  
ones.**

When God showers grace on people, He comes in the body of the Mas-

ter, and lives in this world. And only the most fortunate ones get the opportunity to be in the service of that Mahatma.

**By meditating on Naam one gets rest.  
Nanak says: Understand such a man as the ideal.**

The soul gets rest and peace only by doing the meditation of Naam. Those who do the meditation of Naam become the ideal people in this world, because of that rest and peace.

**Whatever he does, he does it in the Will of God;  
He always resides with God.**

Those who manifest that God within them, even for once, always have God residing with them after that. Whatever that person does, he does in the Will of God and by the orders of God.

Masters do not become the equal of God. They live in this world as the dear Sons of God. And those who are the dear children can make their father work as they want. And since the Masters live in this world as dear children, whatever they want they can make God do that.

**He who remains happy in what happens normally,  
Recognizes the Doer.**

Those who remain happy with whatever comes of itself – no matter if pain or happiness comes – those who always remain happy in the Will of God, manifest God within them.

**Whatever God does is pleasing to the devotees;  
God appears to them as in fact He is.**

The devotees of God savor the Will of God as a sweet thing; they are always happy by living in His Will.

**They are absorbed in Him from Whom they were created.  
They become the Treasurer of happiness.  
He Himself gives honor to Himself—  
Nanak says: Understand God and His servants as One.**

God Himself gives honor to Himself, because God Himself comes in the body of the Master and lives among men. And He Himself resides within the disciples and makes them also win honor in this world. God

resides everywhere; in all the particles, in all the creatures in this world He resides. That is why we should always do His devotion. Only they are the ideal people, who do the meditation on Shabd Naam. Guru Nanak says, "If we want to find the ideal ones in this world, we will find only a few."

*Ashtapadi 15*

*God has all power and He knows the  
pains of all.*

*By remembering Him, one gets liberated.*

*I sacrifice myself for Him, says Nanak.*

*The Lord joins the broken strings;*

*He Himself nourishes all the souls.*

*In His heart there is concern for all;*

*No one is rejected by Him.*

*O, my mind, always remember the Lord;*

*He is the imperishable One and all in all.*

*Nothing happens by one's own efforts,*

*Although he may desire it hundreds of  
times.*

*Nothing will be of any use to you except  
Him;*

*Nanak says, One gets liberation by  
meditating on One Naam.*

*If one is handsome, he should not be  
proud of it,*

*As the light of God shines within  
everybody.*

*Why should one become proud if he is  
wealthy? -*

*Since all the wealth is given by Him.*

*If one is called a brave man,  
What can he do without the power  
of God?*

*If one becomes a donor*

*That soul should know that God is the  
giver of all.*

*He whose disease of Egoism is removed  
by the grace of the Master*

*Is always free from disease, says Nanak.*

*As a pillar supports the floor of a house*

*The Shabda of Master supports the mind.*

*As a stone put into a boat swims across,*

*A man gets liberated by clinging to  
Master's feet.*

*As a lamp brings light in the darkness*

*A man gets brightened on having the  
dharshan of Master.*

*As one finds his way in a great  
wilderness*

*The divine light is manifested by  
joining the Sangat of Sadhus.*

*I want the dust of the feet of such  
Saints.*

*O God, fulfill this desire, says Nanak.*

*O foolish mind, why do you weep?*

*We get things according to our destiny.*

*God is the giver of pains and happiness.*

*Abandon others and remember Him.*

*Take it with joy, whatever He does.*

*O ignorant man, why do you wander  
astray?*

*What things came with you,*

*That you are attached to them like a  
greedy moth?*

*In your heart repeat the Naam of the  
Lord.*

*And go to the real Home with honor,  
says Nanak.*

*The merchandise which you came into  
this world to obtain  
Is the Naam of the Lord which can  
be found in the home of Saints.  
Give up egoism and trade your mind  
for God's Naam.  
And then weigh the Naam of the  
Lord in your heart.  
Load the merchandise of Naam and  
go with the Saints  
And abandon all other deadly evil  
entanglements.  
Everyone will honor you  
And your face will be brightened in  
the court of the Lord.  
Such trade is done by rare traders.  
Nanak says, I sacrifice myself to Him.  
Wash the feet of the Guru and drink  
that water.  
Sacrifice your soul to the Guru.  
Bathe yourself in the love dust of the  
Sadhu.*

*Become a sacrifice to the Sadhu.*

*The seva of Sadhu is obtained through  
good luck.*

*Sing the praise of the Lord in the  
company of Sadhus.*

*The Sadha protects the devotees from  
many difficulties.*

*And they taste the nectar by singing  
praises of God.*

*He who takes refuge in the Saints  
obtains all comforts, says Nanak.*

*God is competent to restore life to the  
dead.*

*He gives the Lord's support to the  
hungry ones.*

*All treasures are in His sight.*

*But all men obtain only what is written  
in their fate.*

*Everything belongs to Him and He is  
Omnipotent.*

*There neither has been nor will ever be  
anyone except Him.*

O man, repeat this Naam always day  
and night.  
This is the most sacred and high deed.  
He to whom God graciously gave His  
Naam  
Becomes pure, says Nanak.  
He in whose heart dwells faith in the  
Master  
He remembers God in his heart.  
He is honored as a devotee in the three  
worlds  
In whose heart resides the One God.  
His deeds are True  
Truth resides in His heart as he  
speaks Truth.  
His sight becomes True and He sees  
only one True form in everyone.  
He believes Truth pervades everywhere.  
He who understands that the Supreme  
One is True  
Will be absorbed in Him, says Nanak.

## Chapter 15

# The Love Dust of the Sadhu

**God has all power and He knows the pains of all.  
By remembering Him, one gets liberated.  
I sacrifice myself for Him, says Nanak.**

In His teachings, Guru Arjan Dev Ji Maharaj tells us that God is Almighty, and He is full of all qualities; He doesn't lack anything; He is the Owner of all things. Only by doing His Simran can we swim across this ocean of the world. Guru Nanak Sahib also says, "Those who are spending their days and nights in the sweet remembrance of God, I am ready to sacrifice myself for the dust of their feet."

**The Lord joins the broken strings;  
He Himself nourishes all the souls.**

God is the only One Who is nourishing the Creation and all the creatures of the creation; He is the only One Who knows the pains and sufferings of all the souls; and He is the only One Who takes care of them.

**In His heart there is concern for all;  
No one is rejected by Him.**

God is concerned for everyone, whether one is a creature living on land, or a creature living in water. There is nothing in this world without God, as God is present everywhere; and God resides in all creatures. Those who say that they protect themselves, that they take care of themselves, only those whose inner eye is not open say that. But the Mahatmas whose inner eyes are opened, they know that they are not the ones who are protecting themselves, and they are not the ones who are

taking care of them. There is Someone else, some other Power Who is protecting them and taking care of them. They know that whatever moving illusion we see in front of us, there is some Power working behind it, and there is some Power taking care of this whole creation. And Saints and Mahatmas call that hidden Power the Almighty Lord.

**O, my mind, always remember the Lord;  
He is the imperishable One and all in all.**

You should do the devotion of that Lord Who is indestructible and immortal. And when we do the devotion of that immortal God and when we become one with that immortal God, we will also become immortal. As God is immortal—He never takes birth, He never dies—in the same way, when we go and meet with Him, our soul will also become immortal; we will never take birth, we will never die. We will become free from the pains of birth and death.

**Nothing happens by one's own efforts,  
Although he may desire it hundreds of times.**

Now Guru Arjan Dev Ji Maharaj narrates from His own experience. He says that no doubt we all desire the devotion of God, and we all desire that we will meet God. And we all are trying to do that; but unless God showers His grace on us, we cannot come in the company of the Master, and we cannot do His devotion. No doubt everybody is making an effort to meet God; but unless God is gracious on us, we cannot come in the company of the Master, and cannot meet Him.

**Nothing will be of any use to you except Him;  
Nanak says, One gets liberation by meditating on One  
Naam.**

No matter how many repetitions you perform, or how many austerities you may do, no matter how many donations you give, or virtuous deeds you do, the benefit which you will get from doing all these good deeds will not make you realize God, because realization lies only in the devotion and meditation of Shabd Naam. It is not that all these good deeds will not bear any fruit to you; they will definitely bear some fruit, but they will not help you in realizing God. If you are doing good deeds, if you are generously giving donations, or if you are repeating the Name of the Lord, if you are performing austerities, or visiting temples, you may get a better birth in the next lifetime; and if you are poor

in this lifetime, it is possible that because of your good deeds, you may get birth in a rich family in the next lifetime. If you are a beggar in this lifetime, you may come as a donor, and if you are a sweeper in this lifetime, you may even come as a ruler of that place. Whatever deeds you are doing, good or bad, you will definitely get their fruit. But the fruit of these good deeds we are doing will definitely not be God-realization. The only way to realize God is by doing the meditation on Shabd Naam. That is why He says, "Meditate on Shabd Naam if you want to realize God."

**If one is handsome, he should not be proud of it,  
As the light of God Shines within everybody.**

If anyone thinks that by becoming more handsome he will attract the attention of God, or by becoming more beautiful he will control God, this is not possible. By the Light of God within us, we are beautiful and handsome, and if we didn't have the Light of God within us we would not have been so handsome or beautiful.

**Why should one become proud if he is wealthy?—  
Since all the wealth is given by Him.**

No one should ever think that because he is rich he could realize God. And no one should be proud of the wealth he has, because all the wealth is given by God Himself.

**If one is called a brave man,  
What can he do without the power of God?**

No one should be proud of his bravery; no one should ever think that he is a great hero or a very brave man. All the bravery and heroism he has is all because of the Light of God working in his body. If God withdraws His Light from our body, our body becomes just like sand. We are running here and there and doing these heroic deeds only because of the presence of the Light of God in our body. If we didn't have the Light of God, our body would not be useful.

**If One becomes a donor  
That soul should know that God is the giver of all.**

If anyone becomes a donor and gives things to other people, before becoming proud of being a donor, he should first think, "Who has given

me all the things I am giving to other people?" Everyone should always think, "Did I bring knowledge with me when I came into this world? Did I bring wealth when I came into this world? Did I bring the power which I have now into this world? Who has given me all these things? Only God Who brought me into this world has given me all these things which I am giving to other people. So why be proud of that? Why be proud of the things which are given by God?"

**He whose disease of Egoism is removed by the grace of the Master  
Is always free from all disease, says Nanak.**

We cannot do anything if God is not gracious on us. Without the help of God, we cannot achieve anything. Those who remove the egoism from within them, only they become one with God within. Those who are free from ego, they are not envious of others; they have no jealousy within them.

**As a pillar supports the floor of a house  
The Shabda of Master supports the mind.**

Here Guru Sahib sings the glory of the Guru Shabda. He says that if we want to make our house strong, we put in very strong pillars. In the same way, what is the power which will make our mind steady, which will control our mind and slow it down? That is the Shabda of the Master. The Naam of the Master will make our mind slow down and keep it steady and keep it in control.

**As a stone put into a boat swims across,  
A man gets liberated by clinging to Master's feet.**

Just as a stone cannot float on the surface of the water by itself, but if it is put in a boat, it can easily float on the water—in the same way, no matter how many bad deeds we have done, if we come and take shelter in the Master, and request Him, "Whatever we have done in the past, please forgive us for that, and now for the future, please take us in the shelter of Your company and liberate us"—when we make this type of request from Master, He takes us in His shelter, and forgiving all our past sins and deeds, He puts us on the way of the Truth, on the way back to God. Because of our bad deeds, we are not able to swim across the ocean of this world. But when we cling to the feet of the Master, we can easily swim across the ocean of the world with His grace.

**As a lamp brings light in the darkness  
A man gets brightened on having the darshan of Master.**

If there is a dark room, and we burn a lamp there, that room becomes full of light, and we become very happy. In the same way, if there is any darkness within any dear one, when he sees the Light, when he has the darshan of His Master within, he also becomes very happy, as if the room has become full of light.

Guru Nanak Sahib says, "The happiness which one gets from the darshan of the Master cannot be described in words."

**As one finds his way in a great wilderness  
The divine light is manifested by joining the Sangat of  
Sadhus.**

If anyone goes into the forest and loses his way there, but if he comes across any person who knows the way, and if he is put on the way by that person, he can easily get to his destination. In the same way, we are also lost ones in this world, and we don't have any knowledge about the Light of God. But Masters, because they have come from the Light and they know about Light, when they make us acquainted with the Light and put us on the way of the Light, we can easily get to our destination. But we cannot get the knowledge of that Light unless we come in the company of the Master.

**I want the dust of the feet of such Saints.  
O God, fulfill this desire, says Nanak.**

Guru Nanak Sahib says, "Fortunate am I to get such Saints by meeting Whom one can get the Light manifested within; I always have the desire that if I meet such Saints, I will wash Their feet and drink that water; and I am always ready to sacrifice myself on such Saints."

**O foolish mind, why do you weep?  
We get things according to our destiny.**

Now Guru Arjan Dev Ji Maharaj says, "O foolish mind, why are you worrying for yourself day and night; why are you involved in anxiety? You will get only what is written in your fate. Whatever is in the Will of God, you will obtain only that."

Saints do not mean to say that you should throw away all your tools and not work, as you will only get what is written in your fate. They

mean to say that whatever is written in the Will of God and whatever is written in your fate, you will get that. But even to obtain that, you have to work hard; you should always make efforts from your side.

**God is the giver of pains and happiness.  
Abandon others and remember Him.**

If pain comes, that is in the Will of God; if happiness comes, that also is in the Will of God. So we should rise above pains and happiness and do the devotion of God.

**Take it with joy, whatever He does.  
O ignorant man, why do you wander astray?**

Whatever is happening in the Will of God, you should be happy in that; you should always accept all happenings as the Will of God. Why are you blaming God for whatever He is doing to you? Whatever is happening, that all is happening within the Will of God. And whatever God is doing, that is all for the good of the souls; because only God knows what is good or bad for the souls, and whatever He does for any of us is ultimately good. So why are you blaming Him?

Guru Arjan Dev Ji Maharaj, Whose writings we are reading now, was tortured to death by the orthodox people; in Lahore He was made to sit on hot coals while hot sand was thrown on his head. When Mian Mir, one of His disciples, came to know that Guru Arjan Dev, a real Saint, was being tortured in Lahore, he went there. And when he saw that Guru Arjan Dev was being made to sit on the hot coals, he asked Him, "Guru Dev, what is this? What is happening? Allow me, and I will raze the city of Lahore to the ground." But Guru Arjan Dev replied, "Mian Mir, I also can do that. But this is all happening in the Will of God. And I like the Will of God; it is very sweet for me." Then He said, "O Lord, Your Will is sweet, and I like it. And Nanak always requests and prays for the gift of Naam." Guru Arjan Dev was the abode of peace, and that is why He did not do anything against the Will of God. Even though He was tortured to death, still He accepted it as the Will of God.

**What things came with you,  
That you are attached to them like a greedy moth?**

Just think, when you came into this world, when you were born, what came with you? Did your mother come with you? Or did your father

come with you? Did your relatives come with you? Wealth, pride, honor — all these things which you have now, did all these things come with you? And the things to which you are attached now, did they come with you when you were born? What will go with you when you leave this world? Just think what will help you when you leave this world.

**In your heart repeat the Naam of the Lord.  
And go to the real Home with honor, says Nanak.**

If you want to be honored, do the meditation on Shabd Naam; because this is the only thing which will go with us when we leave this world and go back to our Home. Nothing else from this world will accompany us.

**The merchandise which you came into this world to  
obtain  
Is the Naam of the Lord which can be found in the home  
of Saints.**

The merchandise for which you have come into this world is the merchandise of Naam. Where will you get that? You will get that only from the shops of the Saints; only from the Saints will you get the wealth of Naam.

**Give up egoism and trade your mind for God's Naam.  
And then weigh the Naam of the Lord in your heart.**

If you want to get benefit from the Saints, you can get that only by having humility within, and only by becoming poor (humble) in front of Them. There is no other way that you can gain Their pleasure and get benefit from Them. If you don't have humility within, if you don't always go and request Them and if you don't obey Them, you will not be able to get any benefit from Them, as humility is the only way by which you can gain the pleasure of the Master and then get benefited from Him.

Kabir Sahib says, "One should never give up the company of the Saint. We should always walk on the Path which is shown to us by the Saint; because as soon as we see the Saint, we become holy, and when we accompany Him on the Path, He makes us meditate on Naam and get liberation."

**Load the merchandise of Naam and go with the Saints  
And abandon all other deadly evil entanglements.**

What is the merchandise or wealth which will liberate you from this world? The merchandise or wealth of Naam is the only thing which will liberate you from this world. So give up the company of the worldly pleasures, and do the devotion of Shabd Naam.

**Everyone will honor you  
And your face will be brightened in the court of the Lord.**

If we do the meditation on Shabd Naam, not only do we get glorified and honored in this world, but we also get honored in the court of God when we go there.

**Such trade is done by rare traders.  
Nanak Says, I sacrifice myself to Him.**

One Saint says that even if one does the devotion of the Lord in the world below, he will not remain hidden; he will get manifested in all the three worlds.

Rare are those who do the merchandise of Naam — as only a few people do the business of diamonds and gems. But you will find many people doing the business of shells and useless things. In the same way, you will find many people who are dealing in the worldly pleasures, but you will find only a few who are dealing in the merchandise of Naam.

**Wash the feet of the Guru and drink that water.  
Sacrifice your soul to the Guru.**

Now in this section Guru Arjan Dev Ji Maharaj talks about the importance of the Sadhu or the Saint. He says that we should always have respect and appreciation for the Sadhu, and whenever we come across any Sadhu we should sacrifice our mind and body and wealth and everything for Him — because one who has sacrificed himself for the Sadhu, he has sacrificed himself for God.

Saints do not let anybody wash their feet and drink that water, but Guru Arjan Dev Ji Maharaj says that if we get the opportunity of doing that, we should take advantage of it. When I went to Bombay, a couple came to me, bringing a silver plate, and they wanted to wash my feet and have that water. But I lovingly told them No. I appreciated their love, but I didn't allow them that. But Guru Arjan Dev Ji Maharaj says that if, by chance, we get the opportunity of doing that, we should not let that opportunity go by without utilizing it; we should

definitely take advantage of it, because it will bring a lot of good to us if we can do that.

In Bombay the dear ones are so very loving that whenever they come to see me they lie down flat on the ground and try to kiss my feet or they rub their forehead on my feet and things like that. They are expressing their love for God. You see, there are hundreds of thousands of people in Bombay, but not everybody is doing that. Only a few people have the opportunity to do that because that is the grace of God. God has given them the opportunity to share their love which they have for God. But not many people have that opportunity.

**Bathe yourself in the love dust of the Sadhu.  
Become a sacrifice to the Sadhu.**

If we get the dust on which the Saint or the Sadhu has walked, we should mix that in our bathing water and bathe with that water. And if we do that, millions of our sins are removed, just by doing that. Kabir Sahib says that when we go to see the Sadhu we should not look behind and not worry about the things behind (the past). Whatever is going to happen, that will happen, but we should go and make our future. That is why Guru Sahib says, "Sacrifice yourself on the Sadhu. That is good for you."

**The seva of Sadhu is obtained through good luck.  
Sing the praise of the Lord in the company of Sadhus.**

We can serve the Sadhu only if we are very fortunate ones, or if God is gracious on us. If we don't have good fortune and if God is not gracious on us, no matter how much we try, still we cannot serve the Sadhu. If God is not gracious on us but still we come in the service of the Sadhu, then what happens? Later on Negative Power sits within us and starts bringing evil, and then we start thinking, "The work of this Master is going on only because I am here and only because I am working for Him; otherwise He cannot do His work." Instead of being grateful for that opportunity and praying for more grace of God, we start thinking like that and in that way, whatever benefit we have gained from serving the Master, we lose all. Guru Nanak Sahib says, "The wealth which we can earn by serving the Master, that cannot be earned by performing austerities and repeating the Names and going on pilgrimages and doing all those good deeds. I have taken refuge in the Master and, O Lord, always grant me the company of the Saint."

**The Sadhu protects the devotees from many difficulties.  
And they taste the nectar by singing praises of God.**

Many problems come in life, and many pains, but if we are in the company, the refuge, of the Saint, the Saint always casts His gracious sight on us, and He always extends physical help. Master Power always helps up to a certain extent, whatever is necessary, in the pains and problems of the disciples. In the Bhajan I usually sing, "O Master Kirpal! I will not find even one like You, but You will find thousands like me." Because thousands of people cannot make one Master, but one Master can make thousands of people in his Sangat. Wherever a Master will go and live, He will form the Sangat, but a Sangat cannot make a Master.

**He who takes refuge in the Saints  
Obtains all comforts, says Nanak.**

Guru Arjan Dev Ji Maharaj says, "After abandoning all the support of the world, now I have taken the support of the Master, I have come in His refuge. And because I have taken refuge in the Master I have got this supreme joy, supreme happiness." And the supreme joy is when our soul becomes happy.

**God is competent to restore life to the dead.  
He gives the Lord's support to the hungry ones.**

Now in this hymn, Guru Arjan Dev Ji sings the glory of God. He says, "See how God is protecting us everywhere." Before a child is born, he is just a piece of flesh in the mother's womb. He is not able to move himself, he is not able to do any job, he is not able to do anything. But when God puts His soul in that piece of flesh, that piece of flesh starts moving. And see how God has arranged to supply food and everything there, even in the mother's womb, and how He nourishes that baby in the mother's womb.

**All treasures are in His sight.  
But all men obtain only what is written in their fate.**

All the riches and pleasures of this world are in God's control and God Himself owns all things. But we cannot get more than what is written in our fate. Whatever is written in our fate according to our past deeds, we will get only that much from the treasure which God has.

**Everything belongs to Him and He is Omnipotent.  
There neither has been nor will ever be anyone except Him.**

There is only one God Who has created all Creation, and there is no other power that we can say is equal to God or like God. God is the unique One and He is the only One Who has created this Creation.

Right now in this present age, science has progressed a lot, but up to now nobody has made a human being, whether from four elements or from six elements. God has made the human body of five elements but the scientists have not been able to make the human form of any number of elements. You see how much doctors have progressed, how much comfort they give to the person who is suffering: But when the time of death comes, at that time even the doctors cannot help; even the doctors say, "Now this is not in our hands." Kabir Sahib says that the doctor tells us, "I can give only medicine, but life and death are in the hands of God. This life is God's; whenever He wants, He can take it. I cannot do anything in that." Whenever the end time comes, even the doctors give up and go away.

**O man, repeat this Naam always day and night.  
This is the most sacred and high deed.**

He says that, whether walking or sitting, standing or lying down, talking or doing anything, you should do the meditation of Shabd Naam; because this is the highest and purest of all actions.

**He to whom God graciously gave His Naam  
Becomes pure, says Nanak.**

Those to whom the Masters have graciously given Initiation into Shabd Naam, only those souls are pure and high souls, and only those people are able to take their souls and make them one with God.

**He in whose heart dwells faith in the Master  
He remembers God in his heart.**

When we get Initiation, after that, if faith for the Master comes within, then such a dear one can easily realize God, because there is no difference between the Master and God, they both are one and the same thing. And when a dear one has that faith, then he can easily realize God.

**He is honored as a devotee in the three worlds  
In whose heart resides the One God.**

He says, "In whose heart that one unique God resides and in whose heart lies devotion for only one Master, he gets honor in all the three worlds." And even after they leave this world, they are honored and respected by the people, and are called true Saints and true devotees of God.

**His deeds are True  
Truth resides in His heart as he speaks Truth.**

Such a Mahatma within whom Naam is manifested, whatever He speaks, that is truth, and whatever He does, that also is truth. Whatever are His words, His deeds are also like them. Whatever He is from outside, from inside also He is like that. This means that He is always doing good to the people, and however He is seen from outside, He is also like that within.

**His sight becomes True and He sees only one True form  
in everyone.  
He believes Truth pervades everywhere.**

In His sight, as He has respect and appreciation for the man, in the same way He has the same type of appreciation and respect for the woman. He has no sense of duality; for Him, everybody is alike. Whatever He says, from within also, He is living that. He doesn't do good and true things only for showing to the people; whatever He does, that all comes from His heart. His way is Truth.

**He who understands that the Supreme One is True  
Will be absorbed in Him, says Nanak.**

He says that the one who meets the Mahatma and after getting knowledge from Him, does the devotion of God, who realizes God and sees Him manifested everywhere, and who has complete faith in the Master and God, only he becomes one with God, and only he absorbs himself into God. So according to Guru Arjan Dev Ji Maharaj's saying, we also should develop faith for the Master within, and after taking Initiation into Naam, should meditate on It. And giving up the false, unreal things, we should cleave to the truth, and always be truthful, and in that way make our lives successful.

*Ashtapadi 16*

*God has no form, outline or color. He is  
different than the three gunas.*

*He makes those with whom He is pleased  
realize Him, says Nanak.*

*Keep the immortal God in your mind:*

*Give up the attachment with men.*

*There is no one beyond Him.*

*He exists continuously in all living  
beings.*

*He himself is sensible and wise ;*

*He is deep, profound and most serious.*

*He is Parbrahm, the Supreme Lord,  
and Gobind,*

*The Treasure of Mercy, the Kind Forgiver.*

*May I get the feet of your Sadh! -*

*Nanak says, this is the desire of my  
mind.*

*God is the fulfiller of desires and is  
able to help others ;*

*What He has written, that must happen.*

*In the twinkling of an eye He can  
destroy or create ;*

*No one except Him knows His inner  
secret.*

*In His palace are present happiness  
and joy.*

*It is heard that all things are present  
in His home .*

*Among the kings He is the King, among  
the yogis He is the Yogi .*

*Among the renunciates He is the  
Renunciate and among householders  
He is the Householder.*

*The devotees have obtained happiness  
by remembering Him .*

*Nanak says, No one has known the  
limits of such a Being .*

*There is no limit to His plays.*

*All the gods have become tired searching  
for it .*

How can a son know about the birth of  
his father ?

God has strung all of His own string.  
Whom God gives the wisdom, knowledge  
and meditation

Only such servants can meditate on  
Naam.

Those whom God deludes in three gunas  
Are born and then die and come again  
and again.

High and low status are His creation  
Nanak says, He whom He makes to  
understand, can understand this.  
He has different colors and different  
forms.

He assumes different guises and yet is  
unique.

In many ways He has expanded the  
creation ;

God is immortal and is One.

In a moment He performs many plays ;

*The perfect One has filled up all the  
places.*

*He has created the creation in many  
ways;*

*He alone knows His own worth.*

*All hearts are His and all places belong  
to Him;*

*Nanak lives by repeating his Naam.*

*All creatures are sustained by the Naam;*

*The world and regions are supported by  
the Naam.*

*The Simritis, the Vedas, the Puranas are  
supported by Naam.*

*The healing of Divine Knowledge too  
is supported by Naam.*

*The sky and the world below are sup-  
ported by Naam;*

*All the bodies are supported by Naam.*

*The three worlds are supported by Naam.*

*By hearing the Naam with ears one  
can get liberated.*

*Graciously, those whom He attaches  
with His Naam*

*Get liberation in the fourth plane, says Nanak.  
The form of God is True. His place is  
True*

*He is the True Being, and He alone is  
Supreme.*

*His acts are true and His words are true.  
The worlds of True Being pervade  
everywhere.*

*His deeds are true. His creation is true;  
The root is true, and true is what springs  
from it.*

*His doings are purest of all  
He whom He makes understand is True.  
The True Naam of the Lord is the giver  
of happiness;*

*Nanak says, this true Faith is obtained  
from the Giver.*

*The teachings of the Sadhu are true words;  
They in whose hearts these enter are also  
true.*

*Anyone who comes to know the true  
vision*

*Gets the liberation by meditating on  
Naam.*

*God is True and all His creation is True;  
He Himself knows His own limits.  
He, whose creation is this, also is the  
maker of it.*

*Don't think of anybody else to be the  
sustenance of the creation.*

*One created by God cannot know of  
His greatness.*

*Nanak says, whatever pleases Him  
must happen.*

*Whoever has understood the greatness  
of God has become wonderstruck.*

*He who has realized God has got  
wondrous bliss.*

*They remain dyed in the color of God;  
They obtain everything through Master's  
words.*

*They are Givers and are competent to  
destroy misery;  
In their association the entire world gets  
liberation.  
Fortunate are the souls who serve the  
servants of God.  
In their company one develops devotion  
with Him.  
The servant of God always sings the  
praises of God;  
Nanak says, He gets the reward with  
the grace of the Master.*

## Chapter 16

# The Givers of Naam

**God has no form, outline or color. He is different than the three gunas.**

**He makes those with whom He is pleased realize Him, says Nanak.**

Guru Arjan Dev Ji Maharaj describes God by saying, “God has no color, has no form, has no outline. He has no mark or sign by which one can recognize that He is God.” He is different than the three gunas—*rajogun*, *satogun* and *tamogun*. He is above them, and He is formless and colorless. Can we meet such a God, with our efforts? Just by ourselves, can we realize Him? He says, No. We can realize Him only if He showers grace on us. When He showers grace on us, He makes us meet the Perfect Master, and when the Perfect Master tells us in which form God is residing within us, and by doing what practice we can realize God—until he tells us all these things, we cannot realize Him.

**Keep the immortal God in your mind:  
Give up the attachment with men.**

Giving up the love and attachment for the world, we have to love and be attached to God, Who will never come to an end and Who is Indestructible.

**There is no one beyond Him.  
He exists continuously in all living beings.**

“There is no one above God,” means there is no one greater than God. God resides everywhere. He resides in man, He resides in the demons,

He resides in the animals, in the birds, everywhere. He is the Giver of everyone and He is King of everybody. Whether one is man or demon, whether one is bird or animal, God is the only One Who sustains everybody.

**He himself is sensible and wise;  
He is deep, profound and most serious.**

God Himself is the Owner of all Creation, and He does everything by Himself. He doesn't have any counsellor – whatever he wants to do, He does that by Himself because He is All-in-all.

**He is Parbrahm, the Supreme Lord, and Gobind,  
The Treasure of Mercy, the Kind Forgiver.**

The Almighty God is Gracious and Merciful, and He is continually showering grace and having pity on the souls.

**May I get the feet of your Sadh! –  
Nanak says, this is the desire of my mind.**

Guru Arjan Dev Ji Maharaj says now, "I have always the desire in my heart that I may remain forever at the feet of Your Sadh." Because whenever God showers grace and mercy on the souls and whenever He gives His Knowledge to the souls, He gives that through the Sadh and He puts His Power in that Sadh and He brings the souls back through that Sadh. That is why he says here, "I always have the desire to remain at the feet of Your Sadh." As Kabir Sahib also says, "God speaks through the body of a Sadh. How can God even speak without the body?" Guru Nanak says, "God Himself has taken up the form of Sadh." Tulsi Sahib also says, "God says that if you want to feed me, feed Me through the mouths of Saints. If you will feed them, I will be fed."

**God is the fulfiller of desires and is able to help others;  
What He has written, that must happen.**

He saves the honor of all those who take refuge in Him, and He continually showers grace on those who take refuge in Him. Master also used to say that it is the law of Nature that "Nature provides food for the hungry, and water for the thirsty;" in the same way, those who take refuge in the Saints, their honor is saved by them and Saints shower grace on them.

**In the twinkling of an eye He can destroy or create;  
No one except Him knows His inner secret.**

In the twinkling of an eye He can destroy the Creation and in the twinkling of an eye He can create it. For Him, it is nothing to destroy the Creation in one moment, and in the same way it is not hard for Him to create it in just one moment. And no one can know His inner secret. Only the Saints, only the Sadhs within whom His Power is working, only they know the inner secret of God, and only they know how one can realize God. And if God wants to shower His Grace on the souls, He puts His Power, His strength, in the Saints, and He puts His understanding, His Knowledge, in the Saints, which is given to the people.

**In His palace are present happiness and joy.  
It is heard that all things are present in His home.**

In the Home of that God there are the treasures of happiness, and in the Home of God sweet and melodious Sounds are always going on. All the riches and happiness of this world are in His Home. There is nothing lacking in the Home of God.

**Among the kings He is the King, among the yogis He is  
the Yogi.  
Among the renunciates He is the Renunciate and among  
householders He is the Householder.**

God becomes King and enjoys kingship, living among kings. In the same way He becomes a householder and enjoys household life, living among householders. Living among renunciates He is enjoying the life of renunciation. Still He is unaffected by it all – He is enjoying everything, He is doing everything, but He is not affected by the surroundings.

**The devotees have obtained happiness by remembering  
Him.  
Nanak says, No one has known the limits of such a Being.**

His beloveds and His dear ones have achieved peace and happiness by doing His Simran. The other people in the world have not understood His secret, and they have not realized Him. Kabir Sahib says, “No one can know the glory of the Creator.” Even though He has created the whole Creation, still nobody is able to understand His Glory. He Himself knows His Glory; and the one who is made to walk on His Path by Him, knows His Glory.

**There is no limit to His plays.  
All the gods have become tired searching for it.**

Now he asks, “Who can value His Glory and who can value His Creation?” Even the gods and goddesses have tried to comprehend His Glory, the Glory of His Creation, but still they have not been successful in doing that.

**How can a son know about the birth of his father?  
God has strung all of His own string.**

The son cannot know about when his father was born – he doesn’t have any knowledge about the birth of his father. But the father knows about when the son was born – on which day, on which date and in which year he was born. In the same way, since God has created this Creation and He is our Father, we cannot know how He was born, how He was created. He knows how we were created, because He has created us. We are all His children and He is our Real Father, He is our True Father. So how can we know about the birth, about the creation, of our Father? Only those on whom He is gracious, and only those who do His devotion can know about when God was created and what is the Will of God. Otherwise, not everybody can know the secret of God.

**Whom God gives the wisdom, knowledge and meditation  
Only such servants can meditate on Naam.**

Only they can do the devotion of God and achieve Naam on whom God showers His grace and mercy and to whom God gives the right understanding.

**Those whom God deludes in three gunas  
Are born and then die and come again and again.**

Now Guru Sahib says that those on whom God doesn’t shower his grace and mercy, they are involved in all three gunas – in *raja-*, *tama-*, *sata-gun*, and they are continually involved in taking birth and dying.

**High and low status are His creation  
Nanak says, He whom He makes to understand, can understand this.**

Even in the animals He is present, and in man, and at other places also He is present. This means that all places are His and everywhere He

is present. There is no place where He is not present. But this understanding can come only to those on whom He is gracious, and only He knows to whom He has to give this understanding, and up to what extent. And, because of that, only a few souls can understand this secret. He knows who He still has to keep in birth and death, and who He has to liberate.

Kabir Sahib says that there are some souls who come into this world prepared from the Home of God and they have the knowledge of God from the very beginning. And there are some souls who go in the company of such high souls, such developed souls, and after going in their company, gradually they also get the same status, they also become like them. But there is another type of souls, those who come in this world that don't want to go in the company of the high souls, the developed souls, and no matter how much you teach them, how much you please them, still they will not get any effect of it, they will not understand anything. Their condition is just like putting water on a stone: that stone will not absorb that water. No matter how much you put on it, all that water will run away and the stone will not be affected. In the same way, there are some souls who come in this world and don't get affected by the company of the Saints.

**He has different colors and different forms.**

**He assumes different guises and yet is unique.**

Even after creating different kinds of creations, He is still the unique One.

**In many ways He has expanded the creation;**

**God is immortal and is One.**

He has made different kinds of creations. If He wants, He can liberate the old man, and if He wants, He can liberate even the young man – it is all in His hands. Souls get birth in the world and they die, they come and go. But God is the only thing Which never takes birth and Which never dies – He is always present.

**In a moment He performs many plays;**

**The perfect One has filled up all the places.**

**He has created the creation in many ways;**

**He alone knows His own worth.**

Very cleverly God has created this Creation. You know how beautifully He has made animals, human beings, birds, and all those things,

and how on the exact time the sun comes out, the moon comes out, the days and nights happen. Births and deaths also take place at the exact time. So, very cleverly He has created, and made all the arrangements of this world. And that is why nobody can say how valuable God is. No scholars, no mathematicians, can calculate the value of God – only God knows His value – or the one who has lost himself on the Way of God, the one who is doing His devotion – he can know how precious God is.

**All hearts are His and all places belong to Him;  
Nanak lives by repeating His Naam.**

Now Guru Sahib says, “God is present in all bodies, God is present in all places, and all places are His. I am living by repeating His Naam because the support of my life is in His Naam.”

**All creatures are sustained by the Naam;  
The world and regions are supported by the Naam.**

In this section Guru Sahib is describing the Glory of Naam, the importance of Naam. He says that the worlds, and the divisions of the world, are existing only because of the support of Naam, and all the creatures are moving here and there only because of the support of Naam.

**The Simritis, the Vedas, the Puranas are supported by  
Naam.  
The hearing of Divine Knowledge too is supported by  
Naam.**

He says that even the Vedas and Shastras are having the support of Naam and those who are reading the scriptures and hearing the scriptures, they also have the support of Naam. Guru Sahib is saying throughout this section that, everywhere, Naam is present, and whatever we see moving, whatever creation we are seeing, exists only because of Naam.

**The sky and the world below are supported by Naam;  
All the bodies are supported by Naam.  
The three worlds are supported by Naam.  
By hearing the Naam with ears one can get liberated.**

All these worlds of the Lords – the world of Lord Indra, the world of Lord Krishna, the world of Lord Shiva – all these are existing because

of the support of Naam. And we can get liberation only by hearing that Naam.

**Graciously, those whom He attaches with His Naam  
Get liberation in the fourth plane, says Nanak.**

God makes him do the devotion of Naam on whom He showers His grace. And only he rises above the tamogun, satogun and rajogun and goes to the fourth plane, and after getting the four stages, he becomes One with Him.

Once there was a sadhu who had performed many austerities, and he made the announcement that those who had his darshan would go to heaven. When people heard that they would go to heaven just by having the darshan of a sadhu, they all came to have his darshan. But there was one intoxicated devotee – a meditator of Shabd Naam – He didn't go to have the darshan of that sadhu. When the followers of that sadhu were carrying him, he turned his back towards him. When he was asked why he was doing that, he replied, "By having his darshan I will go to heaven, but I don't want to go to heaven, as I have to go to Sach Khand."

Saints do not tempt their disciples by saying, "You will get to heaven," and then never even frighten them by saying that they will go to hell. They condemn both hell and heaven. Kabir Sahib says, "Saints condemn both hell and heaven, because, by the grace of my Master, we will go to our Real Home."

**The form of God is True. His place is True  
He is the True Being, and He alone is Supreme.**

His form is True Form and His Form is never destroyed, and in His Kingdom, He is the head; nobody makes Him the head, He is head by Himself. God can never be established, nor can He be formed because He is Self-made.

**His acts are true and His words are true.  
The worlds of the True Being pervade everywhere.**

He says that His deeds are true and His bani is also true, and His bani is never destroyed. He is the True Person, He is a Perfect Person, and He resides everywhere, He is present everywhere.

**His deeds are true. His creation is true;**

**The root is true, and true is what springs from it.  
His doings are purest of all  
He whom He makes understand is True.**

Now he says, His Creation is True, and His deeds are true. And showering His grace, to whomever God gives the understanding of His Creation, that personality is also true.

**The True Naam of the Lord is the giver of happiness;  
Nanak says, this true Faith is obtained from the Giver.**

In this section Guru Sahib describes His Creation, he describes the Naam. He says Naam is the Peace-Giver and only by Naam can we have the real happiness and real peace. Now the thing is, can we achieve that Naam by ourself? He says, No. We cannot get that Naam by ourself because Naam is not words. We can get that Naam only if God is gracious on us. He says that when our past karmas bear good fruit, only then are we made to come in the company of the Saint. And when we come in the company of a Saint, he makes us devote ourselves to the service and the Path of the Surat Shabd. When we come in the company of a Saint because of our past good karmas, the Master makes us do the devotion of Shabd Naam, which is the means of liberation.

**The teachings of the Sadhu are true words;  
They in whose hearts these enter are also true.**

Now Guru Sahib talks about the Sadhu of God. He says that as God is Truth and whatever God does is all true, and whatever God speaks is all true, in the same way, the Sadhu of God doesn't speak any false words. Whatever he speaks, that always comes true. The divisions of this world may be overturned but the word of the Sadhu will always prove true—it will never be overturned. Guru Nanak Sahib says, "Give up the false, and have that Truth in your within." Make the habit of speaking truth and you will see God in your within, because God is not far from you, He is in your within. He is in the Truth.

Once there was a mahatma who went on a pilgrimage. While on pilgrimage he went to one householder's home who prepared treats of chapattis for him on the way for his journey. And when he left that place, one greedy man accompanied him, thinking that the mahatma would have some wealth, and by accompanying him he would get something from him. So when both of them were walking and after some time the mahatma had to go to attend the call of nature, while he was

gone that greedy man searched through the belongings of the mahatma to see if there was any money or wealth there, but he couldn't get anything. He found only three stuffed chapattis, of which he ate one. And then he repacked all his things, as if he had not touched the belongings of the mahatma.

When the mahatma came back, he noticed nothing, and they both started walking again. And after some time when they stopped to have their food and their food was opened, the mahatma was surprised to see that there were only two stuffed chapattis there. Because he had started with three chapattis and now there were only two. So he asked the man, "Have you eaten one of the chapattis?" The man answered, "No Mahatma Ji, I have not even touched your bags. Either those people made only two chappattis for you, or else you might have eaten it. I don't know because I have not eaten it." The mahatma thought, It's a very bad thing that he is in my company. But still, he is lying and that is not a good thing, so I should make him speak the truth. So the mahatma said, "Well, it's all right." They finished their eating and started on the way again.

Along the way they were caught up in one trouble, because when they were crossing a dangerous river that man thought that he was going to drown, so he cried, "Mahatma Ji, do something so that we may be saved!" The Mahatma said, "Remember God, Who has given birth to you, and I'm sure that if you will remember Him with your true heart, He will help you." So when the man remembered God, God saved him and they crossed that river easily, without having any problem. So the mahatma said then, "Oh man, you know how much grace God has showered on you! He has given birth to you and now He has saved you. You should swear by that God whether you ate that chapatti or not." The man said, "No, Mahatma Ji, I swear by Him—I didn't eat that chapatti." Again the mahatma felt very bad because it was not good for someone to be in his company and still speak a lie. He thought, Now I am determined to make him speak the truth, no matter what happens. So he said to the man, "Okay, come along with me."

Again when they were proceeding, at one place they had to pass through one forest, but when they entered it, they saw that the forest was on fire and they were caught in the middle of the fire and there was no way out. So that man cried, "Mahatma Ji, before we were saved because it was only water, but now I am sure we will be burned in this forest because there is no way out!" The mahatma said, "Don't worry about it. Remember God Who has given birth to you and Who saved you. If you will remember Him, He will save you." So when the man remembered God with full faith in Him, they were saved. And when

they passed out of that forest the mahatma said, "Well, now you should be very grateful to God because He has saved you two times, so you should swear by Him and tell me the truth, whether you ate that chapatti or not." The man answered, "No, Mahatma Ji, I didn't eat that chapatti. I don't even know about it. How can I eat it when I don't even know about it? I swear by Him that I have not even touched that chapatti." So the mahatma again felt very bad. He thought, Something should be done to teach him a lesson, and something done so that he may speak the truth. Because when mahatmas come in this world, they always want that their disciples, their followers, should always speak the truth, because truth is above all.

So the mahatma asked him, "Tell me, oh man, why did you leave your home?" The man answered, "Mahatma Ji, because I am very poor. I don't have any money in my family and I have left my home, and my family, in search of money so that I can go back and give it to them." The mahatma said, "Well, I have done a lot of devotion to God and I am sure that God will help you in some way through me. Collect some pebbles and some stones, and I will remember God and touch those pebbles and stones with my hand. And I am sure that they will turn into gold and you can have that wealth." So he collected some stones, and the mahatma put a piece of cloth over them, and remembering God, he touched them and they were turned into gold. Then the mahatma made three piles of them, and he said to the man, "You see, one pile is for you and another is for me, and the third one is for the one who ate the chapatti. So now it is time—tell me who ate the chapatti." Then the man said, "Mahatma Ji, whether you kill me or forgive me, but now let me tell you the truth—I am the one who ate that chapatti."

So very cleverly, the mahatma made him speak the truth. Whenever mahatmas and Masters come in this world, they always work hard in this direction. They always say you should give up lies and speak the truth, because lying pollutes our soul. It brings a black covering on our soul and we cannot realize God, since God is Truth. If we are always grateful and always sincere, only then can we achieve God.

**Anyone who comes to know the true vision gets the liberation by meditating on Naam.**

If there is any liberation, it is in the Naam, and we get that Naam from any Mahatma.

**God is True and all His creation is True;  
He Himself knows His own limits.**

**He, whose creation is this, also is the maker of it.  
Don't think of anybody else to be the sustenance of the cre-  
ation.**

God Himself knows about Himself. He Himself knows His value and He Himself recognizes Himself by sending one of His devotees into this world who recognizes Him(self). And, since God has created this world He is the only one Who is taking care of this Creation, He is the only One Who resides everywhere. And residing within all of the creatures, He is taking care of them and He is keeping the accounts of their good and bad deeds.

**One created by God cannot know of His greatness.  
Nanak says, whatever pleases Him must happen.  
Whoever has understood the greatness of God has become  
wonderstruck.  
He who has realized God has got wondrous bliss.**

Those who did the devotion of Shabd Naam, giving up the worldly pleasures, and those who have manifested that True God within themselves, only they have received true happiness and true intoxication.

**They remain dyed in the color of God;  
They obtain everything through Master's words.**

Such souls always remain dyed in the color of God whether pain comes or happiness. They always remain happy in that and they always abide in the words of the Master.

**They are Givers and are competent to destroy misery;  
In their association the entire world gets liberation.**

God has sent the Masters into this world as the Givers. As God gives and gives and He removes the pains of everybody, in the same way, the Masters also remove the pains of everybody by making them meditate on Naam. What medicine do they have to remove the pains and the sufferings of man? They have the medicine of Naam with them, and by making the people mediate on Naam, they remove their pains and sufferings. Naam is the medicine for all disease and Naam is the only thing which re-makes what is spoiled.

**Fortunate are the souls who serve the servants of God.  
In their company one develops devotion with Him.**

Fortunate are the souls who become disciples of the Masters who have been sent in this world by God as the Givers; only such disciples are in tune with God, and only they remember God.

**The servant of God always sings the praises of God;  
Nanak says, He gets the reward with the grace of the  
Master.**

They do the meditation of Naam by meeting the Mahatmas, and Mahatmas also become receptive to the grace of God by meeting their Masters.

In this chapter Guru Arjan Dev Ji Maharaj sang the glory of Naam, he sang the glory of the Mahatma. And he said that very fortunate are the souls who become the disciples of such Mahatmas. As a piece of stone cannot cross the river by itself unless it goes in the company of the boat and then it easily crosses the river, in the same way, no matter how many bad deeds we have done which prevent us from crossing the Ocean of the World by ourself, if we go in the company of the Saints and the Mahatmas we can easily swim across this Ocean of the World.



### *Ashtapadi 17*

*True God was in the beginning, True  
One was after the creation was created  
The True One is now also. Nanak says,  
The True One will also be in the future.  
God's feet are True, and True are those  
who touch them.*

*The worship of God is True, and the  
sevadars are also True.*

*The darshan of God is True, and True  
are those who obtain it.*

*The Naam of God is True, and True  
are those who meditate upon it.*

*God Himself is True, and all that He  
supports is True.*

*God is a good quality and He Himself  
is full of good qualities.*

*The Shabda is True and the utterer of  
it is also True.*

*The Surat is True and True are those  
who hear the Sound of God.*

*One who realizes God also realizes  
everything as True.*

*Nanak says, God is ever True and  
True.*

*He who believed the True form of God  
in his Heart*

*Has come to know the root of all and  
Doer of all.*

*He in whose heart the faith in God  
has manifested,*

*The True Divine Knowledge is revealed  
in his mind.*

*He lives free from all fear*

*And gets absorbed in Him from Whom  
he came.*

*As one thing is mixed in another thing  
It cannot be called separate from the  
other.*

*Only He who has discrimination can  
understand this.*

*Nanak says, Man mixes with God  
and becomes one with Him.*

*The servant of God obeys His orders.*

*The servant of God ever worships Him.*

*The servant of God has faith (in Him)  
in his mind.*

*The ways of doings of the servant of  
God are pure.*

*The servant of God realizes the presence  
of God.*

*The servant of God is dyed in the Naam  
of God.*

*God nourishes His servants.*

*The formless One saves the honor of  
His servants.*

*He on whom God showers His grace  
is His servant.*

*Nanak says, God protects such  
servants with His every breath.*

*God covers His servant with a veil.*

*He certainly protects his honor.*

*He glorifies His servant.*

*He makes His servant meditate on  
Naam.*

*He Himself preserves the honor of  
His servant.*

*No one knows His condition and  
limits.*

*No one comes up to God's servant.*

*The servants of God are the highest  
of the high.*

*He whom God makes do His seva,  
Such servant becomes known in the  
ten directions, says Nanak.*

*The small ant in which He puts His  
powers*

*Can reduce the armies of millions of  
men to ashes.*

*He whom He does not want to be  
deprived of life,*

*He protects him by holding out His  
hands to him.*

Day and Night sing the praises of  
God with your tongue.

God has gifted his servants with this  
gift.

They do the devotion of God for the  
sake of their own soul,

And remain absorbed in their Lord.

The servant of God knows what has  
happened and what is going to happen.

He recognizes the Will of God.

How can I describe His glory?

I cannot narrate even one of His  
qualities.

Those within whom God lives for  
twenty-four hours a day

Are the perfect servants of God, says  
Nanak.

O my mind, take refuge in them.

Surrender your mind and body to them.

The devotee who has recognized his God

Becomes the giver of all things.

All find happiness in His shelter;

*By having His darshan all the sins  
are removed.*

*Leave all other cleverness  
And attach yourself to the seva of such  
a Mahatma.*

*Then there will be no coming and going.  
Nanak says, Ever worship His feet.*

## Chapter 17

# The True King

**True God was in the beginning, True One was after the creation was created.**

**The True One is now also. Nanak says, The True One will also be in the future.**

In this chapter, Guru Arjan Sahib tells us that by our meditating it has come in our experience that there is one thing which has always remained: Truth. Ever since the Creation was created, and even before that, that particular thing has remained: Truth. Before this Creation was created, that very Truth existed, and when the Ages started coming into existence—when the world was created—in the Golden Age Truth was there, in the Copper Age it was there, in the Silver Age it also was there, and in the Iron Age Truth continues. Truth means that which always remains and which never comes to an end, which is never destroyed. That which is always permanent and is never destroyed, that can be called the Truth. God is the only thing Which can be called as the real Truth, because He never ceases, He has never come to an end, and He will never come to an end. Before this Creation was created that God was present in this world, He existed, and now also the same God is existing. It is not that before, somebody else was ruling as God—somebody else was working as God—and now there is somebody else who is working as God. God has always remained the same, He has never changed, and He will never change. No one can make God, but God can make the Creation. As God has made the Creation, no one can establish or form God, because God can establish and form the people.

**God's feet are True, and True are those who touch them.  
The worship of God is True, and the sevadars are also True.**

The feet of God are true, and those who reside at the feet of God in their heart, they also are true. They remain permanent and are not subjected to destruction; they also are indestructible. The glory of the feet of God is very great; it cannot be described. In the bani of Swami Ji Maharaj He says, "When the Feet of my Master came in my heart, He awakened my sleeping karmas and He made me have good fortune."

**The darshan of God is True, and True are those who obtain it.**

**The Naam of God is True, and True are those who meditate upon it.**

The darshan of God is True, and those who are having the darshan of that God, they also are true, they also blend with God. As a drop of water dissolves in the ocean—it becomes ocean—in the same way, those who go and have the darshan of that Truth, they also become the True One. The Naam of God is also True, because the Naam of God has created the divisions and the grand divisions of this Creation and all this Creation is supported by Naam.

**God Himself is True, and all that He supports is True.**

**God is a good quality and He Himself is full of good qualities.**

Guru Arjan Dev says that God is the Owner of all the qualities and He has taken on all the qualities. What is the quality which He doesn't have? What is the good thing which He doesn't have? Everything belongs to God and He is the Owner of all the qualities.

**The Shabda is True and the utterer of it is also True.**

**The Surat is True and True are those who hear the Sound of God.**

His Shabd never changes, It always remains the same. Coming from Sach Khand, He is reverberating in our forehead, and It always remains the same, It never changes. The soul, being of the same essence as that of God, is also permanent; it also never changes. As God is immortal, soul is also immortal.

He, the Shabd Himself, takes on the human body and comes and dwells among us. It is just as if somebody's son has been lost and has gone in the company of the gypsies. If the father wants to bring back the son who is lost, he goes and lives among the gypsies, because the

son is not ready to listen to him because he has lost his identity living with the gypsies for so long. He doesn't remember to which home and to which family he belongs. So his father changes his form and takes up the form of a gypsy and comes and dwells among the gypsies. He tells his son who he is and where he belongs, and gradually he creates the desire within him to go back to his home. And one day, when the son obeys the father, he goes back to his home. Who are called the gypsies? Gypsies are the ones who don't have any permanent house. Today they may have a hut here, and the next day they will go and live at some other place; they always change their places. They always change their occupation; they don't have any permanent occupation, they don't have any permanent residence. Our condition is also like the gypsies' because sometimes we are taking birth at this place, sometimes we are in this body and sometimes in another body. And because our soul doesn't have a permanent place, and our soul has forgotten its real abode, that is, Sach Khand, our condition is like the gypsies' (condition). So our Father, that Shabd, Almighty God, comes in the human form and dwells among us, and He tells us, "This is not your home, this is not your community, this is not your religion — your Home is Sach Khand and your community is of Sat Naam. Why are you limiting yourself in these little tribes and religions? Leave off the company of these gypsies and go back to your Home."

When we go in the company of our Father, gradually the desire to go back to our Home, Sach Khand, is created within us. And God, Who has taken up the form of a man and comes as the Master, when He tells us about our Home, when He initiates us on the Path which leads us back Home, then gradually, by obeying Him and following His commandments, we also go back Home. When Masters come in this world, they come to take the lost souls back. They not only show the Path to Home, but they also guide the souls back Home and they are responsible for taking the souls back. So right from the beginning, they come and protect the souls and, teaching them how to go back Home, take them back.

**One who realizes God also realizes everything as True.  
Nanak says, God is ever True and True.**

The one who recognizes God and manifests that God within him, he believes and he is convinced that there is some Personality, there is some Power, Who has always remained the Truth. And ever since this Creation began, or even before that, that same Truth was existing.

**He who believed the True form of God in his Heart  
Has come to know the root of all and Doer of all.**

Now he says that those who have manifested God within them and those who have recognized Him, and those who have understood the Glory of God, they have seen God as we are seeing the world with our open eyes. For them, they don't need to close their eyes to see God, because with their open eyes they see God. Kabir Sahib says, "Now I don't need to close my eyes, and neither do I have to close my ears, because with my open eyes I am seeing the beautiful form of my Beloved."

In Canada, one Akali came to me in an interview and asked me if I had seen God. I said, "Yes, I have seen God and I can show God to whoever wants to see Him." But since he was not a fortunate one—because from where may the poor souls bring good fortune?—he couldn't say, "Show me God." Guru Nanak said, "Understand the stories which the Saints are telling to be true, because they speak only of what they see with their eyes." Sadhus all say, "People talk about God from hearsay, but I have seen God with my eyes."

**He in whose heart the faith in God has manifested,  
The True Divine Knowledge is revealed in his mind.**

Who can see God and who can reach near to God? Those who are doing the meditation on Naam, they should have a heart made of iron. Because first of all the faith in the Master is very important and it is required. Those who believe in the Master and those who have faith in the Master, those who believe that their Master is God, and those who have this much faith in the Master, only they are able to manifest God within them.

It is only because we have faith in the pilot and the engineers who made the airplane that we surrender our precious life to them, and we go and sit in the airplane: because we believe, and we have faith that they have done a good job and the flight will take off correctly and moreover it will also land easily and simply, and we will not have any problem. Only because we have faith in them, we surrender our life to them. When in the world we cannot achieve anything without having faith in worldly people, then how can we expect that we will realize God without having faith in our Master?

**He lives free from all fear  
And gets absorbed in Him from Whom he came.**

Those who do the devotion of God become fearless of the world because they always understand that God is greater than the world, and the world is not greater than God. This is why they are never afraid of anything and they become fearless. Those who are doing the devotion in such a way that they don't understand the world to be greater than God, where do they go and reside? They go and reside in the place from where the soul was separated — they go back to Sach Khand — and become One there.

**As one thing is mixed in another thing  
It cannot be called separate from the other.**

When the soul returns to God, she blends herself with God and becomes One with God. After that, she cannot be separated from God and there is no difference between the soul and God. Just as when water is mixed with other water it cannot be separated; in the same way, the light is blended with the Light, and both of them become One and cannot be separated. When you mix raw sugar candy with milk, the color of the milk doesn't change but the taste of it changes; in the same way, when the soul becomes One with God its outward appearance doesn't change, but from within, that soul is changed.

**Only He who has discrimination can understand this.  
Nanak says, Man mixes with God and becomes one with Him.**

God also searches for the man who has the desire to realize God, and is searching for God. As Master used to say, "Nature provides food for the hungry and water for the thirsty." So, when we have the desire for realizing God, God showers grace on us and brings us in the company of a Perfect Master; He gives us the knowledge of how to realize God, and when we do the practices of realizing God, we become One with God. So whenever we have any desire, that is always fulfilled.

**The servant of God obeys His orders.  
The servant of God ever worships Him.**

The servant of God who does the devotion of God always accepts all happenings as the Will of God, whether pain comes or happiness. He is always content in whatever God gives him. And the servant of God, the devotee of God, always does his devotion to God as a priest performs his duty well in the temple. As a priest understands his duty,

that he has to regularly burn the incense and light the lamp and do all the rites and rituals in the temple, and he never misses his work, in the same way the devotee of God, the servant of God, also does his devotions regularly, without fail and without missing even a day. The devotee of God doesn't meditate for one day and then give up for many days. The devotee of God meditates constantly and without missing it.

**The servant of God has faith (in Him) in his mind.  
The ways of doings of the servant of God are pure.**

Now he says that the servant of God has a firm belief and faith in God, that whatever is happening in this world, that all is happening in the Will of God, and not even a leaf can turn without the Will of God. So whatever happens, he always accepts that as the Will of God. And the speech of a servant of God and his manner of living and whatever he is doing – whatever dealings he has with the world – that all is very pure. Even in his discourses, in his satsangs, there is no adulteration; it is always pure.

**The servant of God realizes the presence of God.  
The servant of God is dyed in the Naam of God.**

The servant of God always understands that God is ever present with him and he is always dyed in the color of God.

**God nourishes His servants.  
The formless One saves the honor of His servants.**

As the mother brings up her children very lovingly, in the same way God also fulfills all the needs of His disciple. As the mother loves the children, in the same way God loves all the disciples.

**He on whom God showers His grace is His servant.  
Nanak says, God protects such servants with His every  
breath.**

Who is the servant of God? Only he is the servant of God who remembers God with his every single breath and who always remains in His sweet remembrance. And God also protects such a servant with every single breath. We people think that we are the ones who are protecting ourselves and we are the ones who are taking care of ourselves, but the Mahatmas whose inner eyes are opened know that they are not the

ones who are protecting themselves and taking care of themselves. God is the only One Who protects us and takes care of us.

**God covers His servant with a veil.  
He certainly protects his honor.**

God always saves the honor of his servant and protects him. You see how Dhru and Prahlad were protected by God when they were troubled and bothered by their parents. How Prahlad was once thrown from a mountain so that he would be killed, but still he was protected by God. And how he was made to sit in the fire and was told to embrace the burning pillar, but in all these places God came and protected him. God always protects the ones who do His devotion.

**He glorifies His servant.  
He makes His servant meditate on Naam.**

God honors His servant and He honors His devotee. What is this honor? The greatest honor which one can have is when the devotee unites himself with God. You know that all the honor and praise and name and fame of this world will remain here and nothing will go with us. That is why God always gives the greatest honor to His devotee, to His servant – that is, by inspiring him to do the meditation on Shabd Naam which blends the devotee with God. By allowing him to do this, He is giving him the greatest honor.

There is faith in Naam, there is satisfaction in Naam, because there is no other thing in this world which will go with us except Naam. Guru Nanak Sahib says, “Without Naam, you have no other companion.” That is why you should meditate on Naam to get liberation. Gurumukhs take advantage of Naam and they take the gift of Naam with them, but the manmukhs waste their human birth here, since they don’t have the Naam.

**He Himself preserves the honor of His servant.  
No one knows His condition and limits.**

God always saves the reputation and the honor of his disciples at all places, and only such a devotee, only such a servant of God, can understand the conditions and limits of God.

**No one comes up to God’s servant.  
The servants of God are the highest of the high.**

If anyone imitates the devotee, the servant of God, he always gets defeated, because the position of a devotee of God is very high; he is the highest of all, he is higher than the highest, and he resides in Sach Khand. That is why, if anyone imitates him, that person is always defeated because he has not yet become a devotee of God, and he is not able to understand His real glory. Guru Nanak Sahib also says that people imitate those who have reached Sach Khand, and in that way they always see defeat. We people imitate those who have reached Sach Khand, but since we have not yet become the devotee of God, we do not do all the things which the devotees of God are doing.

Once a street dancer went to a mosque, and there he saw that five people were performing the worship of God. He asked them, "What is the advantage of doing this *namaz*?" So they replied that by doing this in the mosque, by worshipping God, one gets the radiance of God on the face. So they told him how to do that practice, and they told him that before doing it, he should either wash his hands and feet with water or if water is not available he could do that with sand.

That street dancer had the habit of using alcohol, so late in the night he became drunk, and he slept. Next morning when he got up, it was very cold and he didn't want to use any water because he was afraid that his intoxication would go away, and moreover it was cold. So he remembered that if he could not wash with water he should wash his hands and feet with sand, so he rubbed his hand on the ground. But there was a chapatti pan which was upturned there. So instead of getting the sand on his hand, all the soot of that chapatti pan got on his hand, and he put that on his face and on his hands. And after performing that worship, he went back to sleep.

When he got up in the morning, he asked his wife, "Look at my face and tell me—has the radiance of God come here or not?" So she replied, "I don't know what the radiance of God looks like, but if it is black, it has come in abundance. If it is not black, it means that the radiance which you had of yourself, that also has gone."

So our condition is also like that. We don't know how to get the radiance of God, and we think that by enjoying the worldly pleasures, by drinking wine and doing all the bad things which we are doing, we will still realize God and get His radiance on our face. And that is why we imitate those who have realized God. But God cannot be achieved like this. For achieving God, one has to give up all the bad things, one has to give up all the worldly pleasures, and do the meditation of Shabd Naam. Shabd Naam is the only means by which we can realize God.

**He whom God makes do His seva,**

**Such servant becomes known in the ten directions, says  
Nanak.**

By showering His grace, whom does God make His devotee, His servant, and make him do the meditation? No matter in which community or religion he is born, by doing the meditation on the Name of God, he becomes popular, he becomes known, in all the ten directions. In all the world he is glorified and everybody knows that he is the devotee of God.

Christ did the devotion of God. And now, even though he was born two thousand years back, still, all people in every corner of the world are remembering his name with love and devotion. In the same way, Prophet Mohammed, no matter that he was born in Arabia long ago, still, people remember him and know his name throughout the world. In the same way, Guru Nanak and Kabir, even though they were born in a very small place (the area was not very well known at that time, and in those days there were no good means of transportation) still, how many people remember their Names with sweet love and devotion for them. In the same way, our Master Sawan and Master Kirpal, even though they were born in India, is there any place where people don't remember them? Is there any place where people don't know about them? Everybody is singing, "Sat Guru Sawan Shah, You are ruling over my heart!"

Whenever the Saints and Mahatmas come in this world, they don't rule over any particular place, they rule in the hearts of the devotees. They always rule in the hearts of the devotees, and that is why, no matter if they leave the body, after leaving the body, as long as this world is here, their name will always be remembered, because they put such a mark of love on the hearts of the people.

Kabir Sahib was born in a very low caste of weaver, and in those days in India there was the problem of untouchability and of the low and high caste system. That is why, in the Iron Age when Kabir came into this world, he didn't go to many places, he didn't visit many places. He spent his time only in Kashi, where he was born, and in his surroundings. The king who was ruling in India at that time, Sikander Lodi, ruled over the whole of India. Now no one remembers him, but Kabir Sahib is remembered everywhere, even though he didn't visit many places, and people are remembering him even in the West.

**The small ant in which He puts His powers  
Can reduce the armies of millions of men to ashes.**

If God puts His Power even in an ant, a little ant, that can (also) reduce to ashes millions of armies. If God puts His Power in any man, he can do anything. Because everything is in the hands of God and God can do anything He wants. Master Sawan Singh Ji used to say that within the Saint some Power is working. Then he used to say that we cannot call that thing a “power,” because a power can be measured and power can be spoken of in quantities, but the thing which works in the Saints, that is beyond any measurement and cannot be called “power.” It is more than “power.”

**He whom He does not want to be deprived of life,  
He protects him by holding out His hands to him.**

Even if the whole world is the enemy, and even if the whole world is hating you and wants to kill you, if God has His hand on you, no one can do any harm to you.

**Day and Night sing the praises of God with your tongue.  
God has gifted his servants with this gift.**

God has given you a tongue by which you can tell your pains and joy to others. And God has given you a tongue by which you can sing the praise of God. Animals and birds don't have the ability to express their joy and happiness to others and, moreover, they don't have the tongue with which they can sing the glory of God. But we have a tongue. That is why Guru Arjan Dev Ji Maharaj says, “O man, you have got that tongue by which you can sing the praise of God.” We should use that tongue only for the remembrance of God, for singing the glory of God. Don't criticize others; don't speak bad words from this tongue. If anyone is making any mistake, if anyone is doing any bad deed, God will punish him. Don't worry about him, and don't criticize him. If anyone is doing good deeds, you should not worry about him either. You should use this tongue only for doing the repetition of Naam, and only for singing the glory of the Lord. Don't misuse this tongue. God has given you this for a special purpose, and you should utilize it only for that.

**They do the devotion of God for the sake of their own soul,  
And remain absorbed in their Lord.**

Why should we do the devotion of Lord? Is it for getting wealth and property? Is it for getting name and fame and honor in this world? Is it for getting the kingdom and ruling power in this world? No; we

don't have to do the devotion of Lord for getting material wealth, for getting name and fame and ruling power in the world; because when our death comes, neither our power will go with us, nor our wealth. All the things that exist in this world, they are all connected with our body. And when our soul withdraws from the body, when death comes, then not even our body goes with us. So how can we expect the things which were concerned with our body to go with us? We will not be able to take anything, neither our ruling power, nor our wealth, nor our name and fame and criticism. All these things will not go with us. Only the name of God will go with us. So we don't have to do the devotion of Lord for achieving material wealth, name and fame, and ruling power. We have to do the devotion of Lord only for Him, because He is the only One Who will help us when we leave this world.

If we want to remove the thorns which are spread all over the world, we won't be able to; if we want to remove all the bad things from the world, we won't be able to. But if we wear strong shoes, then no matter where we go, how many thorns, how many bad things are there, if we are well protected and well covered, we will not be affected by them.

We spend all our time in life criticizing and judging others, but we have never looked within ourselves, and never seen what we are. Mahatmas say that we should always look at the good qualities in others and we should always look at our own faults. But what is our condition? We don't look at our faults, but we look at the faults in other people, and we always keep in front of us our good qualities. But it should not be like that. We should always think about our faults, and pick up the good qualities of others. Saints are the customers of the good qualities; whenever they go and meet anyone, they never pay any attention to the bad qualities of that person but they always look for any good qualities. And if that person has any good qualities, they (think of) that and they feel attracted towards him. But they never pay any attention to the bad qualities.

But what is the condition of man? People have the habit of looking at the faults of others. But Mahatma says, "Looking at the faults of others, you are laughing. But you are not looking at your own faults which have no limits." So we should make a habit of looking at our own faults and looking at the good qualities of other people. Mahatmas even say, "First of all you should control your mind. Look within yourself and look at your faults, and *then* try to teach others. You should make a habit of not criticizing others and paying attention only to the good qualities of others, and pointing out your own faults."

Kabir Sahib says, "When you are teaching others without teaching

yourself, it is as if sand is coming out of your mouth. While you are trying to protect other people's field, your own courtyard is being plundered because you are not paying attention there."

**The servant of God knows what has happened and what is going to happen.  
He recognizes the Will of God.**

Whatever has happened, or is happening, don't think that God is not aware of that. After creating this whole big creation, don't think that He is sitting idle and not paying any attention to it. He is sitting within us, and whatever we are doing, or whatever is happening to us, He is fully aware of it.

**How can I describe His glory?  
I cannot narrate even one of His qualities.**

What can we say in the glory and praise of God? What can we say when we don't recognize Him? What can we say when we don't understand Him? Unless He showers grace on us, we can't understand or recognize Him. When He wants to shower His grace on someone, He puts His power in him, and only such a personality is able to recognize and understand God in His true or full meaning. Only he can sing the praise of God.

**Those within whom God lives for twenty-four hours a day  
Are the perfect servants of God, says Nanak.**

Guru Sahib says, "Within whom God is manifested, only they are the perfect ones. Otherwise we are all imperfect." That is why Hazur used to say, "People should become human beings because God is in search of human beings." God is always searching for them. But we don't have those qualities of human beings. Kabir Sahib says, "God was making the animal, but by mistake He created man, and instead of putting the tail and horns, on that body he fixed the beard and moustache. But man has the intellect and wisdom of the animal only."

**O my mind, take refuge in them.  
Surrender your mind and body to them.**

If we cannot manifest God within us, we can at least go in the company of Those Who have manifested God within Them. And by living

in their company, and by obeying them, and by practising the Path according to their instructions, we can also easily swim across this ocean of the world, and become receptive to God's grace.

Guru Gobind Singh says, "God and the devotee of God both are one and the same thing." There is no difference between them. It is just like a wave of water which is created in the water, and then loses its existence in the water; in the same way, God and the devotee of God are the same. "O man, you don't see any difference between them." There are many different drops of water, but when they go and mix themselves with the water, there is no difference between them and the water. In the same way, there is no difference between God and the devotee of God.

### **The devotee who has recognized his God Becomes the giver of all things.**

Suppose someone has a lot of wealth in his house, but doesn't know where that wealth is, or how to take it out, and because he doesn't have any knowledge of that wealth, he goes and begs for things outside. And he is dying of poverty. And then suppose there is someone who knows about that secret and how to take out that wealth, and he comes and tells him, "Brother, you have a lot of wealth in your house, and there is a way you can get it out." And he helps him to get out that wealth; and in using that wealth that person who was once dying of poverty becomes a king and wealthy. Just imagine: to whom will he be thankful? Will he thank the wealth which was already in his house but which he did not know about? Or will he be grateful to the one who helped him get out that wealth? He will definitely express his gratitude to the person who helped him in getting that wealth. The wealth was already there, but he did not have the knowledge of it. But because that man came and told him the wealth was there and how to get it out, he was able to get that wealth and become wealthy.

In the same way, God, from Whom we were separated long ago, and many ages have passed, is lost for us. Even though He is within us we don't know that He is there, and how we can go and contact Him. And who helps us in finding that God? Who tells us that God is within us? Our Satguru tells us. Our Satguru helps us to go within, and meet Him. So when we meditate and go within, when we become one and realize God, whom should we thank? We will definitely thank our Master, because God was already within us, but only because of the grace of our Master were we able to realize Him. And when we become one with God, after meditating and manifesting Him within, such a person

who has manifested God within, will never remain a beggar because when one has discovered the divine wealth within he doesn't need to go outside and beg for his needs, because he is getting everything within without asking. Because he has God, he wants nothing; where God is manifested, every other thing also comes there.

**All find happiness in His shelter;  
By having His darshan all the sins are removed.**

The Mahatma within whom God is manifested becomes the owner of all the wealth, all the riches, and God appoints him as a storekeeper; he gives wealth to everyone who comes to him. But we can have the darshan of such a personality only when God showers grace on us. It is not in our hands to go there. Unless God wants us to go there and showers His grace on us, we cannot go and have His darshan. The unfortunate ones cannot have the Master, even if they are sitting with Him.

**Leave all other cleverness  
And attach yourself to the seva of such a Mahatma.**

The subject of God realization is not of the mind or intellect. It is the subject of love and affection. That is why, "O man, give up all your wisdom and intellect," because when one comes in the court of the Mahatma, even if he has a master's degree, still he has to behave like a child of five years old, because in the Path of spirituality, worldly wisdom and intellect have no place.

When a child comes to school, from the very first day the child has to accept what the teacher tells him. And when he accepts and has faith in the teacher, gradually the teacher tells him more; and when the child is entrusted with all that and is paying attention to what the teacher is teaching, then the teacher puts more of his attention into teaching the child. And gradually after many years — fifteen or sixteen years — gradually the child learns everything about education and gets many degrees. On the very first day, the teacher does not reveal his whole competence in front of the child because if the child knows he has to learn all these books, all these subjects, he will be confused and not be able to learn even a single word. So, since the child has no knowledge of education, he is taught the basic things first and gradually he is taught the more complex things, and gradually he learns everything. But he is not told everything on the first day. On the first day the teacher has to become as a child, and he doesn't reveal his whole competence.

In the same way, when we come to the Master, we have no knowl-

edge of the Path of spirituality, and we have to behave as if we are a child of five years old who has just come, has just joined the school, and knows nothing about the Path. And this is true: when we come to the Master we don't have any knowledge of God. And on the first day, Master tells us about God and reveals a little bit of His competence to us. If he revealed all of his competence to us, we would be afraid to achieve that position, we would be confused about how to do all these things. So gradually he tells us to take one step at a time and progress upward. And gradually through going to His Satsang, and being in His company, He tells us how to remove our faults. And when we attend the Satsang and hear His discourses, we become aware of our faults and shortcomings. And gradually, by going in His company, we are able to give up those shortcomings and faults. And one day, when we are taking a deep interest in the Path of Spirituality, and when Master sees we are obeying His instructions, He also puts more of His attention towards us, and eventually He makes us perfect, and then He reveals His whole competence to us. As the child has no knowledge in the beginning of the school, and has to accept what the teacher tells him, in the same way, when we come to the Path of Spirituality, and when we come to Satsang, we have to accept what Master says, because we have no knowledge of the Path.

But gradually when we remain in His company and attend the Satsang and start to meditate, we start getting the knowledge of everything. And eventually, when we become perfect, we see the competence of the Master working in front of us. And when we come to the Satsang, we become aware of our faults and shortcomings, and we give them up. Up until now, if anyone has improved his life, he has done so only by attending the Satsang. If anyone has given up drinking wine or eating meat, he has done so only by attending the Satsang. In the Satsang our shortcomings and faults are pointed out and we are told to remove them. And when our mind is blamed and we realize that we have these faults, then we work in the direction of giving them up.

So only after coming and attending Satsang are we able to remove our faults and shortcomings.

**Then there will be no coming and going.  
Nanak says, Ever worship His Feet.**

When we go in the company of the Mahatma who is perfect and has meditated on Shabd Naam, by going in His company the pain of our births and deaths goes away forever. That is why we should go in the company of the perfect Master and meditate on Shabd Naam and make our life successful.

The Shah of Balkh Bokhara had the desire to realize God, and as that desire grew, he gave up the throne of Balkh Bokhara, and went in the wilderness for doing the devotion of the Lord. A few months after he left, his son came to him and said, "Father, today we are going to have a big feast and you should also come and attend there." So when he went there he saw that many good things were prepared, and halvah was also prepared. So he took some halvah and put it on the mirror and brought his son and said to him, "Dear son, you see, before I put this halvah on this mirror, this mirror was very clear and you could see anything in it. Whatever you would bring in front of it, you would see that. But since I have put this halvah on it, now you cannot see your face, you cannot see anything in it, because it has become dirty, unclean. In the same way, our soul was very pure, but ever since we came in this world and started enjoying the worldly pleasures, the dirt of the worldly pleasures has made the mirror of our soul dirty, and we are not able to remember who we are. The soul has forgotten its real home, the soul has forgotten its origin, the soul has forgotten its own shape and radiance, and she is wandering here and there in the wilderness. As long as we are involved in the worldly pleasures we won't be able to purify our soul and look within ourselves and realize our image. That is why it is very important for those who want to realize God to give up the worldly pleasures."

When the King of Balkh Bokhara left his kingdom, he came to India because India has been the land of rishis and munis even since the beginning. So he came to India and met many sadhus and Saints, because he was hungry for God realization. But when his thirst was not quenched, he was told by someone to go and meet Kabir Sahib, who was then living in Kashi. He was told that He was a perfect Saint of that time and only He would be able to quench his thirst for spirituality. So the King of Balkh Bokhara went to Kabir Sahib and requested him, "O Master, give me some knowledge of Spirituality, teach me something about God. I have come from so far looking for you." Kabir Sahib said, "I am a weaver, a poor man. I won't be able to give you anything since you are a king." He said, "Master, I have not come here to you as a king. I have come as a beggar. I will do whatever you want me to do, and moreover whatever you will give me to eat, I will be content with it and I won't have any complaints. But please keep me in your refuge and teach me about God and how to realize Him." So Kabir Sahib said, "All right."

The King of Balkh Bokhara lived with Kabir Sahib for six years. Kabir Sahib was a weaver; he wove cloth. The king always helped him in weaving the cloth and doing all his work. After six years, Mata Loi, who

also used to live with Kabir Sahib, thought, "Now Kabir Sahib should give initiation to the King of Balkh Bokhara because it has been six years since he has lived with Kabir Sahib doing all his work. Now he should be rewarded." So she requested Kabir Sahib to give the king Initiation. But Kabir Sahib said, "No, the vessel is not ready; he is not yet prepared for getting Initiation." But Mata Loi said, "But he has been serving you for the past six years! You should consider that he was a king and even though he had been a king, still he served you like anything. So you should please reward him; you should give him Initiation."

So Kabir Sahib said, "Okay, I will test him. And if he passes this test, only then will he get the Initiation." Kabir Sahib told Mata Loi, "When I call him into the room, when he comes through the door you should throw some vegetable peelings on him and then we'll see how he reacts." So according to the plan, Kabir Sahib called the king into the room, saying, "Come here with my coat." When he was coming Mata Loi threw some vegetable peels on him, and when he got those peels on his head, he became very upset and said, "Had this happened in Balkh Bokhara I would have punished you for this thing!" He still remembered that he was king of Balkh Bokhara. When he got so angry and upset with Mata Loi, she was very confused because she had had the impression that the king had changed and did not remember that he was king, and that now he was a very humble person and would not mind that. But instead of showing his humility, he was upset and very angry. So Mata Loi was very confused. And the king did not get Initiation at that time.

Six more years passed; and Kabir Sahib told Mata Loi, "Now he is ready for Initiation." Mata Loi replied, "How can I know that? To me he appears as he appeared six years back." Since Mata Loi did not have any inner secret, any inner knowledge, she was not able to know whether the king was ready or not. But Kabir Sahib knew. So Kabir Sahib said, "Okay, again I will test him. And this time you will see how he reacts." He told her, "This time, like last time, you should take some rubbish and throw it on him when he comes through the door to my room, and let us see how he reacts." So when it was done, instead of getting upset, this time he felt very grateful to the person who was throwing this rubbish, and said, "I am very grateful to you for throwing this rubbish on me because I am even worse than this rubbish. This is the only medicine for this spoiled mind." He was very humble. So when Kabir Sahib and Mata Loi saw that, Kabir Sahib said, "Now he is ready," and Mata Loi was convinced.

So after twelve years Kabir Sahib gave him Initiation. And when He

was giving him Initiation, because the King of Balkh Bokhara had prepared himself by serving Kabir Sahib for twelve years and was fully prepared for the Initiation, as Kabir Sahib was telling him about the inner planes, his soul was progressing towards Sach Khand. And if the Master is like Kabir Sahib, the perfect Master, and if the disciple is like the king of Balkh Bokhara, you can imagine how that disciple can become receptive to the grace of the Master and progress right from the time of Initiation.

So the King of Balkh Bokhara progressed very much in meditation right from the time of his Initiation. After that, once when he was sitting on the bank of a river, sewing his old cushion, his prime minister came there, begging him to come back to his kingdom and take care of the kingdom. The minister said: "It would be better if you would come back and take care of all your kingdom. Up until now I have been doing that, but now I want you to be our king and that we should work for you as your followers." The king wanted him to know that now he did not need any worldly kingdom, so he threw his needle into the water, and said, "If you will bring me that needle which I have thrown into the water, only then will I go with you." The prime minister said, "That is impossible. How can I go into the water and find your needle? If you like I can get you other needles, as many as you want. But I can't get that one." The king said, "When you can't do that much for me, even though you are now in possession of many powers, what is the use of getting those powers?" After that, he gave his attention to a fish that was in the water, and the fish brought out the needle; in other words the king possessed that power. He was ruling over all creatures, and because he had done the meditation of Naam and was perfect, even the birds and animals were at his service. And this is true: that those who are meditating and those who are the perfect ones, all the creatures are in their service and if they want, anybody will do anything for them. So then the King of Balkh Bokahra told the prime minister to go back and let him do the devotion. "Because," he said, "I don't want that type of power which doesn't enable me even to get this little needle out of the water. It is better that I possess the power which can make even this fish to work for me."

So that is why Guru Arjan Sahib says here, "Those who have manifested God within, we should go and surrender to them, and we should go in their company, because by going in their company we can also know how to realize God. And when we surrender to them we can definitely realize and manifest God within us."

## *Ashtapadi 18*

*Satguru is the name of Him Who has  
known Sat Purush,*

*Nanak says The disciples are saved in  
His company by singing God's praise.*

*Satguru protects the disciple.*

*The Master is always gracious on the  
disciple.*

*The Master removes all the dirt and bad  
qualities of the disciple.*

*Through the words of the Master, the  
disciple repeats the Naam of the  
Lord.*

*Satguru cuts the bindings of the disciple;  
The disciple of the Master recoils from  
evil deeds.*

*Satguru gives the wealth of Naam to  
the disciple.*

*The disciple of the Master is the fortu-  
nate one.*

*Satguru improves this and the next  
world of the disciple.*

*Nanak says, Satguru remembers the  
disciple with every single breath.*

*The disciple who lives in the house of  
the Master*

*And obeys the orders of the Master,  
Who after doing seva regards himself  
as nothing,*

*Who ever remembers the Naam of  
the Lord in his heart,*

*Who sells his mind to the Satguru,  
Such a servant gets all his work accom-  
plished.*

*He, who while doing seva becomes selfless,  
Achieves the Lord.*

*He, on whom God showers grace,  
Such a servant obeys the instructions  
of the Master, says Nanak.*

*The disciple who understands his  
mind as the Master's one hundred  
per cent*

*Comes to know the glory of the  
Supreme Lord.*

*He in whose heart dwells the Naam  
of the Lord is Satguru.*

*Many times I sacrifice myself on  
such a Master.*

*He is the giver of all treasures in life;  
He is absorbed in the color of Par  
Brahm always.*

*He is in God. God is in Him ;*

*He and God are One - there is no doubt  
in this.*

*He cannot be achieved by thousands  
of clever deeds ;*

*Nanak says, Such a Master is obtained  
by good fortune.*

*The darshan is successful ; having it,  
one becomes pure .*

*By touching His feet, the purest deed  
is conducted.*

*Meeting Him, the qualities of God  
are sung ;*

*And one gets access to the court of  
the Supreme Lord.  
Hearing His words, the ears get  
satisfaction -  
The mind gets contentment and the  
soul gets consolation.  
The Mantra of the perfect Master  
is everlasting ;  
He on whom He looks with His  
nectar-filled glance becomes a Saint.  
His qualities are limitless, His value  
cannot be assessed ;  
Nanak says, Whomsoever He desires,  
He unites with Himself.  
Tongue is one, praises are many :  
He is the True Being with perfect  
faculty of discrimination .  
The mortal one cannot reach Him by  
any words.  
He is Agam, Agochar, and free from  
all desires.*

He does not live by food,  
 He is the enemy of none -  
 He is the giver of happiness,  
 No one has assessed His value.

Many devotees do the devotion,  
 And worship His lotus feet in their  
 hearts.

I am always a sacrifice to my Satguru,  
 By Whose grace the Naam of such a  
 God is repeated, says Nanak.

Some rare one obtains such a divine  
 taste :

He who drinks this nectar becomes  
 immortal.

Such a being never perishes,  
 Within whose heart this quality of  
 the Lord is manifested.

He meditates on the Naam of the  
 Lord twenty-four hours a day;  
 He gives the true teachings to His  
 disciples.

*He is not affected by maya and attachment;*

*He keeps one God in His heart.*

*(Within whom) in the darkness the Light manifests -*

*Nanak says, His illusions, attachment and pains vanish.*

*In the midst of heat the coolness has been bestowed;*

*Brother, joy comes and pains flee away.*

*The terrors of births and deaths are removed*

*By the perfect teachings of the Master.*

*The fear has gone and one lives without any terror;*

*All the trouble and pain vanish from the mind.*

*The Master whose souls we are, has showered His grace :*

*Remember the Naam of God in the company of the Sadhu.*

*Stillness is obtained and the illusions  
are gone*

*By listening to the praise of God with  
the ears, says Nanak .*

*God is without qualities, yet He is full  
of qualities.*

*His power has fascinated the whole world.*

*God Himself performs His plays ;*

*He Himself knows His value .*

*There is nothing other than God ;*

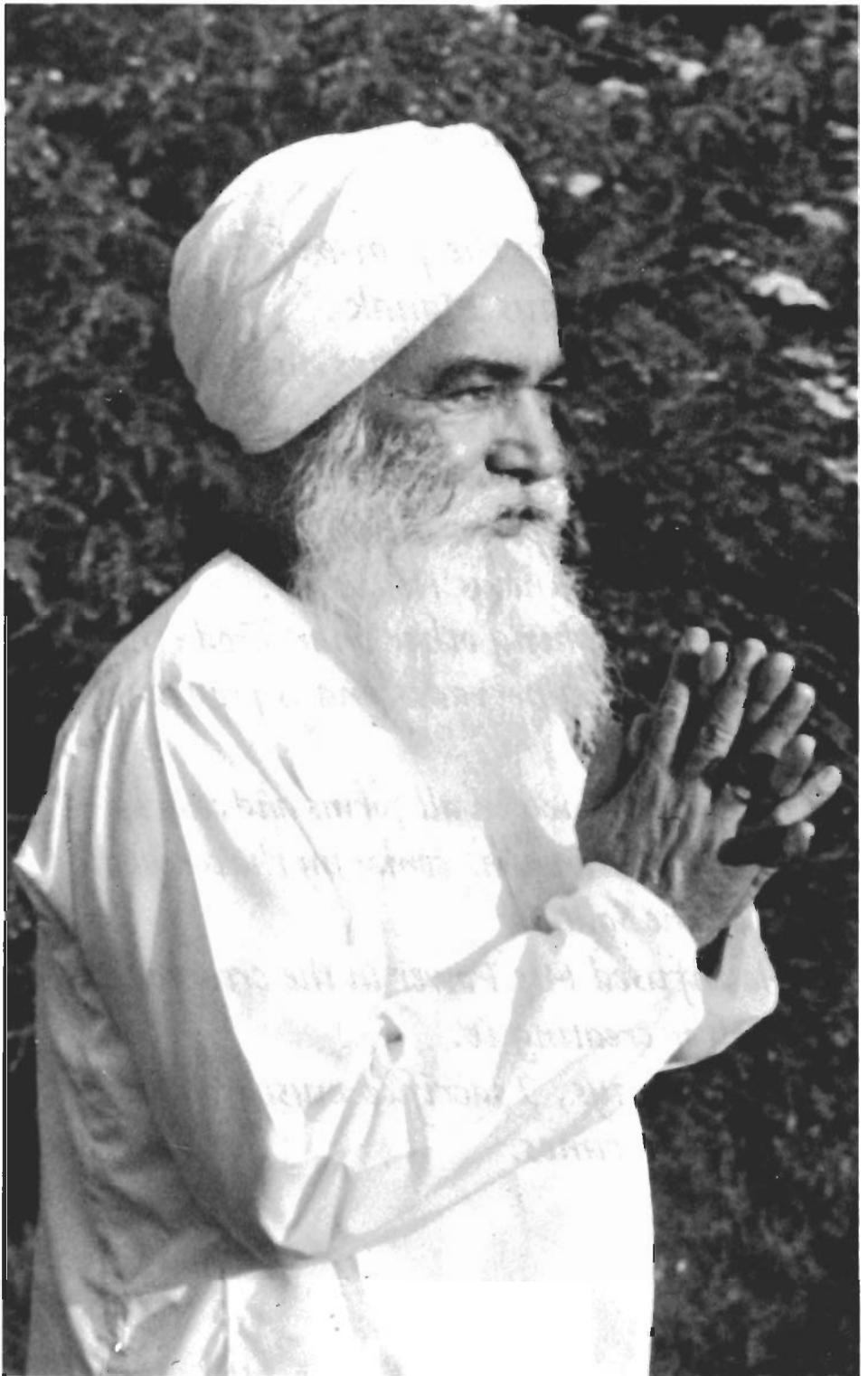
*The one God pervades and is present in  
all.*

*He is contained in all forms and colors ;*

*The enlightenment comes by the company  
of the Sadhu.*

*He infused His Power in the creation  
after creating it.*

*Nanak says, I sacrifice myself on Him  
many times.*



## Chapter 18

# Who is the Satguru?

**Satguru is the name of Him Who has known Sat Purush, Nanak says, The disciples are saved in His company by singing God's praise.**

Guru Arjan Dev Ji Maharaj is describing the glory of the perfect Master. He is asking, "What is the greatness of the Master? Who is the Master?" And He Himself replies, "He who manifests the Almighty Lord within him is called a Satguru." It is a law of nature, made by God Himself, that no soul can reach the country of the Almighty Lord by himself. If we are fortunate ones and, according to our fate, we come across a perfect Master, then — after spending some time with Him and taking Naam from Him — we can achieve liberation. In no way can anybody get liberation or improve his life without going into the company of the perfect Master. Master used to say that what a man has done, a man can do. God Himself comes into this world as a human being, and He lives among us; and by spending time in His company and by doing all that He tells us to do, we also improve our life and become like Him, and go back to our real Home, Sach Khand.

So here Guru Sahib says that He Who has understood the Sat Purush is Satguru; and all the disciples who remain in His company get liberation.

**Satguru protects the disciple.**

**The Master is always gracious on the disciple.**

Now He says, "What is the relation between the Master and the disciple? The Master always remains gracious on the disciple and He always protects the disciple." After giving us the initiation, the Master does not stop worrying about us — He never forgets us until He takes

us back to Sach Khand. Master has to decide our future even after we leave this world. It is in the hands of the Master, and it is He Who decides whether He has to keep our soul in the higher planes, and after purifying us there, take us back to our real Home; or whether He wants to give us one more birth. Everything is in the hands of the Master; birth and death are in the hands of the Master.

**The Master removes all the dirt and bad qualities of the disciple.**

**Through the words of the Master, the disciple repeats the Naam of the Lord.**

If the disciple is doing the meditation of Shabd Naam, according to the instructions of the Master, Master removes all the bad qualities of the disciple.

**Satguru cuts the bindings of the disciple;**

**The disciple of the Master recoils from evil deeds.**

What does Satguru do? Satguru cuts all the bindings, all the attachments of the disciples. But when does He do that? He does that only when the disciple turns his back on all the worldly pleasures and comes to the Master. On our soul, first of all, is the attachment of the physical body, and then there is the attachment of the astral and causal bodies. It is like one case within another one. Satguru comes into this world, and after making us meditate on Shabd Naam, He makes us free from these cages and takes us back to our real Home. We know that if our body becomes pure, our mind will also become pure, and the purer our mind is, the purer our soul will become. And when our soul becomes as pure as the Shabd is, because the Shabd is all-pure, it will take no time for our soul to withdraw from this body and go back to the real Home; because the Shabd is always present there in the body, and when the soul becomes as pure as the Shabd is, then the Shabd Himself pulls the soul up. When our soul becomes pure, there is no power in this world that can keep our soul in this body.

**Satguru gives the wealth of Naam to the disciple.**

**The disciple of the Master is the fortunate one.**

Only those souls who have good fortune come to the Master, and Master gives them the wealth of Naam. The wealth of Naam is such a wealth that cannot be stolen by any thief, burned by any fire, or drowned in any water.

**Satguru improves this and the next world of the disciple.  
Nanak says, Satguru remembers the disciple with every  
single breath.**

The Master improves the life of the disciple in this world, and He improves it in the other world also. He always remembers the disciple. After giving initiation, not even for one second does He forget the disciple.

**The disciple who lives in the house of the Master  
And obeys the orders of the Master,  
Who after doing seva regards himself as nothing,  
Who ever remembers the Naam of the Lord in his heart—**

If the disciple comes and lives in the house of the Master, always abides by the commandments of the Master, and fulfills his duty to do Bha-jan and Simran and does all the other things which the Master tells him to do—even after doing all this seva, he should never become an egotist or think that he is doing this; instead he should become grateful to his Master that he has been given this opportunity to do this seva.

**Who sells his mind to the Satguru,  
Such a servant gets all his work accomplished.**

What is the obstacle between us and the Satguru? Our mind is the only thing which is coming in between us and the Satguru, and if we sacrifice our mind to the Master—if we surrender our mind to the Master—if we sell our mind to the Master, then all the works of such a disciple are taken care of; when the disciple removes the obstacle of the mind, he becomes one with the Master. If we sacrifice our mind to the Master, then there is nothing left which can bother us. Everything comes to us if we sacrifice our mind to the Master. Then our meditations also become fruitful because we are not obeying our mind any more and all our other works are also taken care of.

**He, who while doing seva becomes selfless,  
Achieves the Lord.**

When we are doing seva, we must do it selflessly. If we are doing seva without expecting anything in return, Master gives us a lot. Master always gives a lot to all the disciples; but to those who do seva in this way, He gives the highest status.

**He, on whom God showers grace,  
Such a servant obeys the instructions of the Master, says  
Nanak.**

This is a matter of great understanding. It is not in our hands to sell our mind or sacrifice our mind, to the Master. It is not in our hands to obey the commandments of the Master; it is not in our hands to do anything. It is all kept in the hands of the Master. Only Master knows which one He has to take back Home in this lifetime, or who has to be given one more birth in this world, and who has to do what. Everything is in the hands of the Master, and only He knows what is going to happen in His Will. Master used to say that until our inner veil is lifted, we may say that we are doing seva, we are coming to Satsang, we are sitting for meditation, etc. But when our inner veil is lifted and we start seeing clearly, then we know that we were not the one that was coming to Satsang, or doing seva, or sitting for meditation; it was Somebody else who was pulling us to the Satsang, making us do the meditation, making us do the seva. Then, in the true sense, we start becoming grateful to Master—we start thanking Master, saying, “O, Master, You were very gracious on us and we are thankful to You.” Swami Ji Maharaj said, “Everything is in the Will of the Master, and whomever He wants, He makes a Gurumukh. Everybody is tired, is working very hard; but what can anyone do if it is not in the Will of the Master?”

**The disciple who understands his mind as the Master’s one  
hundred per cent  
Comes to know the glory of the Supreme Lord.**

It is the duty of the disciple to surrender his mind completely to the Master; he should always understand that the mind belongs to the Master and he has no right to use it. When we do this, then we get the true understanding of doing devotion to the Master, and there is no obstacle between us and Him. Then we get the real understanding of doing devotion.

**He in whose heart dwells the Naam of the Lord is Satguru.  
Many times I sacrifice myself on such a Master.**

The Guru says that only He is Satguru within Whom the Naam is manifested; and further He says, “I sacrifice myself many times on such a Satguru within Whom the Naam is manifested and, graciously, Who has manifested that Naam within me also.”

**He is the giver of all treasures in life;  
He is absorbed in the color of Parbrahm always.**

Satguru is the owner of the treasure of Naam; He holds such a treasure that never comes to an end. He is very gracious — He never stops giving His wealth to those who come to Him — and He is always absorbed in God; all the time He is one with God. Whenever He opens His eyes He is functioning in the world; and when He closes His eyes, He is with God. At one and the same time He is in the world and with God.

**He is in God. God is in Him;  
He and God are One—there is no doubt in this.**

Saints have no doubts regarding God and their Master, because They are absorbed in God; They are one with God. They are one with God as sugar is in rock candy and the rock candy is in the sugar. “The dear one became one with the Beloved as the sugar has become one with the rock candy.”

**He cannot be achieved by thousands of clever deeds;  
Nanak says, Such a Master is obtained by good fortune.**

No matter how much wisdom we have or how much cleverness we have, we cannot meet such a Master Who has manifested God within Him, with the grace of *His* Master Who has manifested Naam within *Him* — we cannot meet Him, we cannot get any advantage from Him, unless we have the grace of God on us. If we are fortunate ones, if God is gracious on us, only then can we come across such a Master and get benefit from such a Master.

Lovingly, Guru Sahib explains to us that when the seeds of our past good karmas sprout out, then we come across such a holy renunciate soul. Nanak says, “After meeting such a great renunciate soul — such a Master — the darkness of ignorance is removed and we awake from the slumber of ages and ages. Those souls who come to the feet of the Master are very fortunate ones.” No matter how much one runs after the Master, unless he is fortunate, he cannot get Him.

**The darshan is successful; having it, one becomes pure.  
By touching His feet, the purest deed is conducted.**

We are successful only if we are successful in getting the darshan of such a Satguru — such a Master. To bow down to such a Master is the

purest deed we can do on this plane. Guru Nanak Sahib said, "I will never be satisfied even after looking at the body of the Master many times. Those who have seen the Master with their own eyes have improved their lives."

**Meeting Him, the qualities of God are sung;  
And one gets access to the court of the Supreme Lord.**

When we go to the Satguru, He makes us do the meditation of Naam, and by doing that, we get respect and honor in the court of the Lord.

**Hearing His words, the ears get satisfaction—  
The mind gets contentment and the soul gets consolation.**

Hearing the words of the Satguru, our ears also get contentment, because the sound of the Shabd is such that once we have heard it, our ears do not like to hear any other music. The Inner Sound is so beautiful and so melodious that it gives peace and contentment to our ears, and we find no peace, no enjoyment, in any sound but the Shabd.

**The Mantra of the perfect Master is everlasting;  
He on whom He looks with His nectar-filled glance becomes  
a Saint.**

The Mantra, or the Word, of the perfect Master is never destroyed; the Master is never destroyed, and the disciple within whom that Mantra has been kept also is never destroyed; They are all immortal. No matter if one is unfortunate and has done many bad deeds, if the gracious eyes of the Master are upon him, he also becomes pure: the Master makes his life pure and successful by making him do the meditation of Shabd Naam. After coming into the company of the Saints and Mahatmas, many thieves and dacoits and bad people improved their lives and became Saints.

**His qualities are limitless, His value cannot be assessed;  
Nanak says, Whomsoever He desires, He unites  
with Himself.**

We cannot describe the glory of the Master, because He is limitless. He is very gracious, and He can take anyone He wants to the court of the Lord, because God has given Him permission to bring anyone He wants, and has told Him that He will accept all those who come

with Him, no matter how they are. Guru Nanak Sahib said, "When God gives the treasures of His devotion to any Mahatma, He never asks Him the account. He never asks Him, 'Why did you bring this one and why didn't you bring that one?' He never says, 'This one is a sinner,' or 'This one is a good man.' " All those who go with the Master are accepted by God and they are all forgiven. Masters lovingly explain to us: "You should not look at your bad qualities; you should not look at your past sins, and don't think that you are not worthy of taking initiation. Ignoring all that, you should come to the Master and take initiation. But once you have taken initiation and stepped on to the Path, then you should not do those bad things which you have been doing before. Improve your life, and then you can go back to your real Home. Once you get initiation, don't look back and don't do what you have done before."

**Tongue is one, praises are many:**

**He is the True Being with perfect faculty of discrimination.**

We have only one tongue, and the greatness of the Master is such that we cannot describe all His glory with this one tongue. Because He is limitless and His glory is very high, we cannot describe Him in His fullness.

**The mortal one cannot reach Him by any words.**

**He is Agam, Agochar, and free from all desires.**

We cannot reach the Almighty Lord by ourselves even if we have sweet words or even if we are a learned or intellectual man. We cannot see Him because He is unseen, and we cannot reach Him because He is unfathomable. There is only one way of going to God, and that is, if we are fortunate ones — if it is written in our fate — we may come across the Master, and if Master is gracious on us, He may give us the Naam. And by doing the meditation of Naam, and with the grace and the help of the Master, we can reach the Almighty Lord.

**He does not live by food, He is the enemy of none—**

**He is the giver of happiness,**

**No one has assessed His value.**

Now He says, "How is God? God does not destroy anything. He does not have enmity for anybody. He has only love for people; He gives happiness, He gives peace, to people — and if we also become like Him,

if we also develop the attitudes and qualities which God has, then we can also receive all the happiness and peace which God gives. We can also become without enmity for others; we can also have the quality of not destroying anybody and having only love.”

**Many devotees do the devotion,  
And worship His lotus feet in their hearts.**

Many devotees do the devotion of the Lord; many people perform one practice, many people do another practice, many people just go on praying to Him, and many people offer many other kinds of worship. There is no reckoning how many, so that we can say, “This many people do the devotion of the Lord.” Many people in this world are doing His devotion in one way or another.

**I am always a sacrifice to my Satguru,  
By Whose grace the Naam of such a God is repeated, says  
Nanak.**

Now He says that we *can* meet such a God Who does not destroy anybody, Who does not have any enmity for anybody, and Who gives only happiness and peace to the people—but we cannot get Him without the help of the Master. “And that is why I sacrifice myself on my Master, because He has made me meet such a God, and He has helped me in realizing such a God.”

**Some rare one obtains such a divine taste:  
He who drinks this nectar becomes immortal.**

Rare are the souls who get this nectar of immortality, but those who do get it—this nectar of the Shabd—become immortal. Guru Amardas Ji says, “The nectar that the gods, demons, man, and others are longing for—I have achieved that with the grace of the Master.”

**Such a being never perishes,  
Within whose heart this quality of the Lord is manifested.**

He who drinks that nectar of Shabd Naam becomes immortal; there is nothing which can destroy him.

**He meditates on the Naam of the Lord twenty-four hours  
a day;  
He gives the true teachings to His disciples.**

Such Mahatmas are continually engaged in the devotion of the Lord; day and night They remain in His remembrance, and are always absorbed in Him. They Themselves are doing the devotion of the Lord, and that is why They tell their disciples also to do the devotion of the Lord day and night, and to remain in His remembrance: because there is nothing which can go with us when we leave this world except the Naam.

**He is not affected by maya and attachment;  
He keeps one God in His heart.**

Now He says that such Satgurus have no attachment in this world. They are not attached to anything in this world, because their attachment is with their Master.

**(Within whom) in the darkness the Light manifests—  
Nanak says, His illusions, attachment and pains vanish.**

When we keep a lamp in a dark room, all the darkness goes away and any doubts which we had about the things in the room go away; we can see clearly because of that light. In the same way, when that Light gets manifested within us, then all our doubts and illusions are cleared up. God is sitting within us in the form of Light and Sound, and Master lights the lamp of Naam within us; and when He does that, our inner path is opened for us, our inner world becomes clear to us and we can see everything clearly — if we have manifested the Master within us. Masters never tell us to believe in them because of blind faith. They never give us any blind faith. They say, “Come, do, and see!” Guru Nanak says, “Within our body there is Light, and from that Light the Sound is coming; and those who contact that Light and Sound, they commune with the Almighty Lord.”

**In the midst of heat the coolness has been bestowed;  
Brother, joy comes and pains flee away.**

Our heart was burning in the fire of lust, anger, greed, attachment and egoism. And our Master graciously showered the rain of Naam on this burning heart and cooled it down; and now peace, happiness and contentment have come.

**The terrors of births and deaths are removed  
By the perfect teachings of the Master.**

When a Master gives initiation, our doubts and fears of birth and death are removed. We never knew whether we would come back into this world or not; but now, because the Master has given us initiation, we are sure that we are not to come back to this world, and we know that one day we will definitely go back to our real Home. A new hope has been developed within us since we got initiation from the Master.

**The fear has gone and one lives without any terror;  
All the trouble and pain vanish from the mind.**

By doing the meditation of Naam, the soul gets strength; the soul becomes powerful and fearless, and the fear which we had of the Angel of Death goes away; our soul becomes strong enough to prevent any fear from coming to us. When the worldly people leave the body they suffer a lot; they suffer a great deal of pain, and they always say at the time of death, "Call Him, call Him, for help!" because they are having a great deal of pain. But when an initiate leaves the body he does not experience pain. Even when the animal of a satsangi leaves the body, he leaves peacefully. And if a relative of a disciple leaves the body with the satsangi near him, then he also does not experience much pain, because whenever and wherever the satsangi is, the Master also is present there. Master always helps even the animals of the disciples to leave the body without having any pain.

**The Master whose souls we are, has showered His grace:  
Remember the Naam of God in the company of the Sadhu.**

God, whose souls we are, showered grace on us, and He has become very merciful to us.

**Stillness is obtained and the illusions are gone  
By listening to the praise of God with the ears, says Nanak.**

Now we are still, we have developed faith, and we are devoted to the Master; when did all those things happen? Only when we started doing the meditation of Shabd Naam.

**God is without qualities, yet He is full of qualities.  
His power has fascinated the whole world.**

He is without qualities, He is full of qualities, and—sitting within everyone—He has attracted everybody and He is controlling everybody.

This moving creation which we see with our eyes was not made by itself. There is Someone, there is some Power, Who has created this creation. And the things which are happening in this creation are not happening by themselves. There is Someone Who is controlling it. Mahatmas call that Power the Naam or the Almighty Lord, and They come into this world only to unite us with that Power.

**God Himself performs His plays;  
He Himself knows His value.**

We see many things happening in this world. There are many plays; there are many creatures. God Himself has created all these creatures, He Himself has created all these plays and happenings. All the things which are happening in this world are being done by Him. And He Himself comes down into this world becoming the Gurumukh. He Himself comes down, becoming the Mahatma. Sitting within the Mahatma, He Himself tells us, "There is some Power within you Who is waiting for you, and Who is the main cause of all this creation, and if you will obey Me, if you will follow Me, I can make you go within yourself, and make you see the One Who has created you, and then you will understand the purpose of your coming into this world." He is absorbed; He is present in every single thing in this creation, in the same way that there is cotton in the thread and at the same time there is cotton in the cloth also. You cannot separate the thread from the cloth; you cannot separate the cotton from the cloth. In the same way, you cannot separate God from the creatures and the creatures from God. God is present everywhere.

**There is nothing other than God;  
The one God pervades and is present in all.**

Satguru sees God in both enemies and friends, because God created everybody.

**He is contained in all forms and colors;  
The enlightenment comes by the company of the Sadhu.**

When did we realize this: That God is present in both enemies and friends? The Guru says, "We realized it only when we went into the company of the Mahatma." There was one disciple of Baba Sawan Singh whom I saw many times embracing buffaloes, saying, "Sawan is within this buffalo!" Many times he would embrace a tree and say, "Sawan

is present here, also.” He used to say, “My Master Sawan is present everywhere.” Many great Masters had great meditator disciples who saw their Masters in every single thing.

**He infused His Power in the creation after creating it.  
Nanak says, I sacrifice myself on Him many times.**

Now the Master says, “I sacrifice myself on such a God Who has created all these creatures: insects, birds, animals, human beings, demons; and after creating all these bodies, He has kept His own Power – the Power of Shabd – within each of them. And only because of the presence of that Power, are all those bodies moving. I sacrifice myself on such a God Who has done such a thing.”

In this section of the Sukhmani Sahib, Guru Arjan Dev Ji has lovingly explained to us Who the Master is; what the qualities of the Master are; and how we can improve our lives and liberate ourselves from this world. Iron can float on the water if it is accompanied by wood (for example, in a boat); in the same way, no matter how bad we are, if we go into the company of the Master, we can also get liberation from this world. Lovingly, He has explained to us how the Master protects the disciple, how the Master remembers the disciple every single moment, and how the Master showers His grace on the disciples. Then He has said that we can come to such a Master only if we have good fortune; only if it is written in our fate. And, in the end, after creating all the creation, He has put His own Power within them: Nanak says, “I sacrifice myself on such a God Who has created such a creation.”

## Ashtapadi 19

Except meditation, nothing will  
accompany us ; all other things are  
ashes.

Nanak says : The Naam of the Lord  
is the only worthy wealth .

In the company of Saints think about this :  
Do the simran of the Lord and take  
refuge in Naam .

Dear ones, forget all other efforts,  
Keep the Lotus feet of God in your  
heart .

God is the perfect doer of everything  
and gets work done

Acquire the wealth of Naam of the  
Lord with firm determination .

Gather this wealth and become for-  
tunate ones .

This is the true teaching of the Saints .

*Keep only one hope in your heart.  
Nanak says : All disease will end.  
The wealth after which one runs in  
four directions  
That wealth is obtained by serving  
the Lord.  
The happiness which one always desires,  
That happiness is obtained by loving  
the Sadhu.  
For obtaining glory one performs good  
deeds.  
That glory is obtained by running to  
the shelter of the Lord.  
The disease of birth and death does  
not go by many remedies,  
That disease gets cured by taking the  
medicine of Lord's Naam.  
The wealth of Naam is the best treasure  
of all;  
Nanak says, meditate on it; it is  
accepted in the court of Lord.  
Awaken the mind with God's Naam;*

*That which wanders in ten directions  
will be stilled.*

*No obstacles come to him  
In whose heart God resides.*

*The Iron Age is hot ; the Naam of God  
is cool.*

*Remember and remember it and always  
obtain happiness.*

*Fear vanishes and hopes get fulfilled  
Within the devotee the Light gets  
manifested.*

*The soul goes to the indestructible  
home and resides there.*

*Nanak says, the noose of death is cut.*

*The men who think of the Divine  
Essence are True.*

*Those who do not utter Divine Naam  
are false and are engaged in birth  
and death.*

*By serving God, coming and going  
will end.*

*Abandon yourself and go in the refuge  
of Gurudev.*

*In this way the fruit of the gem of  
this birth will be obtained;*

*Remember God, Who is the support  
of soul.*

*By many methods one does not get  
liberated*

*Nor by studying Simritis, Shastras  
and Vedas.*

*Sincerely do the devotion of Lord;  
Nanak says, you will get the fruit  
which your heart desires.*

*Wealth will not go with you.*

*Then, O foolish mind, why are you  
wrapped up in it?*

*Sons, friends, family and wife*

*Tell me, who out of them will accom-  
pany you after death?*

*Kingdom, worldly joys and immense  
wealth;*

*Tell me, who got liberation by having  
all these?*

*Horses, elephants, chariots and other  
things*

*Are false shows and displays of false  
man.*

*The foolish man does not recognize  
the Giver;*

*Nanak says, forgetting God's Naam  
one will have to repent.*

*O ignorant man, take the Path of the  
Master*

*Without devotion many clever ones  
have been drowned.*

*O dear mind, do the devotion of the Lord  
So that you may become pure within.*

*Keep the lotus feet of God in your  
mind,*

*In this way the sins of many births  
will vanish.*

*Meditate on Naam and make others  
do so;*

*Get the liberation by hearing It,  
saying It and obeying It.*

*The Naam of God is the essence and  
the true property;*

*Nanak says: Sing His glories sponta-  
neously.*

*By singing His praises your dirt will  
be removed,*

*And the poison of ego which spreads  
over you will be removed.*

*You will become worryless and will  
live happily*

*Remember the Naam of the Lord  
with every single breath.*

*O, mind, leave all cleverness.*

*In the company of the Sadh you will get  
the true wealth.*

*Collect the capital of the Lord's Naam  
and carry on the true business.*

*You will get happiness here, and honor  
in the court of the Lord.*

*See One God present in all.*

*But only those can see Him on whose forehead such good destiny is written, says Nanak.*

*Repeat the Naam of One God, Praise One God,*

*Remember the One God, and have the desire for One God in your mind.*

*Sing the limitless glories of One God,*

*Repeat the Naam of One God with your mind and body.*

*God Himself is the only, only and only One.*

*The perfect God pervades all.*

*From the One God many creations have been created.*

*By worshiping One God all sins go away.*

*One God is present in all bodies and minds.*

*Nanak says : By the grace of Master I realized this.*

## Chapter 19

# The Noose of Death is Cut

**Except meditation, nothing will accompany us; all other things are ashes.**

**Nanak says: The Naam of the Lord is the only worthy wealth.**

In the opening couplet of this Ashtapadi, Guru Arjan Dev Ji is describing the glory of Naam. He explains to us that not even the body in which we are now sitting is going to go with us, nor is the material wealth which we are collecting so lovingly.

Emperor Karu had collected a lot of wealth; he even dug graves to collect the money. He collected forty billion rupees, but still, in the end, he went empty-handed.

It is not necessary that the countries that are rich now, or the countries which have progressed a lot, have always been like that. You will find in history that the countries that have been very poor in the past are now progressing and are rich. And those countries which were very rich and progressive, in the olden days, are very poor now. There was once a time when India was called the “Bird of Gold” – the golden bird – because there was so much gold in this country. And in order to plunder India, Mahmud Ghazni from Kabul invaded India seventeen times, and he plundered many temples and many places where they had gold, and he collected a lot of gold, silver and other valuables from India. But at the time of his death, he thought of looking at all the things which he had collected from India, so he told his people to spread out all the things which he had plundered from India, that he wanted to go and see them. When he saw all those things, and when he realized that all those things were going to be left in this world, and that he would be going empty-handed, he repented and he felt very sorry about his own self. He said, “O, I plundered thousands of people; I made

many women widows, and I made children orphans — only for collecting all this wealth. And now it is a pitiful thing that I cannot take even a single thing of this with me; I will be going empty-handed.” He told his people that when he left the body they should leave his hands out of the coffin, and they should tell people that he was going empty-handed; he was not taking anything with him. And people should shout the slogan that he was going empty-handed, and he was getting the fruit of all the bad deeds which he had done. He said, “Whatever will happen to me, I will suffer that, but I want people to know that no matter how much they collect in this world, nothing will go with them. Everything will be left here. Only the bad deeds which you have done will go with you.”

So here Guru Arjan Dev Ji Maharaj says that nothing will go with you, except meditation. All other things are useless. Nanak says, “Moment after moment you go on doing the meditation of Naam. Those that have Naam with them, they are the emperor. Naam is the medicine for all disease, and Naam perfects all works.”

**In the company of Saints think about this:  
Do the simran of the Lord and take refuge in Naam.**

So here Guru Arjan Dev says, “What is the work which we should do first of all? First, we should go in the company of the Masters, we should obey what They are saying, and we should do all that They are telling us to do. And we should do the meditation of Shabd Naam day and night; whether we are sleeping or whether we are walking or talking, we should always go on doing the Simran.”

**Dear ones, forget all other efforts,  
Keep the Lotus feet of God in your heart.**

If you want to have mercy on your soul — if you want your soul to be united with the Lord, He says, “My dear ones, you don’t need to do anything else but just keep on doing one thing: just keep doing the meditation of Shabd Naam, and always remain attached to the feet of Satguru.”

**God is the perfect doer of everything and gets work done  
Acquire the wealth of Naam of the Lord with firm determination.**

Why do we have to do the devotion of Almighty Lord? Because He is Almighty; He is Omnipotent; and He is Perfect. Whatever He wants

He can do. Meditate with love and faith in your heart; always go on doing the devotion to the Master, because Naam is the only thing that will go with us—that will accompany us from this world.

**Gather this wealth and become fortunate ones.  
This is the true teaching of the Saints.**

If you want to collect any wealth from this world, the wealth of Naam is the only wealth which you should collect. This is why the Masters always say, “Collect the wealth of Naam, because this is the only wealth which will come to your rescue, which will help you, which will go with you. This is the true teaching of the Masters: that we should collect the wealth of Naam while we are in this world.” Masters do not come into this world to make it a country of happiness. This is not their purpose of coming here. If this were their purpose in coming here, then many great Mahatmas, many great Masters who have come into this world, would have made it that. But this is not possible, because this world can never become the world of happiness, and this is not the purpose of the Masters’ coming.

**Keep only one hope in your heart.  
Nanak says: All disease will end.**

This means that you should always have only one desire, only one wish in your heart, and that is always to have the company of the Master. Always have this desire and the wish that you may always go on doing the devotion, so that you may not have to come back into this suffering world again. Where you are attached, there you will go. Whatever desires we have, we will get our next body according to that. If we have love and affection for the Master, where will we go at the time of death? We will definitely go to the Master, and since Masters are absorbed in God, so, through the Masters, we will also be absorbed in God, if we have love for the Master.

**The wealth after which one runs in four directions  
That wealth is obtained by serving the Lord.**

Now He says that if we do the devotion of the Lord, if we do the devotion of Satguru, then we can easily find that wealth which we are searching for North, East, South and West. We can easily get this wealth sitting in one place, if we are doing the devotion of the Master.

**The happiness which one always desires,  
That happiness is obtained by loving the Sadhu.**

Poor man is wandering here and there, and is visiting many places of pilgrimage to achieve peace of mind, peace of soul, and happiness; but he is not able to find that. Here He says, "If you are desirous of getting that real peace, real happiness and contentment, love the Masters." Because if you love the Masters and go to Them, They will connect you with Naam; because the real peace is within Naam, and when you go to the Master, He will connect you to the Naam, and you will get real peace.

**For obtaining glory one performs good deeds.  
That glory is obtained by running to the shelter of the Lord.**

In order to get name and fame and glory in this world, we wander here and there and do many things. He says that if we do the meditation of Shabd Naam, then we can get that name and fame and glory just by sitting in one place, and we can achieve that easily. History says that in order to get name and fame and glory through their rulings, many great emperors and kings tortured the great Mahatmas and Saints. Now what is the situation? Not many people remember them. In their time they were remembered by the people — people were talking about them; but nowadays not many people remember them. But people remember those Mahatmas, those Saints who were tortured by those great emperors. You see how Jesus Christ, Lord Rama, Guru Nanak, Kabir, and other great Saints who were tortured by the emperors of their times are remembered by the people. People get up early in the morning and lovingly remember them. But nobody is remembering those Emperors who tortured them. Because Mahatmas come into this world carrying a lot of love, and lovingly, with that love, they win the hearts of the people. They come into this world only to love the people, and that is why even after a long time has passed, still the people remember them with love and affection.

**The disease of birth and death does not go by many  
remedies,  
That disease gets cured by taking the medicine of Lord's  
Naam.**

There is medicine for all the diseases, but there is no medicine available to finish the pain of births and deaths. But the Master has that

medicine—that is the Naam; and if you go to the Mahatma and take the Naam, then the disease of the pain of birth and death is removed, just by going to the Master and taking the Naam from Him. This disease of birth and death cannot be removed by reading, by writing, by performing any austerities, by repeating anything. We cannot remove this disease of the pain of birth and death by doing any practices. No matter if we are doing the best practice in the world, still we cannot remove this. Those who have forgotten the Naam, and are repeating other things, how can they remove the pain of birth and death? Nanak says, “They will be caught red-handed, and they will be given a lot of trouble at the time of death.”

**The wealth of Naam is the best treasure of all;  
Nanak says, meditate on it; it is accepted in the court of  
Lord.**

Naam is the best treasure of all treasures, and the only thing which remains. So here He says, “If anything is counted, or accepted, in the court of the Lord, that is Naam. So we should always remain attached to the Naam—we should always remain attached to the Master, because this is the only thing which will bring us the real honor and glory in the court of the Lord.”

**Awaken the mind with God’s Naam;  
That which wanders in ten directions will be stilled.**

We all know that our biggest enemy is our mind, which is sitting within us. Like a competent lawyer, he is always presenting arguments and excuses to us. We know that we are sitting here in Rajasthan, but our mind is running everywhere, and he is making many plans—he is doing many other things while we are sitting here. So here He says, “The mind, who is running here and there like a wild deer, if you want to still it, if you want to bring it under your control, give it the medicine of the Naam, because that is the only thing that will stop it. I remember very well that my father used to read Jap Ji Sahib every day. And many times he would just throw the book away, saying that his mind does not remain there while he is reading, and he cannot do that. At that time, I did not have any knowledge about the mind, so I couldn’t tell him anything—I didn’t have any remedy. But now I realize that by reading books or by doing any other type of practice, we cannot bring our mind under our control.

In Jap Ji Sahib also the Glory of Naam is described to a great ex-

tent, and in it it is written that those who are meditating on Naam don't have to work hard doing other practices. Their faces will be brightened, and they will reach the court of the Lord easily; thus says Nanak.

**No obstacles come to him  
In whose heart God resides.**

If we, the worldly people, are doing some repetitions, or some austerities or some other type of practices, then we always think, "What day is good for doing this practice?" — whether the day is auspicious or not; whether it is a bad omen or not. But here Guru Sahib says that those who are doing the meditation of Shabd Naam are not bothered by all these things. They don't know what is auspicious, or what is inauspicious, because for them everything is auspicious, and those who are doing the meditation of the Shabd Naam rise above all these illusions. Those who have forgotten God, they are bothered by these omens — bad omens and good omens. Paltu Sahib says that all these ideas of auspicious and inauspicious are useless. They spoil the works. So here Guru Arjan Dev Ji Maharaj says that those who are doing the meditation of Shabd Naam, they are not bothered by anything because, as the child is dear to the mother, the disciple is dear to the Master, and the Master takes care of him.

In a place called Noshera there was one great meditator whose name was Jallan Jat. No doubt he was going very high in meditation, and he was perfect. But his wife told him — because he had one daughter — to go to the pundit, to one astrologer, and ask him when was an auspicious day when they should get their daughter married. No doubt Jallan Jat was a great meditator and he was perfect, but still, you know that in the married life one has to obey the suggestion of the other partner also, so for that Jallan Jat went to the astrologer. On the way there he saw that some people were mourning in the doctor's home. He asked why the people were crying — why they were mourning; and they replied, "The doctor has lost his son — his son has left the body." So he asked them, "Why didn't the doctor give him some medicine?" They replied, "He tried his best, but whatever was in the will of God, that happened; no medicine works when it is not in the will of God."

After that, when Jallan Jat came to the astrologer he saw that people were mourning and crying in his house also. And he asked, "What happened?" So they replied that the son-in-law of the astrologer had left the body, and now the daughter of the astrologer was a widow. So he said, "Why didn't the pundit — the astrologer — see whether it was auspicious for his daughter to marry with that boy or not?" So they

replied, "No matter how much one sees whether it is auspicious or not, no matter how much they count the stars and things like that, still, whatever is going to happen in the will of God will happen." So hearing that, Jallan Jat said, "When the doctors can lose their sons, and the pundits can lose their sons-in-law, then how is it going to matter if I see whether it is auspicious or inauspicious? Why not go back home, and do whatever is in the will of God? When it is said that everything will happen in the will of God, then why bother about these things?" So he returned home, and he told his wife, "There is no need to see whether it is auspicious or not." And gladly, after some time, they got their daughter married.

**The Iron Age is hot; the Naam of God is cool.  
Remember and remember it and always obtain happiness.**

The practices in the Iron Age produce a lot of heat. There are so many fires in this world. There is the fire of lust, anger, greed, attachment and egoism, in which the soul is burning. And Naam is the only thing which can cool down the heat in which the souls are being burned up. Guru Nanak has described this Iron Age as the chariot of fire. Masters come into this world, and giving the medicine of the Naam, They cool down the heat of the souls.

**Fear vanishes and hopes get fulfilled  
Within the devotee the Light gets manifested.**

By doing the meditation of Naam, the fear of the Angel of Death goes away, and those who do the meditation of Naam, in their soul the Light gets manifested and the darkness of ignorance goes away.

**The soul goes to the indestructible home and resides there.  
Nanak says, the noose of death is cut.**

The soul goes to that place—that Home—from which she was separated once, and she goes and becomes one with God, and becomes immortal. That place, that Home, Sach Khand, is not perishable; it is never destroyed; and as God is also immortal, when the soul becomes one with God—when the soul reaches Sach Khand—she also becomes immortal, she never dies. Those who take refuge in the Masters, their bonds are cut down. The refuge of the Master—the company of the Master—is the only thing which can make us remove the bonds of the Angel of Death, the fear of the Angel of Death.

**The men who think of the Divine Essence are True.  
Those who do not utter Divine Naam are false and are engaged in birth and death.**

Those who think about the real Truth, and those who get the knowledge of God, are the only true people—the only solid people—in the world. And those who do not think about God—those who do not realize God, but instead think about the world and the things of the world, are not perfect; and they always remain imperfect.

**By serving God, coming and going will end.  
Abandon yourself and go in the refuge of Gurudev.**

By doing the devotion of the Lord, our coming and going in this world is ended; so here He says, “Giving up our own self, we should start doing the devotion of the Master. This is the only way by which we can cross the ocean of life.”

**In this way the fruit of the gem of this birth will be obtained;  
Remember God, Who is the support of soul.**

This life is a precious gem. You know that if we ask anyone to give us an eye, or an arm or a leg, no matter how much we offer him, he will not accept that; he will not be ready to give us even one part of his body. But you see how graciously God has given all these parts of our body to us, without taking anything from us. He has given us this precious gem free of charge. But the pity of it is that we are losing this precious gem in exchange for useless things, useless pebbles. Those useless things are lust, anger and the other passions in which we are wasting this precious gem. So here Guru Arjan Dev Ji Maharaj says, “Day and night, the meditation of Naam is the only way by which we can realize the value of our precious gem—by which we can make our precious life successful. If we are not doing that, it means that we are not utilizing this precious gem for the purpose for which it was given us, that we are misusing it. Kabir Sahib says, “You have spent your nights sleeping, and you have spent your days playing; this life was like a precious gem which you wasted for nothing.”

**By many methods one does not get liberated  
Nor by studying Simritis, Shastras and Vedas.**

In the Hindu religion there are twenty-seven Simritis, six Shastras, and four Vedas, and many other religious scriptures. But He says that even

if you read them wholeheartedly and lovingly, still you cannot liberate your own selves. You cannot liberate anybody, and you cannot get any liberation, even if you read them lovingly and wholeheartedly.

**Sincerely do the devotion of Lord;  
Nanak says, you will get the fruit which your heart desires.**

Now Guru Arjan Dev Ji Maharaj says that you should not do the devotion, you should not do the meditation, understanding it as a burden; because if we do the meditation understanding it as a burden, then we will find no good in it. But if we do the devotion of the Lord lovingly and affectionately, and if we do the meditation having only the desire of realizing God within, then definitely we will achieve Him.

**Wealth will not go with you.  
Then, O foolish mind, why are you wrapped up in it?**

Now Guru Sahib is saying to His mind, “Why are you absorbed, why are you involved in the worldly things, when you know that not even a single penny will go with you from this world?” But what is the condition of our mind? Master Sawan Singh used to tell a story about one man who was carrying two bags of wheat on one side of the horse, and two bags of sand on the other. So one person asked him why he was carrying the sand on one side. He said, “Because I want to keep the balance equal. That is why I have loaded these two bags of sand on one side.” That person replied, “You could have done that by carrying one bag of wheat on each side of the horse, and in that way also you would have kept the balance.” He said, “Well, I could have done that, but first you tell me: are you a rich person?” And he said, “No, I am not a rich person. I am a very poor person.” So the person who owned that horse said, “I don’t want to obey you, I don’t want to believe in what you are saying or do what you are saying, because I am afraid that if I do what you are saying I will also become poor like you.” So when Masters tell us, “Not even your body will go with you, so why are you wasting time in collecting the wealth of this world?” – when they tell us not to be attached to the worldly things – we first see whether or not the Masters have all those things which we have and then we are afraid that if we obey the Masters we also will become poor like them – we will also become detached from the world like them.

So what to talk about obeying what they tell us to do, we are not even ready to listen to what they have for us.

Once I told a servant to take my horse to the farm, and he knew that I would not like it if he put any load — any burden — on my horse. So what did he do? While coming back from the farm he had to carry some grass. He put that on his head and he sat on the horse; because he wanted the horse to be comfortable. When I saw him, I asked why he was doing that, and he said, “I didn’t want to put any burden on the horse.”

**Sons, friends, family and wife**

**Tell me, who out of them will accompany you after death?**

Now Guru Arjan Dev Ji Maharaj says, “Up until now, has anyone gotten any happiness, any contentment from sons, wife, grandchildren — from the family members?” We know that when we are first married, at that time our joy knows no limit and we are very happy with our partner; but later on if we have some problems with our companion, then the same house, the same life, becomes like a hell, and we find no peace anywhere.

**Kingdom, worldly joys and immense wealth;**

**Tell me, who got liberation by having all these?**

Now He talks about the kings and emperors. He says that even after becoming the king or emperor of the whole world, one cannot remove this pain of birth and death — one cannot get liberation. If you see anyone who has gotten liberation just by ruling over the world, you can tell me, but this is not the case. You will find no one who has gotten liberation just by ruling over the world. Up until now, all those who have gotten liberation have done so only by doing the meditation of Shabd Naam, and in the future also, it will be the same.

**Horses, elephants, chariots and other things**

**Are false shows and displays of false man.**

Now He says that for our comfort, for our glory, for our name and fame, we collect horses, elephants, cars, chariots — many things. But all these things are false, because they will not accompany us — they will not go with us. We will have to leave all these things in this world.

**The foolish man does not recognize the Giver;**

**Nanak says, forgetting God’s Naam one will have to repent.**

Man does not remember God, who has given him the fruit of his good karmas of the past. In the fruit He has given him – the cars, and the good comfortable things of this world – man does not remember Him. And he is intoxicated, he is finding happiness in all these things. But at the time of death, when the Angel of Death comes, and catches him by his neck, only then he realizes, “Why was I not grateful to the Almighty God Who gave me those things? Why didn’t I do the meditation of the Shabd Naam?” Because at the time of death, if we have not done the meditation of the Shabd Naam, if we don’t have the Master, then we have to face the Angel of Death, which is very painful. “He Who gave you all those things, you madman, you didn’t realize Him, you didn’t remember Him.” Nanak says, “You didn’t understand Him as your own. You understood every other person as your own, and that is why in the end you are repenting.”

**O ignorant man, take the Path of the Master  
Without devotion many clever ones have been drowned.**

Now Guru Sahib says that what you should do is to walk on the path of the Masters. You should forget the path of your mind. You should not listen to your mind, because listening to the mind, many clever people – many wise people – were drowned in this ocean of life. So give up the intellect, give up listening to the mind, and obey the Master; only then can you cross the ocean of life. Whether one is learned or illiterate, if he remembers Almighty Lord, he gets liberation.

**O dear mind, do the devotion of the Lord  
So that you may become pure within.**

Making your mind your friend, do the devotion of the Lord; by doing the devotion of the Lord, your mind will become your friend; your mind and soul will become pure.

**Keep the lotus feet of God in your mind,  
In this way the sins of many births will vanish.**

Always remain connected and attached to the feet of the Satguru; by doing that the sins and bad deeds of our past – no matter how many they are – will all get finished, if we remain attached to the feet of the Master.

**Meditate on Naam and make others do so;  
Get the liberation by hearing It, saying It and obeying It.**

Guru Sahib says that you should do the meditation of Shabd Naam, and moreover, make other people also meditate on the Shabd Naam. You should sing the glory of the Shabd Naam, and you listen to the glory of the Shabd Naam. You attend the Satsang, and make other people attend the Satsang. Nanak says, "I long for the dust of the feet of such a Person Who Himself does the meditation of Shabd Naam, and makes other people also meditate on Naam."

**The Naam of God is the essence and the true property;  
Nanak says: Sing His glories spontaneously.**

If there is any true thing, that is Naam. And if we remember the Lord, by Naam, even for a fraction of a moment, then also our attendance is marked in Sach Khand. You should never think that if you have sat for five minutes, or a couple of seconds, your attendance is not marked. No matter how much time you devote in meditation, that is all counted in the Court of the Lord; and you will definitely get the payment for it. If anybody goes to work for any other person, at the end of the day he always gets paid. In the same way, if anyone is working for the Master, don't think that the Master is unjust and will not pay you for all the things you have done for Him. He will definitely pay you for all the work you have done for Him. Bulleh Shah has said that our Lord is our friend, but we have become misers in respect to doing seva. We do not serve Him as much as we should.

**By singing His praises your dirt will be removed,  
And the poison of ego which spreads over you will be re-  
moved.**

Now He says that by doing the meditation of Naam, the sweet disease of egoism — the incurable disease of egoism which we all have — will get removed.

**You will become worryless and will live happily  
Remember the Naam of the Lord with every single breath.**

Now He says that when we merge with the Shabd Naam, when by doing Simran we reach the Tisra Til, and become one with the Light there, and when we meet the Master within — after that our duty comes to

an end. After that, the job of the Master starts. That is why all the time, moment after moment, we should go on doing Simran so that we can reach that place as soon as possible.

**O, mind, leave all cleverness.**

**In the company of the Sadh you will get the true wealth.**

Even the graduates have to behave like five-year-old children when they come to the Masters. We know that in childhood, when we go to the teachers in the school, because we don't know anything, we behave like ignorant ones. And when we surrender to the teacher, then gradually the teacher teaches us, and in the end we get the degrees of Bachelors and Masters, and we become graduates and Doctors. In the same way, we are very ignorant ones in the path of spirituality. We know nothing about it, and Masters know everything about it; so when we completely surrender ourselves to the Master, then He takes us gradually, one by one, through the planes and finally takes us before the Almighty Lord, and tells Him, "This is Your soul who had forgotten You, but now he has come to apologize to You, and You should forgive him." Up until now, all the Saints who have done the meditation of Shabd Naam and have gone within, have said, "We have not come here by our own efforts. If it were not for the Grace of the Master we would never have done this." All the Masters who have gone within have sung the glory of the Masters.

**Collect the capital of the Lord's Naam and carry on the true business.**

**You will get happiness here, and honor in the court of the Lord.**

Now Guru Sahib says to collect the capital—collect the wealth of the Naam here; and if you have the wealth of the Naam with you when you leave this world, in whatever plane you go, you will be honored and you will be welcomed.

**See One God present in all.**

**But only those can see Him on whose forehead such good destiny is written, says Nanak.**

God is within everyone, but we can know this for sure only after we see God working within our own selves. When we see that God is within us, only then can we know for sure that He is within everyone. But

who can do this? Only those who are very fortunate ones and in whose fate it is written from the very beginning from God – it has been decided by God that he is going to meet the Master and he is going to see God in his own self and then in everyone. And those who are the fortunate ones, and in whose fate all these things are written, only they are able to do these things. Nobody can see God in his own self and then God in everyone by his own efforts and merits. It is all in the Will and in the Hands of God.

**Repeat the Naam of one God, Praise one God,  
Remember the One God, and have the desire for one God  
in your mind.**

He says, “Do the devotion of one God, praise that one God only, and always sing the glory of that same God.”

**Sing the limitless glories of One God,  
Repeat the Naam of One God with your mind and body.**

He says, “Sing the praise of the Lord, and with your mind and body do His devotion. God has limitless qualities, and His Glory is very high. We cannot sing His Glory with this tongue.”

**God Himself is the only, only and only One.  
The perfect God pervades all.**

God is present everywhere, and He is working within everyone. And since He is present everywhere, we should do the devotion of only that God.

**From the One God many creations have been created.  
By worshiping One God all sins go away.**

Now He says that all this creation – all these creatures we see – whether it is man or animal, insects, vegetables, trees or plants – all these are created by God Himself, and all this is His play. And all those who withdraw their attention from all these things, and from this world even, and who become one with God – those who keep their attention always with God – they become one with God and always remain absorbed in that Almighty God from whom they were separated.

**One God is present in all bodies and minds.  
Nanak says: By the grace of Master I realized this.**

Now He says, “When did we come to know that God is present everywhere and all this creation is the play of God?” He says, “I came to know about all this only when I went to my Master.” Guru Arjan Dev Ji is singing the praise of His Master, Guru Ramdas. He says, “When I came to the Master, only then He told me—not only told me, but He also made me experience—that God is present everywhere, and all that we see with our eyes is the creation of God.” In this Ashtapadi or section of the Sukhmani Sahib, Guru Arjan Dev Ji Maharaj lovingly sings the glory of Naam to us, and He explains to us that from this world Naam is the only thing which will go with us; there is no other thing from this world which we can claim—which we can take with us. Only Naam will go with us. And He tells us that we should do the meditation of Naam. Lovingly He explains to us that Naam cannot be received from reading any book or scripture; that Naam is with the Saints or Masters.

So first of all, go in the company of the Master and request the Naam. And after taking the Naam, meditate on it; only by doing that can you make your life successful. So we should also do the meditation of Shabd Naam according to the instructions of Guru Sahib, and make our life successful.

*Ashtapadi 20*

*O Lord, after wandering a lot I have come  
to Your refuge,*

*This is the request of Nanak, O Lord,  
attach me to Your devotion.*

*O Lord, I the beggar, beg for a gift  
from You;*

*Graciously give me the Naam of the  
Lord.*

*I beg for the dust of the Saint's feet;  
O Par Brahm, fulfill my hope.*

*I may ever sing your praises,*

*I may meditate on You at every single  
breath.*

*I am in love with your lotus feet*

*I will do Your devotion, O Lord, always.*

*You are my only shelter and only support;*

*Nanak craves for the essence of Naam  
of the Lord.*

*Supreme joy comes through the glance  
of God ;*

*Only some rare ones get the Nectar  
of the Lord.*

*Those who taste it are satiated.*

*They become perfect and never waver.*

*They are filled to the brim with the  
sweetness and joy of love ;*

*In the company of Sadhus, the  
yearning is created.*

*They give up everything and take  
refuge in God ;*

*The Light gets manifested within  
Them and day and night They re-  
main connected.*

*Very fortunate ones meditate on the  
Lord ;*

*Nanak says, Happiness comes by  
being dyed in Naam.*

*The desires of the devotee are fulfilled  
When he obtains the pure teachings  
from the Master.*

God is gracious on His people ;  
He makes His devotee happy.  
After cutting the attachments the  
devotee gets liberated ;  
His birth and death, pain and illusion,  
also come to an end.  
One's desires are fulfilled and the faith  
bears fruit ;  
One is united with God Who is ever  
present with him.  
God has united him who belongs to  
Him with Himself:  
Nanak says, He is absorbed in the  
devotion of Naam.  
Why forget Him Who does not allow  
the labor to go fruitless ?  
Why forget Him Who recognizes  
whatever is done ?  
Why forget Him Who gave everything?  
Why forget Him Who gives life to all  
beings ?

*Why forget Him who saves the child  
in the fire of the womb ?*

*Some rare one understands this with  
the grace of the Master.*

*Why forget Him, who protects us from  
the poison*

*And unites that which was broken  
for birth after birth ?*

*The perfect Master has made the  
devotees realize this reality :*

*Nanak says, The devotees meditate on  
their Lord.*

*O Friends, Saints do this work :*

*Leave all else and repeat the Naam  
of the Lord.*

*Do Simran, Do Simran, and by doing  
Simran get happiness.*

*Meditate on Naam yourself and  
make others meditate on it.*

*By loving the devotees one can swim  
across the world ;*

*Without devotion the body will become  
ashes.*

*The Naam is the treasure of good  
fortune and happiness,  
The drowning mortal obtains support.  
All the pains get destroyed :  
Nanak says : Meditate on Naam,  
which is the treasure of virtues.  
The love is created, and the yearning  
to taste the love is created within;  
In the mind and body one has this.*

## Chapter 20

# Why Forget Him?

**O Lord, after wandering a lot I have come to Your refuge,  
This is the request of Nanak, O Lord, attach me to Your  
devotion.**

Hazur Maharaj Ji used to say that God has everything with Him, except humility. Since He is Almighty, since He is Omnipotent, with whom should He be humble? That is why He does not have humility; otherwise, He has all other things. If we want to please God, if we want to meet God, first of all we need to develop real humility within. When will we develop real humility in ourselves? Only when we rise above our mind and sense organs. And after making our soul free from the clutches of mind, when we connect her with the Shabd Naam, only then will real humility be developed within us. All the Mahatmas who got the opportunity of becoming one with God, always mentioned the grace of the Master – the grace of God. They never said that it was because of their merit or their effort that they were able to fulfill their task. They always said that it was the grace of the Master, the grace of God, that they met Him.

So here He says, “After being separated from You, I have wandered a lot, and after wandering a lot I have come to You. I am requesting of You – I am offering a prayer to You – to please graciously give me the opportunity of doing Your devotion. O Lord, after wandering a lot, I have come and taken refuge in You. This is the request of Nanak: To graciously make me do Your devotion.” “We have been separated from You because of our deeds and karmas; O Lord, shower grace on us and unite us with You.” “We have wandered in all the four directions, and in all the other places also; now we are tired and we have taken refuge in You, O Lord.” “Our condition was like that of the cow who was not giving any milk.” The cow who doesn’t give any milk is not taken care of by anybody – nobody keeps her with him. “He who

does not have the Lord as his companion is useless, like the cow who does not give any milk.”

**O Lord, I the beggar, beg for a gift from You;  
Graciously give me the Naam of the Lord.**

In this hymn, the disciple has made himself like that beggar who is standing in front of a householder. He is like a beggar in front of his Lord, his Master, and — like the beggar — he does not leave the door without getting a donation from the householder. No matter if the householder abuses him, calls him names, or beats him, still he remains there, and insists on receiving a donation from the householder. It is up to the householder to give him the donation sooner or later, or if he doesn't want to give to him, he won't. But it is the job of the beggar to remain there at the door until he gets something. So like that beggar, we should also make our mind stand in front of our Master, and we should also remain at His door doing our Simran; and we should go on requesting our Almighty Master to give us some donation, and we should never leave that door without taking something from that Master.

“I have come to Your door as a beggar. What do I beg for? I am not asking for any worldly thing. I don't want any sons or daughters or any worldly things. I am asking for the donation — I am asking only for Naam.”

**I beg for the dust of the Saint's feet;  
O Par Brahm, fulfill my hope.**

“I have come to your door, O Lord, having this faith in You, and asking from You the dust of the feet of your Sadhus — of your dear ones — because my liberation will happen only if I get Their dust. O, Almighty Lord, Who is present everywhere and knows everything, Nanak is making one prayer to you: Make me the dust of the feet of Your Saints so that I may be liberated.”

**I may ever sing Your praises,  
I may meditate on You at every single breath.**

“If You will shower grace on me, if You will become merciful on me, and if You will give me Your Naam, day and night I will go on remembering You, and doing Your Simran, and I will not let even one single breath go without doing Your Simran, without remembering You, and all the time I will have the remembrance of You in my heart.”

Once upon a time, Moses became proud of his love for God, and he said to God: “Is there anyone who is dearer to you, or who loves You more than I do?” God replied, “Moses, what to speak about

humans – there are many people who love Me and remember Me more than you do. Even many birds love Me more than you do.” Then Moses asked God, “How can I become convinced of this?” So God told Moses to go and talk to one bird who was sitting on one tree. Moses replied that he could not speak and understand the language of the birds. So God gave him that power, and told him, “When you go and talk to that bird, you will understand him and be able to communicate with him.” So when Moses went to the bird and asked him if he had any problem – if he could do anything for him – that bird replied, “Moses, you know that I do the Simran of the Lord. I remember Him with every single breath. The only problem I have is that when I have to fly for drinking water, you know that the pond is very far from here, and the time I spend in flying to that pond is wasted, and I cannot do the Simran of the Lord at that time. So if you want to do something for me, please bring that pond closer so that I don’t have to waste so much time flying there, and in that way I won’t be disturbed in my Simran.”

When Moses heard that, he was surprised to hear that the bird loved God so much that he didn’t want to give up his Simran even for the second required to fly to that pond. When he compared his condition with the condition of that bird, he realized that he was forgetting the Simran of the Lord for many hours and still was not having any resentment. But the bird was giving up Simran only for a second, but still was very sorry for his condition. Then the pride of Moses was broken, and he realized that there were many other souls in this world who had far more love for God than he did. Sant Farid says, “I sacrifice myself to those birds who live in the forest and who live outside on the earth and eat only natural things, but not even for one second forget God.”

**I am in love with Your lotus feet,  
I will do Your devotion, O Lord, always.**

Now He says, “With Your grace, now I am in love with Your feet.\* I am always attached to them, I am devoted to them; and daily, all the time, I am doing your devotion. This is all because of Your grace.”

**You are my only shelter and only support;  
Nanak craves for the essence of Naam of the Lord.**

There is the support of only one God, and only one God is our Saviour. Here Guru Arjan Dev Ji Maharaj is requesting to that Almighty One, God: “O Lord, I am begging You for Naam only: please give me the gift of that Naam.”

\* This refers primarily to the Lotus Feet of the inner Radiant Form of the Master, or to the (figurative) Feet of God. See Kirpal Singh, *Naam or Word*, pp. 299-327.

**Supreme joy comes through the glance of God;  
Only some rare ones get the Nectar of the Lord.**

Fortunate are those souls on whom the Gracious Light of the Almighty Lord is cast. This nectar of devotion is shared by only fortunate souls, and rare are the souls that get this nectar.

**Those who taste it are satiated,  
They become perfect and never waver.**

Those who have tasted this nectar of devotion – this nectar of Naam – such people never become unstable; they never go here and there from the Path; they become perfect men.

**They are filled to the brim with the sweetness and joy of  
love;  
In the company of Sadhus, the yearning is created.**

They are the oceans of love, and the oceans of love are filled to the brim. When we go in Their company, the desire for bathing in that ocean of love is created within us. And then we also, after taking Naam from Them, think about going within and drinking that nectar. This is the only benefit of coming in the company of the Saints: that when we come in Their company, the desire for going within and tasting that nectar of love arises within us and we also swim in and absorb ourselves in that nectar.

**They give up everything and take refuge in God;  
The Light gets manifested within Them and day and night  
They remain connected.**

We have to go to the Master, giving up our own self, and when we do that, Master will connect us with God; and then we will be connected with God as that Mahatma is. By doing the meditation of Naam, the Light equal to many suns gets manifested within us, and the darkness of ignorance is dispelled.

**Very fortunate ones meditate on the Lord;  
Nanak says, happiness comes by being dyed in Naam.**

If there is anyone in this world who is the most fortunate, it is the one who meditates on Naam, becomes one with Naam, and absorbs himself in Naam. Those people who do the meditation of Naam get the real respect, the real happiness and the real contentment. Blessed is the day when we met the Master. The day when we came in contact with the Master Who is One with the Naam was a blessed one, and we sacrifice ourselves on that day, because we met the Master then.

**The desires of the devotee are fulfilled  
When he obtains the pure teachings from the Master.**

When the colors of the world leave us, and the color of Naam comes upon us, then that desire or wish with which we took Naam initiation — the desire of God realization — is fulfilled, and we manifest that Naam, that God, within ourselves. Were we able to do all these things by our own efforts? Was all this because of us? No. This was not because of us. It was all because of the grace of our Master. Because Master was gracious on us, He gave us Naam initiation; and after that, He made us do the meditation, and He made us travel on the path of the Masters; and later on, with His grace, He manifested Naam within us. It was all due to His kindness and grace.

**God is gracious on His people;  
He makes His devotee happy.**

God gives happiness, and He always makes him prosperous with whom He is pleased. "If Satguru looks at you with gracious Eyes, you get million-fold happiness and kingdoms."

**After cutting the attachments the devotee gets liberated;  
His birth and death, pain and illusion, also come to an end.**

Graciously the Satguru cuts down all the attachments which the souls had — the attachments of physical, astral and causal bodies — and after removing them and making the soul free from the clutches of mind, He gives liberation. Swami Ji Maharaj says, "First of all there is the binding of the body, and then the binding of the wife comes, and later on the attachment or binding of the son comes, and then the grandsons come; and in that way the attachments — the bindings — go on increasing, and in the end one does not learn anything from them."

**One's desires are fulfilled and the faith bears fruit;  
One is united with God Who is ever present with him.**

The desire which we had of realizing God was fulfilled. When did that happen? When we did the devotion of Lord, having all faith and love in Him. After that, He fulfilled our desire of realizing Him. Now what is the condition? Always God is with us, whether we are sitting in a room or traveling; He is always with us. We are always accompanied by God: even if we are sitting in a closed room and it is a dark night and nobody can come to us, still God is with us. Whether we talk to someone or we go here or there, everywhere God is accompanying us.

**God has united him who belongs to Him with Himself;  
Nanak says, He is absorbed in the devotion of Naam.**

Our soul is the essence of God, and that very God took pity on us and came into this world, taking up the human body, and graciously gave us initiation; and then, graciously and lovingly He made us unite with Him. You go where you are attached. When the attachment of the disciple is with the Naam, and with the devotion of Naam, then Nanak says, "According to your attachment to the devotion of Naam, you got attached to the Naam."

**Why forget Him Who does not allow the labor to go fruitless?**

**Why forget Him Who recognizes whatever is done?**

When his eyes are opened, the disciple comes to know that Master, God, is with him, accompanying him like a shadow. Not even for one moment does God leave him alone. Then the disciple realizes that God was not far from him, that God was always with him. So here Guru Arjan Dev Ji Maharaj says, "Why do you forget such a God Who always accompanied you like a shadow, and Who always gave you the fruit of your every single moment's devotion? All the good deeds you did, all the times you spent in His remembrance, you were paid for, so why forget such a God Who does such good things for you?"

**Why forget Him Who gave everything?**

**Why forget Him Who gives life to all beings?**

Why forget such a God Who has given you everything? First of all He gave us the body, and then He Himself came in the human body and graciously gave us His secret. And there are many other things which He gave us. So why forget such a God? He has given us the Light, and if He had not put His power in our body, we would not be able to function in it. You know that, at the time of death, when He withdraws His power, when He withdraws the ray of the Shabd from our body, then no doubt all the parts of the body are still there, but they do not function. Our eyes do not blink, we cannot speak, we cannot take even one step, we cannot move our hands; we cannot do anything. So what is that by Whose presence we are functioning? That is the Power of the Shabd, that is the ray of the Shabd, and when God withdraws His ray of Shabd from the body, then this body becomes useless. So why forget Him Who has given us so much? Mahatmas say that you should remember Him Who is sitting within you and Who is working for you, sitting within you.

**Why forget Him Who saves the child in the fire of the womb?**

**Some rare one understands this with the grace of Master.**

Guru Arjan says that in the womb of the mother, when the bones are being made, it is very hot, and it is unbearable. Why forget such a God Who saved you when it was so hot in the womb of the mother? Rare are the souls who, with the grace of the Master, understand that God is taking care of them. Masters do not mean to say that you should give up all your duties and sit idle. No; it is your duty to work. There was one disciple of Mohammed who thought like this when Prophet Mohammed said, "Everything happens in the Will of God." That dear one used to do the seva of taking care of the camels. It was a very hard job for him because it used to take a lot of time to tie the ropes to the camels; and when he heard Prophet Mohammed say that "Everything happens in the Will of God," he thought, "When everything is going to happen in the Will of God, then what is the use of tying ropes to the camels and taking care of them? If it is the Will of God that the camels should be stolen, then they will be stolen no matter whether I put the ropes around their necks or whether I take care of them or not."

But Prophet Mohammed replied, "No, that is not true. It is your duty to tie the ropes and take care of them, and if, after all that, still they are stolen, then you can say that it was the Will of God. When you do not succeed even after trying hard, then you should understand that it is the Will of God; otherwise you should always try your best; you should always perform your duty."

**Why forget Him, Who protects us from the poison  
And unites that which was broken for birth after birth?**

The soul is affected by the poison of pleasure, and she is wandering here and there without any understanding. Why forget such a God Who takes the soul out from the poison of pleasure, and connects the soul back to God, from Whom she was separated—from whom she was broken—for so many ages? Why forget such a God Who brings her back home?

**The perfect Master has made the devotees realize this  
reality:**

**Nanak says, The devotees meditate on their Lord.**

Since our Masters have told us this reality, this fact—that meditation of the Naam is the only thing that will go with us, and that it is the only successful thing in this age—that is why giving up our own intellect, giving up our thoughts, we have taken up the Path of the Masters, and with Their grace we have done the devotion of the Lord. With Their grace, we have become one with the Lord. So that is why we will always say that meditation on Naam is the only thing that will go with us, and we should do that.

**O Friends, Saints do this work:**

**Leave all else and repeat the Naam of the Lord.**

Saints come to this world and say, "O dear ones, O friends, giving up the enjoyment of pleasure, what should you do? You should do the meditation of Naam, because this is the only thing which will come to your rescue; this is the only thing that will be counted."

**Do Simran, Do Simran, and by doing Simran get happiness.**

**Meditate on Naam yourself and make others meditate on it.**

Whether you are sleeping or awake, whether you are sitting or standing, do the Simran of the Lord. You yourself should do the Simran of the Lord, and if anyone comes to you, inspire him to also do the Simran of the Lord. Lovingly you can tell him, "Dear one, by doing the Simran of the Lord, I have got this, and if you understand this, and you want this, you should also do Simran and get its benefit."

**By loving the devotees one can swim across the world;  
Without devotion the body will become ashes.**

We can cross the ocean of life by loving the devotees of the Lord, and if after getting the human body, we do not utilize it in doing the devotion of the Lord, if we do not cross the ocean of life, what will happen? We will make ashes out of this body, and go empty-handed from this world. Guru Ramdas Ji says, "He within whose heart Naam is not manifested, it would have been better for his mother not to give birth to him. Because without the Naam, his body is empty, and he is wandering here and there like a useless man."

**The Naam is the treasure of good fortune and happiness,  
The drowning mortal obtains support.**

Up until now, all those who have got benefit — all those who have got liberation — have done so only by doing the meditation of Naam. They were able to meet God only by doing the meditation of Naam. If anyone is drowning in the ocean or in a river, and is picked up by a boat, he becomes very happy; because then he is sure that he will definitely cross that ocean and be saved, and not drown. In the same way, we don't know how many ages have passed since we have been drowning in this ocean of life. When we get Naam, Naam is like that ship on which we can cross this ocean of life. So when we get Naam, because we are suffering a lot after drowning in this ocean of life for ages and ages, our soul becomes happy, and we know for sure that now, since we have got Naam, we will cross this ocean of life easily and safely.

**All the pains get destroyed:**

**Nanak says: Meditate on Naam, which is the treasure of virtues.**

What are the qualities of Naam? You know that whenever we take birth, whether we take birth as a bird or an animal, or even as a human being, there are always pains and problems. The only way to avoid these pains and problems is the meditation of Naam, because the meditation of Naam is the only cure for all the pains and problems.

**The love is created, and the yearning to taste the love is created within;**

**In the mind and body one has this.**

Within us, love for God has been created, and day and night we have this happiness: that God has given us this opportunity to do His devotion.

*Ashtapadi 21*

*God Himself is Sargun (one who has all qualities), Nirgun (one who is not affected by the gunas), The Formless One, and is in deep Samadhi, He has created all the creation Himself and He Himself remembers Himself. When the world did not have any form, Then how could sins and good deeds be found? When He went into deep samadhi, Then with whom could anyone be unfriendly or have enmity? When there was no color or sign of His creation Then who could have pains and happiness? When the Supreme Being alone was there, Then where was the attachment and illusion? God Himself has created His play.*

Nanak says, *There is no other Doer.*  
*When only God Himself was the Owner,*  
*Who could be called free or entangled ?*  
*When there was only One God, Inac-*  
*cessible and Limitless,*  
*Who was making hells and heavens ?*  
*When the Nirgun God was in the*  
*state of Samaj,*  
*Where was the place of Shiva and Shakti ?*  
*When He Himself holds His own Light,*  
*Who could be called either fearless or*  
*afraid ?*  
*God Himself is the performer of His*  
*own plays :*  
 Nanak says, *The Lord is Inaccessible*  
*and Limitless.*  
*When the Imperishable One was seated*  
*on His own Throne of happiness ,*  
*Where were birth, death and destruction ?*  
*When there was only One God, the per-*  
*fect creator,*

*Who could be afraid of Yama's tortures?  
When there was only the Invisible and  
Incomprehensible God,*

*Then from whom could the Lord of  
Judgment ask the accounts?*

*When there was only the Lord, Who  
is not affected by Maya and is  
unseen, and unfathomable,*

*Who was free or bound in fetters?*

*God Himself is wonderful and strange.*

*Nanak says, He Himself has created  
His own form.*

*When there was the Only the Pure Being,  
Who was Himself the Lord of all Beings,  
Who else could wash the impurities?*

*When there was only the Niranjana  
(unaffected by Maya), Formless and  
Undisturbed One,*

*Who was there to honor or disgrace?*

*When there existed only the Lord of  
the world,*

*Who could be deceived or swindled?  
When the Form of Light absorbs Him-  
self in the Light,  
Who could feel hunger or satisfaction?  
The Creator Himself is the Doer of  
everything and makes others do.  
Nanak says, No one can estimate  
God's Glory.  
When God Himself glorified His own  
Self,  
Who was then mother, father, son or  
brother?  
When He is competent with all skills,  
Where were the Vedas or Katebs  
(Muslim scriptures) read?  
When He Himself was containing  
His own qualities,  
Who was there to think of good or  
bad omens?  
When He Himself was high and close  
to Himself,  
Who was the Lord and who was the  
disciple?*

*He Himself is astonished and surprised.  
Nanak says, You alone know your limits.*

*When the Undeceivable, Impenetrable  
and Inscrutable One was absorbed in  
Himself,*

*Who could be influenced by Maya?*

*When He ordered Himself,*

*Then these three gunas could not enter.*

*When One God alone existed,*

*Who was there worrying or free from  
worries?*

*When God Himself was absorbed in  
His own self,*

*Then who was there to speak and who  
was there to listen?*

*God is completely Endless and is  
Highest of all.*

*Nanak says, He Himself alone can reach  
Himself.*

*When God created this world in its form,  
He spread the three gunas in it.*

*Then the talks of sins and virtues  
started.*

*Some suffered hell and some desired  
the heaven.*

*Snares and Traps of Maya came into  
existence,*

*Egoism, Attachment, Illusions, Fear  
and Duality.*

*Pain, happiness, honor and disgrace  
And talk of different kinds stalked.*

*God Himself performs His play and  
sees it.*

*And when He withdraws His power,  
alone He remains, says Nanak.*

*Whereas God is Invisible, He Him-  
self is manifested in His Devotees.*

*God creates the creation for the glory  
of Saints.*

*God Himself is the owner of both parties.  
Their glory is known to themselves only.*

*He Himself performs plays and amuse-  
ments.*

*He Himself enjoys the pleasures, yet  
remains unattached by them.*

*He attaches to His Naam, whomsoever  
He wishes.*

*He makes whomsoever He desires play  
the worldly plays.*

*O, Incalculable, Unfathomable, Unac-  
countable, Immeasurable Lord.*

*As you make your servant Nanak  
speak, so he speaks.*

## Chapter 21

# The Performer of His Play

**God Himself is Sargun [one who has all qualities], Nir-gun [one who is not affected by the gunas], The Formless One, and is in deep Samadhi,  
He has created all the creation Himself and He Himself remembers Himself.**

One disciple came to Guru Arjan Dev Ji Maharaj and asked Him this question: "Who creates this creation? And how is creation created? And when this creation is dissolved who does that? And when creation is dissolved where do the souls living in the creation at that time go? And what does God do when there is no soul living in the creation? When everything is dissolved then what happens to the souls and what happens to God? And how is the creation created once again after being dissolved?"

So in the first six paragraphs of this section, Guru Arjan Dev is telling him how the creation is dissolved, and in the last two paragraphs of the section he will tell the disciple how the creation is created after the dissolution. He says that God Himself is the creator of this creation and He is the only One who dissolves the creation. His work is done by Him and not by anyone else but Him. He is the Doer, He creates the creation, and whenever He wants He dissolves the creation.

Guru Arjan Dev Ji Maharaj says that when this creation is dissolved, at that time, the earth is dissolved in the water and the water is dried up by the fire and the fire is carried away by the air, and then the air is absorbed by the sky and sky is absorbed by the Maya, and then Maya goes and absorbs in Brahm. God goes into His meditation and in this world nothing remains in existence except void. That formless Lord is full of all the qualities, He does not have any bad qualities, He is the formless One. Nanak says, "He is the only One who creates and dissolves the Creation."

**When the world did not have any form,  
Then how could sins and good deeds be found?**

When this world did not have any form, at that time, there was not anything like sins and virtuous deeds, and nobody had this awareness or knowledge of good and bad deeds. Because at the time of dissolution all the souls go back Home, they all become one with God. So where are the sins and virtuous deeds going to exist?

**When He went into deep samadhi,  
Then with whom could anyone be unfriendly or have  
enmity?**

When God goes into His deep samadhi when He dissolves the Creation, no one is left in this world who has enmity to others, no one remains in this world who has ill thoughts for others.

**When there was no color or sign of His creation  
Then who could have pains and happiness?**

When this creation does not have any form, any sign, then how can we want to be happy or sad in this Creation?

**When the Supreme Being alone was there,  
Then where was the attachment and illusion?**

When the Almighty Lord exists by Himself, and when He Himself dissolves this creation, then who is going to have the illusion? Who is going to have doubts about Him? Who is going to have attachments?

**God Himself has created His play.  
Nanak says, There is no other Doer.**

In replying to the questions of the disciples, Guru Arjan Dev Ji Maharaj is saying, "Look here, O brother, God Himself is the Creator, He is the only one who dissolves this creation. There is nobody else who can do this job, because nobody else can do this job except God Himself. And sitting within all the creatures which He has created He performs this play, and whenever He wants, He stops performing this play. This play can be performed only by Him and nobody else has the right to do that. God does not have any friends, He does not have any equal, He does not have any community, He does not have any

religion. He exists everywhere by His own power, and whenever He wants He can withdraw from it.”

**When only God Himself was the Owner,  
Who could be called free or entangled?**

When God alone is the owner of the whole creation then nobody has any liberation, nobody has any imprisonment.

**When there was only One God, Inaccessible and Limitless,  
Who was making hells and heavens?**

Almighty Lord is limitless; no one can reach Him and when He exists and everything exists by Him, then no other incarnation comes, nobody else makes the heavens and hells. Whatever is done is done by Himself.

**When the Nirgun God was in the state of Samaj,  
Where was the place of Shiva and Shakti?**

When God, Who is not involved in any gunas, exists in this creation there is no other power equal to Him. Not even Shiva, or any other powers that exist, are equal to Him. When the creation is dissolved, all these lower realms like Indra Puri or Brahm Puri or Shiv Puri, all these lower regions, even the heavens and hells, are dissolved because they are not stable.

**When He Himself holds His own Light,  
Who could be called either fearless or afraid?**

When God mixes His Light with His own Light, then nobody has any fear and no one is fearless.

**God Himself is the performer of His own plays:  
Nanak says, The Lord is Inaccessible and Limitless.**

God Himself is doing all these plays and happenings which are happening in this world. Nobody can comprehend Him because He is limitless, He is unfathomable.

**When the Imperishable One was seated on His own  
Throne of happiness,  
Where were birth, death and destruction?**

He says that God is not subjected to destruction. God is never destroyed, God is immortal and He lives in the Anami place which also is never destroyed. In that place there is nobody else who sets up his throne and sits beside God. God is the only One who resides there.

**When there was only One God, the perfect creator,  
Who could be afraid of Yama's tortures?**

When Almighty Lord Himself is taking care of all creation, then at that place nobody has to be afraid of the Angel of Death.

**When there was only the Invisible and Incomprehensible  
God,  
Then from whom could the Lord of Judgment ask the ac-  
counts?**

When God Himself knows about everything and when God Who is unseen but sees everything, is the owner of the whole creation, then how can the Lord of Judgment keep account of the souls when creation is destroyed?

**When there was only the Lord, Who is not affected by  
Maya and is unseen, and unfathomable,  
Who was free or bound in fetters?**

When the Lord, who is limitless and unseen, and Lord of all the orphans, is present, who can bind anyone, who can attach anyone? He is the only One who can do all these things.

**God Himself is wonderful and strange.  
Nanak says, He Himself has created His own form.**

At that place all the glory is of Almighty God.

**When there was the Only the Pure Being, Who was Him-  
self the Lord of all Beings,  
Who else could wash the impurities?**

God is pure, sinless, holy. Who is there to remove the sins or the impurity of God?

**When there was only the Niranjan [unaffected by Maya],  
Formless, and Undisturbed One,  
Who was there to honor or disgrace?**

When the Lord who is not affected by Maya is the Almighty Owner of the Creation, then who is there to honor Him or disgrace Him?

**When there existed only the Lord of the world,  
Who could be deceived or swindled?**

When the glory of God exists everywhere, then there is nobody who can deceive anyone and nobody is deceived.

**When the Form of Light absorbs Himself in the Light,  
Who could feel hunger or satisfaction?**

When the Light becomes one with the Light and God is sitting in His deep meditation then at that place and time, who can satisfy hunger by eating and who wants to eat food there?

**The Creator Himself is the Doer of everything and makes  
others do.  
Nanak says, No one can estimate God's Glory.**

Now Guru Arjan Dev Ji Maharaj says that God Himself is the Doer of all these things and everywhere there is the glory of God and nobody can reach Him. When He is limitless no one can know His limits, no one can describe His glory. Kabir Sahib says, "No one can know the glory of the Creator of this Creation. If anyone speaks, he will say, 'He has showered a lot of Grace on me and He is Great.' Nobody can sing the glory of God in its full sense."

**When God Himself glorified His own Self,  
Who was then mother, father, son or brother?**

God has made His own importance and His own glory by Himself. He does not have any mother, he does not have any father, he does not have any brother or sister. He does not live in any community, there is no one there who can make the glory of God. Whatever is done is done by God Himself.

**When He is competent with all skills,  
Where were the Vedas or Katebs [Muslim scriptures] read?**

God has all knowledge and all skills; so at that place nobody listens to or reads the Vedas, Shastras or other Holy Scriptures. Kabir Sahib says that at the place where God resides neither day or night exist, not even the Vedas and Shastras have any importance there. Kabir says, "O mad man, why are you wandering here and there? Why don't you remember that Formless One?"

**When He Himself was containing His own qualities,  
Who was there to think of good or bad omens?**

Now He says that when God Himself is present, nobody thinks about auspicious or inauspicious things.

**When He Himself was high and close to Himself,  
Who was the Lord and who was the disciple?**

Only God is present there; He is the only one who can be called as the highest human. There is no disciple there, there is no Master. There is no deity there, and no worshiper there, since God is the only one present.

**He Himself is astonished and surprised.  
Nanak says, You alone know your limits.**

God is pleased with Himself within His own Self, and He is the only One Who knows about His Glory.

**When the Undeceivable, Impenetrable and Inscrutable  
One was absorbed in Himself,  
Who could be influenced by Maya?**

Nobody can deceive God; nobody can make a fool of God. Where God resides, Maya cannot have any effect because Maya cannot reach there.

**When He ordered Himself,  
Then these three gunas could not enter.**

He Himself commands His own Self and there is nobody else who can give Him orders. He is the only one who can do that. And at that place, the three gunas — rajogun, tamogun and satogun — cannot find any entrance.

**When One God alone existed,  
Who was there worrying or free from worries?**

When God is the only one present there, who can have any worries and who can become worryless?

**When God Himself was absorbed in His own self,  
Then who was there to speak and who was there to listen?**

He is the only one present there, so who can be there to read to Him and who may listen to what is being read?

**God is completely Endless and is Highest of all.  
Nanak says, He Himself alone can reach Himself.**

God is limitless, He is the highest of all. He is higher than the highest gods and goddesses. He is the complete owner of this Creation and since He is limitless He is the only One who knows His limit. Guru Arjan Dev Ji Maharaj in these six paragraphs replied to the question of his disciple: that in the home of the Lord there is no enmity, there is no one who can be an enemy toward others, and there is no enemy, there is no sadness, there are no days or nights, nothing is auspicious or un-auspicious, there are no Vedas or Shastras, there is no one who worries about anything, and there is nobody who can be called worryless; because God is the only One present there.

In the next two paragraphs, Guru Arjan Dev Ji is telling His disciples about the Creation, how the Creation was created and when God creates the creation. Again He is the only one who does it.

**When God created this world in its form,  
He spread the three gunas in it.**

Now He says that when He wanted to create the creation, at that time He expanded these three gunas: raja, tama and sata gun.

**Then the talks of sins and virtues started.  
Some suffered hell and some desired the heaven.**

When the Creation was created, the same Power, God, sent the rishis and munis in this world to tell people about good and bad deeds. Rishis and munis told people, "If you will do good deeds, they will be counted as your virtue and you will be rewarded for them and if you will do

bad deeds they will be counted as your sins and you will be punished for them. If you will do good deeds you will get heaven and if you do bad deeds you will go to hell. So rishis and munis came in this world and they wrote all these stories and everything in the Vedas and Shastras, the holy books. And they came in this world to give the knowledge of good and bad to people, to all those souls who were sent in this plane. The soul was an ignorant one, she did not have any knowledge because when she was born into this world, she was just a piece of clay and she did not have any awareness of who is father, mother, brother or sister. So those rishis and munis, those holy people, gave the knowledge to the souls: who was who to them and how they had to deal with them. And in that way when the people grew old they got the knowledge of all the surroundings and all the things. And after that this practice was going on, the souls knew about their relation and they were involved in it.

**Snares and Traps of Maya came into existence.  
Egoism, Attachment, Illusions, Fear and Duality.**

When the soul came in this world Maya had so many traps. Somewhere there was the trap of brother, somewhere there was the trap of sister, and the soul was attached to that. Somewhere there was the trap of society, the community. And in that way the soul did not find any escape out of the traps which were made by Maya.

**Pain, happiness, honor and disgrace  
And talk of different kinds stalked.**

In this world pain and happiness, honor and dishonor, have been spread everywhere. In the snares of all these things the souls are trapped. The souls are wandering here and there because they want happiness and they are fed up of pain. And because they don't want dishonor they are searching for honor and they are trying their best. So in that way they are spending their energy, they are making all efforts and in the end they always remain here.

**God Himself performs His play and sees it.  
And when He withdraws His power, alone He remains,  
says Nanak.**

God creates this play and He wants to play this play. And whenever He plays this play He becomes very happy. And whenever He wants

to finish this play, whenever He withdraws everything and brings everything together to an end, then only He, one God, remains.

Guru Gobind Singh Ji says that first He is many, and then He remains only One.

**Whereas God is Invisible, He Himself is manifested in His Devotees.**

**God creates the creation for the glory of Saints.**

Now He says that it is a very surprising thing that God also lives on this plane among His devotees. Wherever His devotees are living God also comes down and He lives with them. Why did He make all this Creation? Only because He wanted to glorify His devotees. God made two types of people: *gurumukh* and *manmukh*. Gurumukhs are those who are devoted to Lord and do His devotion. Manmukhs are those who do not believe in the existence of God. They say, "We are the only ones existing and there is no one called God in this world." And you know that from the very beginning the gurumukhs and manmukhs never get along with each other. They are like two sons of the same father: one is good and the other is bad. Their paths are like the path of water and the path of oil: they cannot get mixed up with each other. One son of the Father becomes successful in the examination while the other one fails.

**God Himself is the owner of both the parties.  
Their glory is known to themselves only.**

Ever since the creation was created, God has been the owner of both parties: He is the owner of manmukh as well as gurumukh, because He is sitting in both of them. The manmukhs have not stopped doing their job of shouting and saying that God does not exist, nor have the Saints stopped doing their work saying "God exists and will come to us and we will make you see Him."

Kabir Sahib has said, "When the Lord sent me in this world, I came to give this message, but the pity is that I had to weep while giving the message, and the happiness which I find in my real Home, I do not find here." Kabir was the first Saint to come on this plane, and He never went below the human body. In this age Kabir came in the time when Emperor Sikunder Lodi was ruling, and he tried his best to kill Kabir Sahib. Once he tied his hands and feet with iron chains and threw him in the water of the River Ganges; once his hands and feet were tied and he was thrown in front of an intoxicated elephant. He tried

to kill Kabir Sahib, but He was never killed. He was tortured, He was given a very hard time, but still Kabir Sahib never stopped giving His message of truth.

People used to call Guru Nanak “the one who misleads from the Path.” And people used to say, “Do not go to him because he will not give you good teachings.” He was opposed so much that once when he went to do Satsang in one village, the villagers would not allow him to enter the village and He had to spend the night in the hut of a leper.

In the same way, Guru Arjan Dev Ji Maharaj, whose bani we are reading, was tortured very much by Emperor Jahangir, the Mogul Emperor. He was made to sit on hot coals and burning sand was thrown at his head. He was made to stand in the boiling water up to the neck, meaning he was also given a lot of torture; and they tried their best to kill him but he resisted it.

No matter how much manmukhs work against the Masters, no matter how much they torture Them, they can never decrease the glory of the Masters.

The Mogul Emperor Aurangzeb invited Guru Teg Bahadur, to Delhi, and then he killed Him. Now what is their condition? Nobody goes to pay any homage to the tomb of Aurangzeb, and the pigeons make that place dirty. Nobody takes care of that tomb. But the place where Guru Teg Bahadur was killed — nobody knows for sure whether that was the place where he was killed or whether it was ten feet away from the place where they are worshipping now — but they have made a temple there and all day long they go on watching that place and they lay parshad there and they always sing the glory of that great Master who was killed at that place. Even though the Mogul Emperor tried his best and killed that great Saint, even after three hundred years people are remembering Him and in no way can you say that His glory was decreased.

Guru Nanak says that as the critics go on criticizing the Saints, the glory of the Saints goes on increasing. And the critics lose a lot by criticizing the Saints whereas the Saints gain a lot when they are criticized.

**He Himself performs plays and amusements.  
He Himself enjoys the pleasures, yet remains unattached  
by them.**

God Himself does His own miracles. Sitting within everyone He Himself is enjoying. Guru Sahib says, “Within everyone my Lord is present; there is no one who is without Him. I sacrifice myself on that person within whom the Gurumukh gets manifested.”

**He attaches to His Naam, whomsoever He wishes.  
He makes whomsoever He desires play the worldly plays.**

And now Guru Sahib says that is a very surprising play of God, that if God is pleased with anyone, He makes him do the meditation of Shabd Naam. But if He is not pleased with someone, He does not make him do the meditation of Shabd Naam and He lets him go and play in the worldly plays and remain there.

**O, Incalculable, Unfathomable, Unaccountable, Immeasurable Lord.  
As you make your servant Nanak speak, so he speaks.**

That God is limitless, nobody can reach His limits. God is bottomless; God cannot be measured. There is no balance in this world which can measure the glory, the power, of Lord. Here Guru Sahib says that however God wants him to say the devotee speaks in that way.

Guru Arjan Dev Ji Maharaj sings the glory of God. He says, "O Lord, I did not understand what you did for me, but you united me with God. I do not have any good qualities, it was Your Grace, that you felt mercy and you had pity on me. When you had mercy on me you made me come in the company of the friend of my Satguru, and now Nanak says that I will survive only when I get the Naam. When I get the Naam my body and mind will become alive again."

The things of the Mahatmas are not from their hearsay. Whatever they say they say from their own experience and from what they have seen with their own eyes. Mahatmas say, "O man, you are talking from what you have read in the books, but we are talking from what we have seen."

Mahatmas have seen God and after seeing Him they have told people, "There is only one Power; there is one Plane where there is all happiness and all peace. And if you try and reach that Place, you can also have that. God showered a lot of Grace on us that He made us do the meditation of Shabd Naam, and He chose us for His devotion. So now it is our duty to be grateful to Him, to be thankful to Him, and to do Bhajan and Simran daily."

## Ashtapadi 22

O, Lord of men and other living beings!

You are present everywhere.

The One God Himself pervades, and  
no other can be seen, says Nanak.

He Himself speaks and hears Himself

He is one and He Himself is many.

When it came in Your Will You cre-  
ated the creation .

And absorbed it in Yourself in Your  
will.

There is nothing without you

You have strung everyone in your string.

He, whom God Himself gives the  
understanding,

Gets the gift of True Naam.

He, who looks on all men with an  
equal eye, realizes the Reality.

He conquers the whole universe,  
says Nanak .

All men and other living beings  
are in His hand;  
He is kind to the poor and is Lord  
of the orphans.  
No one can destroy those whom He  
protects;  
Whoever forgets God is dead.  
Where can one go after leaving Him?  
One God, who is unaffected by Maya,  
is the need of all.  
He in whose hands are the ways of  
all living beings -  
Understand Him to be internally  
as well as outwardly with you.  
God is the treasure of all qualities  
and is without any limits.  
Servant Nanak is ever a sacrifice  
to you.  
The Perfect One remains gracious  
forever.  
He is merciful to all.

He Himself knows His plays.

The all conscious One is present  
everywhere.

He protects and nourishes everyone  
in different ways.

Whatever He has created, meditate  
upon Him.

To whomsoever He likes, He blends  
him with Himself.

Such ones do His devotion and sing  
His praise.

He who believes in the reality of God  
with firm faith in his mind

Realizes the Doer, says Nanak.

He who is attached with the One  
Naam of God,

His hopes never go in vain.

It becomes the Seva for the servant.

By understanding the Will, one  
gets the highest status.

*There is no thought above it  
For those within whom the formless  
One resides.*

*Their fetters are broken and they  
become free from enmity;  
They worship the feet of the Master  
day and night.*

*They are happy in this world and the  
world beyond;  
Nanak says, God Himself unites them  
with Himself.*

*Get joy in the company of the sadhus,  
Sing the praises of the Lord, Who is  
Supreme Joy.*

*Meditate and ponder over the Naam  
of Lord and Its essence.*

*Make the precious body successful.  
Sing the nectar-full words of God's  
praises:*

*This is the method of liberating the  
soul.*

*See God near you for all the eight  
watches of day,*

*Then the ignorance and darkness  
will be removed.*

*Hear and absorb the teachings into  
your heart.*

*Nanak says, then you will get the  
fruit according to your desires.*

*Improve your life in this world and  
in the world beyond*

*By keeping the Naam of the Lord  
within your heart.*

*The teachings of the perfect Master  
are perfect.*

*He in whose heart these teachings  
dwell, realize the Truth.*

*Repeat the Naam with mind and  
body*

*Then the pains, grief and fear will  
leave the heart.*

O, trader do the trading of Truth:  
your cargo will be valued in the  
court of the Lord.

Keep only one support in your heart.  
Then you will not come and go again,  
says Nanak .

Where can one go away from Him?  
One is saved by meditating on the  
Preserver.

All the fears vanish by meditating  
on the Fearless One.

Man gets liberation with the grace  
of the Lord.

He who is protected by God doesn't  
have any suffering.

By meditating on Naam he gets  
happiness within.

The worries go away and egoism  
vanishes.

None can reach such a devotee.

The Brave Master is watching over  
his head ;

*His affairs get completed, says Nanak.  
He whose wisdom is superb and whose  
glance is full of nectar:*

*By whose mere glimpse the entire  
creation is liberated.*

*He whose lotus feet are unique -  
whose darshan is successful and whose  
form is beautiful.*

*Blessed is His Seva and His servant  
who does it.*

*He is the Supreme Being, the All-  
Conscious One.*

*Those within whom He dwells become  
blessed.*

*Kal cannot come near them.*

*They become Immortal and attain  
the status of Immortality.*

*Nanak says, They meditate upon  
Him in the company of Sadhus.*

## Chapter 22

# On the Protection of God

**O, Lord of men and other living beings! You are present everywhere.**

**The One God Himself prevades, and no other can be seen, says Nanak.**

In today's Ashtapadi, Guru Arjan Dev is singing the glory and praise of Almighty Lord by saying, "O Lord, you are present everywhere, You have created everyone, and you are protecting and nourishing everyone." All the Mahatmas—those who have done the meditation and have realized Him—have always said, "O Lord, there is nobody else except You and there is no one else whose devotion we can do. So when only You are present everywhere and when You are the One Who does everything, we cannot describe Your glory because there is no one else equal to You. So how can we compare You with anyone and how can we sing Your glory?"

When we see God within ourselves and when we manifest Him, He becomes our personal experience. Wherever we look, we see God everywhere, in enemies, in friends, whether it is human, animal, whether it is bird or anything else, wherever we look we always see God present.

**He Himself speaks and hears Himself  
He is one and He Himself is many.**

O Lord, You Yourself sit down and read from the Holy Scriptures, and You Yourself sit down and listen to what is being read.

O Lord, You are One, and whenever it comes in Your Will, You become many from one and You spread, You expand Yourself.

**When it came in Your Will You created the creation.  
And absorbed it in Yourself in Your Will.**

When it came in Your Will you created this creation and when it comes in Your Will You dissolve this creation and make it one with You.

**There is nothing without You.  
You have strung everyone in Your String.**

There is no creature—nothing—without You. You are present within everyone and You have tied all the souls, all the creatures in Your rope. God is in the soul and the soul is in God. But you can know this secret only with the Grace of Master.

**He, whom God Himself gives the understanding,  
Gets the gift of True Naam.**

God makes those souls meditate on Shabd Naam to whom He wants to show His play, to show that He is residing everywhere. By the meditation of Naam one comes to know that everything happens because of Naam, and without Naam nobody can do anything.

**He, who looks on all men with an equal eye, realizes the  
Reality.  
He conquers the whole universe, says Nanak.**

What happens by doing the meditation of Shabd Naam? We acquire the qualities of God, and as God looks at everybody with equal sight in the same way we also become like Him; and we become the knower of the ultimate Truth, which is God. One becomes the knower of all the things in the world and one becomes the conqueror of the world. Conquering the world does not mean to fight with the world and control it using arms and weapons. He means that when one conquers his mind he becomes the conqueror of the whole world. When we control our mind, we become the Owner of the One who has created this Creation, because when you have eliminated mind from within yourself, then nothing stands between you and Almighty God and you become one with God.

**All men and other living beings are in His hand;  
He is kind to the poor and is Lord of the orphans.**

The strings of all the creatures are in the hands of Almighty God and He is the Father of all the orphans.

**No one can destroy those whom He protects;  
Whoever forgets God is dead.**

No power in this world can destroy the one protected by God. Who dies? Who is destroyed? Only those who forget God and only who therefore do not get His love and protection.

Once a pregnant deer was sleeping, and seeing her sleeping a hunter trapped her on all four sides. On one side he put a trap and on another side he lit a fire. On the third side he had his dog standing there, and on the fourth side he stood with his bow and arrow. The deer was sleeping and she did not know what was going on around her. But when she felt the heat of the fire and heard all the noise, she saw that she was trapped in all four directions and there was no way to escape from this hunter. At that time she prayed to Almighty God, "O Lord, save me from all these problems." You know that even the birds and animals remember God and do His devotion in their own way. And it is natural to pray to God whenever you are trapped in any danger. This is the nature of all creatures: whether they believe in the existence of God or not, whenever they face any danger or any problem, it is natural for them to remember God because He has created all the creatures. So when that deer prayed to Almighty God, what did He do? Suddenly there was a big storm and the fire spread wide and burned the trap, and the hunter thought the deer was trying to escape but he couldn't see correctly and he shot his dog instead of the deer; and at the same time a snake bit the hunter and he was also killed. Whether one is man or animal, whether one is bird or any other creature, if he remembers God with a true heart and if he prays to God, God will always come there to help him.

**Where can one go after leaving Him?  
One God, Who is unaffected by Maya, is the need of all.**

It is a pity that people—giving up such a God Who protects everyone and gives life to everyone, nourishes everyone and brings help to everyone—go and worship other things. Is there anyone who can help us, is there anyone worth being devoted to, to worship, except that God Who has given life to everyone?

There is one very famous story in the Hindu scriptures about two brothers. One was called Hota and the other was called Brahma. They were both very learned pundits. Once it so happened that they were invited by some householders to attend a feast, and they were served very good food, they were given some money for the wear and tear

of their teeth, because it was a custom in the olden days that when learned people were invited by householders, after being given food they were also given some money. It so happened that Brahma, who was less learned than Hota, got less money. Now Brahma was very clever and when he saw that Hota was getting more money than him, he thought, I should get some money from his share also. So he said, "Listen brother, no matter if they have given us more or less money, we should collect this money and share it equally." Now Hota said, "Well, they gave me more and gave you less. It was all written in our fate that we should get that much, so there is no question of sharing it equally; we both got separate money; I shouldn't bother about that." But Brahma said "No, you should definitely share, because you are my brother," and things like that. But Hota didn't do what he wanted. So Brahma got angry and said, "You are very egotistical and you are not listening to me. I am giving you this curse: that in your next lifetime you will become an elephant." Now Hota was also a pundit and he also had the power of cursing others; so he said, "You have cursed me, that in my next lifetime I will become an elephant. Well! I curse you—that in your next lifetime you will become an octopus, and you will always remain in the water and have many problems."

In the olden days when these learned pundits were giving curses to each other, they meant it: they also had some powers. So in their next life both brothers according to their curses got the bodies of the elephant and the octopus. And it is written that once that elephant came to drink the water and the octopus was there living in the water, and suddenly the octopus came out and caught hold of the elephant. The other elephants who came to the water tried their best to release the elephant, Hota, but they were not successful. And he also resisted—the octopus wanted to pull him into the water but the elephant was resisting. It is said that it went on for thousands of years, and during that time the elephants brought food for Hota, and the octopus didn't have to go far for food because he was an animal of the water and he was getting his food from the water. It is said that after thousands of years, when the elephants stopped bringing the food, and the elephant Hota started losing his strength, it so happened that the octopus was able to pull the elephant into the water, and when only his trunk remained out Hota requested the Lord, "O Lord, now I have only your support: I am praying to you to save me from this calamity."

So it is said that the Lord came down and cut the bindings, the arms, of the octopus, and released the elephant. This is a very famous story and Guru Nanak has mentioned it in his writings. He says, "O Lord, save us in the same way that you protected that elephant from the octopus."

**He in whose hands are the ways of all living beings—  
Understand Him to be internally as well as outwardly with  
you.**

God has the schedule of all the souls. He knows when the souls should be sent in the world and when they should be brought back. And sitting within, He protects and nourishes the soul and when the night-time comes He brings that soul back. When we manifest that God within we can easily see that the same God Who was helping and protecting us within was helping us outside also, and He is always accompanying us like a shadow. In all vegetation there is life; there is curd in all types of milk; in the same way God resides in everyone.

**God is the treasure of all qualities and is without any  
limits.**

**Servant Nanak is ever a sacrifice to you.**

**The Perfect One remains gracious forever.**

**He is merciful to all.**

God is perfect, He is gracious, He is merciful on all, and He protects all. And it is not true that He is pleased only with those who do His devotion and He is not pleased with those who do not do His devotion. He says, "Whether someone does Your devotion or not, You are pleased with them, You are gracious on them. Even if one abuses You, then also You are gracious on them." It is not true that God gives pain and unhappiness to those who do not do His devotion and those who abuse Him. We suffer pain only because of our own karma; God does not give any pain, because He is gracious on all.

**He Himself knows His plays.**

**The all conscious One is present everywhere.**

God Himself knows about His plays. He is all-conscious, He is all-pervading, He is almighty. He knows everything without your saying, then why pray to Him? No doubt we become happy and we please our mind by praying to Lord, but there is no *need* for it because God knows everything about us even without our asking.

**He protects and nourishes everyone in different ways.**

**Whatever He has created, meditate upon Him.**

He protects all the creatures who He has created and they are all expressing their gratitude towards Him in their own language.

**To whomsoever He likes, He blends him with Himself.  
Such ones do His devotion and sing His praise.**

Now He says that no doubt God is within everyone and we all are expressing our gratitude toward Him in our ways and our own languages. But who becomes one with God? Who manifests that God within them? First of all God brings those whom He has to make one with Him into the human body. Then He gives them the knowledge of the Shabd Naam. And after making them do the meditation of the Shabd Naam He makes them one with Him.

“Those who forget the Path of the Naam, in the end they repent. Nanak says, This is the truest statement of all: without Naam nobody can get liberation.”

**He who believes in the reality of God with firm faith in  
his mind  
Realizes the Doer, says Nanak.**

In order to do devotion, first of all we need faith. Only if we have faith can we do devotion, only then will God open His door to us. Since He is sitting within us He does not open His door to us if we are not faithful to Him, if our faith is shaky. He is sitting within us and He knows everything. Kabir Sahib says, “Sitting within us, God is looking at the service we are doing to Him. And He gives the prize according to the amount of service we are doing for Him.”

**He who is attached with the One Naam of God;  
His hopes never go in vain.**

When those who start doing the devotion of Shabd Naam have the desire of realizing God, of seeing God, definitely they do it. We cannot become successful if we go on doing the old practices which we did before we started doing the devotion of Shabd Naam. If we do the practice of Shabd Naam along with our old practices, we can never become successful.

Swami Ji says, “When a soul comes and takes refuge in the Saint He should give up all rites and religions, all other religions. Whatever Path Master shows to the disciple, that practice becomes his religion and his everything.”

Before taking Naam initiation, no matter how many deeds we do they are all counted in our search, because we are still searching for the Naam. But after we get Naam from the Satguru, whatever He tells us to do, we should do it with firm determination.

**It becomes the Seva for the servant.  
By understanding the Will, one gets the highest status.**

The disciple should do his Bhajan and Simran, his meditation, understanding it as a service to the Master. And he should meditate without missing it. If lovingly we do our meditation without missing it, then what do we get from the Master? Master gives us the highest status for our service, for our meditation for Him. Up until now all those who have done the meditation of Shabd Naam, all those who have done the service of the Master, have not returned empty-handed from His court.

**There is no thought above it  
For those within whom the formless One resides.**

There is no one above the Naam of God. And when there is no one above God, then the disciple should not have any other understanding. When he has got the way of doing devotion to God, when he has got the Naam, then he should not look here and there and for any other thing.

Many times I have said that once in a Satsang like this, Master said that if anyone wanted to see God they should close their eyes. Everybody did that except me. So one dear one complained to Master, saying that I was not closing my eyes. And when Master came and asked me, I said, "Well, you have said that those who want to see God should close their eyes. But I am seeing God with my open eyes, God who is six foot tall, and has two legs, and Who is moving here and there. Why do I need to close my eyes to see something else? Because I don't want to see any other God except You; I don't want to believe in any other God except you; and when I am able to see You without closing my eyes, then what is the use of closing my eyes?"

Guru Nanak says, "Understand the Lord and Master as One. Whatever is in the will of the Master, only that happens."

Kabir Sahib says, "Both Master and Lord are standing in front of me. To whom should I pay homage? I will definitely pay homage and respect to my Master Who made it possible for me to meet the Lord." "O my mind, go on repeating Master, Master, because without Him I am nothing. Day and night have the support of the Master Whose gift cannot be destroyed by anyone. Master is the Creator, Master is Perfect, and Master is the Almighty Lord."

**Their fetters are broken and they become free from  
enmity;  
They worship the feet of the Master day and night.**

Master has cut down all the attachments so we don't have any attachments with anyone. We don't have any enmity for anyone because now we know that God is present in everyone. Nobody is our enemy, and now with the grace of the Master we have come to know this. And Nanak says, "There is no one except God."

**They are happy in this world and the world beyond;  
Nanak says, God Himself unites them with Himself.**

The soul has got peace. When we are at peace in this world, our life becomes successful. When we leave this world, in the other plane also we will remain peaceful because Master is the One who is going to take us. It was not within our reach or our power to obtain this peace; it was the Grace of Almighty God Who came in this world in the form of our Master and gave us the knowledge of the Shabd Naam. After making us do the devotion of Shabd Naam He will take us back Home. It was because of His Grace that we were able to obtain all these things.

**Get joy in the company of the Sadhus;  
Sing the praises of the Lord, Who is Supreme Joy.**

If you want real happiness, what should you do? You should go in the company of some Sadhu Who has done meditation. What will be the use of going in the company of the Perfect Sadhu Who has done the meditation? You will get the bliss of God and that Mahatma will make you do the devotion of the Almighty Lord.

Kabir Sahib says that even if you don't get good food to eat, you should still remain in the company of the Sadhu. It is much better than being in the company of worldly people who can provide you with good food. Kabir Sahib says, "Don't leave the Path on which the Saint is coming, because when you see Him you will become pure. And when you meet Him, you will start doing the meditation of Naam."

**Meditate and ponder over the Naam of Lord and Its essence.**

**Make the precious body successful.**

Once you are in the company of the Sadhu, don't waste your time in sleeping or in criticizing others. Utilize it in doing the meditation of Shabd Naam, and make the precious gem which God has given to you, this human body, successful, and utilize it for the purpose for which it was given.

**Sing the nectar-full words of God's Praises:  
This is the method of liberating the soul.**

Mahatmas are full of nectar; their words are full of nectar. If there is any way by which you can get liberation, it is by obeying the nectar-full words of the Master, molding your life according to the instructions of the Masters.

**See God near you for all the eight watches of day,  
Then the ignorance and darkness will be removed.**

What is the use of going in the company of the Master? When we go in His company, Master creates the desire within us to do meditation, and removing the darkness of ignorance from within us, He lights the lamp of knowledge.

**Hear and absorb the teachings into your heart.  
Nanak says, then you will get the fruit according to your  
desires.**

Whatever the Master says, make that dwell in your heart, and always keep it there. If you draw a line on a stone, it stays there. In the same way, whatever Master says, keep that in your heart. If you do it, then the desire you have of realizing God will definitely be fulfilled, and you will be successful in that.

We should not become like the stone in the water when we come to the Satsang. As Swami Ji says, "The stone remains in the water but does not absorb any water from it." When we come into the Satsang we should not make our hearts like stone, so that when we are sitting in front of the Master we receive the impression and the effect of all that He is saying, but when we leave the Satsang we don't have any effect. We should always keep all the Master's words in our heart and we should always obey. Whenever the Masters say anything, their words are full of nectar and in their words is real happiness. Drinking the nectar of the words of the Master, you can satisfy your thirst.

Once Guru Gobind Singh went in the village of some thieves in the Malwa region. Guru Gobind Singh asked them what their purpose was. They answered that they were thieves. Guru Gobind Singh said, "You should not continue doing this because nobody is going to come and rescue you; nobody will help you if you continue doing this." They replied that they could not leave that business. The Guru replied, "Well, if you cannot leave this business, at least you can keep an account of

how many times you have stolen things from other people's houses. And you should know that as many times as you have stolen, you will be punished." So when they started counting the times they had stolen they were terrified, looking at the number, and they thought it would be terrible for them to face the Lord and His court when they left the world. So they all decided and promised that they would never do that business of stealing things again. When once again Guru Gobind Singh went into their village, he asked how they were doing. So they replied that they had left that business completely because once they counted how many times they were doing bad deeds, they were afraid that in the Court of the Lord nobody was going to help them, and they were collecting a lot of sins. "Now since we have left our old business and we are not stealing things anymore, You will be the One who will rescue us and You will have to help us." So that was the way in which Guru Gobind Singh told them to stop doing their bad deeds: by counting how many times they had done them.

In the same way, our beloved Master Kirpal was very gracious on us and He invented this way, in this age, of keeping the accounts of our deeds: he invented the procedure of keeping the diary, and it is the best way to know our faults. It is very good to keep account of our faults because when we do so we can tell our mind, "Look here, how many times you have done this bad deed!" It is a very good way of making your mind ashamed of your bad deeds. Keeping the diary is like a cashbook so we can know for sure where we stand and how many times we have committed bad deeds. So we should wholeheartedly keep the diaries, and once we do any bad deed we should never repeat it.

**Improve your life in this world and in the world beyond  
By keeping the Naam of the Lord within your heart.**

If we manifest the Naam in our within, we improve in this world as well as in the other.

**The teachings of the Perfect Master are perfect.  
He in whose heart these teachings dwell, realize the Truth.**

The Initiation of the perfect Master, the Naam of the perfect Master, is perfect. And those who get that, and practice it with faith, they themselves know this for sure: they can test the Naam initiation of the Master. When the Saints give Naam initiation they don't leave room for doubt in their disciples, because They connect the souls with the real home.

**Repeat the Naam with mind and body  
Then the pains, grief and fear will leave the heart.**

Master never dies; even if He leaves the body right after giving initiation, He is always living for those disciples who have received the initiation from Him. If the disciples have any problem, any difficulty in meditation, they can go for guidance to the spiritual successor of the Master, who will be very happy to guide them and help them in any spiritual problem. When the Master leaves the body, His initiates do not have the benefit of His physical darshan. But that is the only thing they miss; every inner thing remains the same, and He works on the inner planes as usual. New people can become initiated only by the spiritual successor of the Master.

**O Trader, do the trading of Truth:  
Your cargo will be valued in the court of the Lord.**

If you are a businessman you should know that Naam is the only commodity in which you should deal. The merchandise of Naam is the only thing which is accepted by God; and God is pleased with those who do this business. Many times I have said that the receiving of Naam is like getting a passport or visa to enter into another country. If our documents are not properly stamped or written nobody will allow us to enter into a foreign country. In the same way if we don't have the stamp of Naam on us they they will not let us enter our real Home. When the Satguru gives us Naam He puts His stamp on us and nobody asks for anything from those souls who have got the stamp of the Satguru on them. And those who have got the stamp of the Satguru are welcome and accepted in the court of Lord without any problem.

**Keep only one support in your heart.  
Then you will not come and go again, says Nanak.**

Now He says that one should have faith in the Masters, one should have love for the Masters, one should understand only the support of the Master. Such a disciple does not have to come back in this world again and again; all his coming and going from this world comes to an end.

**Where can one go away from Him?  
One is saved by meditating on the Preserver.**

If anyone says that he has left the Master, it is his misunderstanding, because where can he go when the Master is sitting within him? And even if he leaves the Master outwardly, he cannot leave the Master inwardly: not only is Master sitting within him, He is protecting him from within.

Master used to say that it is very possible that the Master might leave the rope very loose for the disciple and that He might wait for the disciple for a long time. But after all, the one end of the rope is still in the hands of the Master and he can pull it back any time He wants.

**All the fears vanish by meditating on the Fearless One.  
Man gets liberation with the grace of the Lord.**

To do the devotion of the Lord we cannot be afraid of anyone: we have to become fearless. When we do the devotion of the Lord fearlessly, we will become one with Him; we will also become the Fearless One and we will not have to be afraid of anyone.

**He who is protected by God doesn't have any suffering.  
By meditating on Naam he gets happiness within.**

He who has accepted the support of the Lord, he who has done the devotion of the Lord, may live in the world, but still he does not become dirty with the dirt of the world. Because the souls of those who do the devotion of the Lord get the strength to face the pain and suffering of this world.

Kabir Sahib says, "Everybody gets the punishment because he has got the body. The one who has the knowledge about it bears the pain happily, and the ignorant one who does not have this knowledge bears it unhappily and complaining."

**The worries go away and egoism vanishes.  
None can reach such a devotee.**

By doing the devotion of Naam worry goes away. Then you don't have to worry what is going to happen next, tomorrow, and like that. And by doing the devotion of Naam egoism also goes away, and the devotee who does the devotion of Naam cannot be reached by anyone: nobody can become equal to him.

**The Brave Master is watching over his head;  
His affairs get completed, says Nanak.**

After giving us initiation the Master does not become worryless; He is always concerned about us. He says, "My Almighty Master Who is Perfect is always on my head and He is always protecting me. And He is helping me in every single thing." The only difference is that unless we have complete faith and love for Him, we cannot see Him working for us; but He is still always with us.

Many dear ones come and tell me about those people who have never seen me, but still they felt and experienced the Grace of the Master. I have told you the story of Harnam Singh many times: that how he had the darshan of the Master while he was driving in the car. He was not initiated but still when he left the body Master came there to protect him.

**He whose wisdom is superb and whose glance is full of  
nectar:  
By whose mere glimpse the entire creation is liberated.**

The teachings of the Master are perfect for the disciple. In the darshan of the Master is Nectar, and if the Master wants He can liberate the whole world just by looking at them. Hazrat Bahu has said, "If the Master looks at hundreds and billions with just one loving glance He can liberate them all. But even if millions of learned men look at the world, they cannot liberate anyone."

That is why Bhai Nand Lal, a devoted disciple of Guru Gobind Singh, told Him, "O Lord, on Your side it is the question of one glance; but on my side it is the question of my whole life."

Once Master Sawan Singh was traveling and He met a sadhu who was wearing colored robes. Looking at him that sadhu said, "Well, after all, you have come here." And Master Sawan Singh replied, "Yes, I have come." Then they talked about many things, and the disciples who were with Master Sawan Singh couldn't understand what was happening. After the meeting was over the disciples asked Master Sawan Singh if He knew that sadhu. Master Sawan Singh replied, "Yes, He is a great meditator sadhu and he has done so much meditation that if he wants, looking at anyone, he could take them to Sach Khand. But he is not showering his grace on people." There are so many Mahatmas, so many meditators in this world who have attained that position and have become perfect; but they are not showering grace, they are not spreading their will in this world.

**He whose lotus feet are unique—  
Whose darshan is successful and whose form is beautiful.**

His Feet are very beautiful and we cannot describe the beauty of his form.

Guru Nanak describes the beauty of the Master; He says, "O Master, having Your darshan I live my life. Whenever I look at You, my object in coming in this world is fulfilled."

Swami Ji Maharaj also describes the beauty of the Form of the Master by saying, "If anyone looks at the beauty of my Master, he may become astonished and surprised."

Guru Arjan Dev Ji Maharaj says, "I wish I could look at my Master all the time, because whenever I look at Him I feel at peace. Whenever I don't look at Him, whenever I am away from Him, I wander here and there like a madman."

I also requested the same thing of my beloved Master. Once we were sitting on the same dais and there were so many people there and Master asked me to sing something and say something. So I told Him, "Oh my Beautiful One, Oh my Beloved, I wish that I could go on looking at You, making You sit in front of me." Master never let me sit in front of Him, and I always wanted to sit in front of Him so that I could have His darshan. But He never let me do that. Always He would have me sit on His side, and He never let me sit in front of Him and have His darshan.

**Blessed is His Seva and His servant who does it.  
He is the Supreme Being, the All-Conscious One.**

Blessed is that disciple who does the seva of the Master. Don't think that Master is not aware of your seva, He is the all-conscious One and He knows everything. If you donate in His Name, or if you do the meditation of Shabd Naam, whatever you do in His Name, He accepts that and keeps account of it.

**Those within Whom He dwells become blessed.  
Kal cannot come near them.**

He within whom He dwells, day or night, whether he is sleeping or awake, whether he is standing or sitting, Kal cannot come near him and Kal cannot do anything.

**They become Immortal and attain the status of Immortality.  
Nanak says, They meditate upon Him in the company of Sadhus.**

God is immortal and Master is sent by God to bring the souls back. He works like the bridge between God and the souls. Since God is immortal the Master also is immortal, and the place where Master takes the souls back, the Home of God, that also is immortal. Guru Nanak says, "By going in the company of the Masters we have also become immortal, because of their grace, and because of doing what they have told us to do." Guru Nanak says again, "After searching a lot and going within, we have come to one conclusion: O brother, there is no difference between Master and God. Master is Lord, and Lord is Master. My Satguru is always present; He never comes, He never goes. He is all-conscious, all-pervading and He is always present."

Earlier, Guru Arjan Dev told us the glory of the Lord and that the Lord is present everywhere, the owner of all Creation, the creator of all creation, and sitting within everyone, He protects them. Later he told us of the glory of the Master Who makes it possible for us to meet the Lord, what the point is of going in the company of the Masters, and what Master does. Like God Master is also immortal and He takes us to His immortal Home. He takes us to the Anami place which does not fall in dissolution or Grand Dissolution.

### *Ashtapadi 23*

*When the Master gives someone the  
mascara of Knowledge, the darkness  
of ignorance is removed.*

*Nanak says, He who meets the Saint  
with the grace of the Master gets  
enlightened within.*

*In the company of the Saints God  
is seen within.*

*The Naam of Lord tastes sweet.  
All that exists is only within One:  
All the different colors and forms.  
The nectarful Naam of Lord is the  
Nine Treasures.*

*It dwells within the human body.  
The sunna samadhi and the Sound  
are within ;  
The wondrous ecstasy cannot be  
described.*

*Only the one to whom He shows it  
sees it  
And realizes Him, says Nanak .  
The Limitless One exists inside and  
outside.  
God pervades everything .  
He is present on the earth, sky, and the  
world below water.  
He is the sustenance in all regions.  
In the forests, in the grass and in  
mountains is the Supreme Being.  
As He orders, so they act.  
In wind, water and fire :  
He is present in all four quarters  
and ten directions.  
There is no place without Him.  
Nanak says, One gets happiness  
with the grace Master.  
He is seen in Vedas, Puranas, Simritis,  
God alone is present in the moon, sun  
and the stars.  
All speak the Bani of God ;*

*He is stable and never wavers.*

*Through all His powers He plays the  
play.*

*His qualities are Invaluable, their  
worth cannot be assessed.*

*His light is within all the lights.*

*He supports all, like warp and weft  
in the cloth.*

*By the grace of the Master the illusion  
is destroyed.*

*They develop this firm faith, says Nanak.*

*The Saints have the vision that God is  
present everywhere ;*

*Within the heart of Saints are all religions.*

*The Saints have the virtuous words.*

*They remain absorbed in the All-  
Pervading Lord.*

*He who has realized the truth lives  
like this :*

*That the Saints utter true words only.*

*Whatever happens, he accepts that  
as happiness :*

*He understands that God is the Doer  
and One who makes others do.*

*God lives within all and outside also;  
All those who have His darshan are  
fascinated, says Nanak.*

*He Himself is the Truth, whatever He  
has done is Truth;*

*The entire creation is made by God  
alone.*

*If He wishes, He expands;*

*If He wishes, He becomes One again.*

*He has countless powers, no one can  
estimate them.*

*Whomsoever He wishes, He unites  
with Himself.*

*Who can be called close or far*

*when He is all pervading?*

*The one whom He makes realize His  
presence within—*

*Nanak says, To that one God Him-  
self gives the realization.*

*God works in all beings;*

*He is the watcher through everyone's eyes.*

*The whole creation is His body.*

*He Himself hears His praises.*

*He made coming and going as a play*

*In which He cast Maya as his servant.*

*He lives in all and yet remains de-  
tached from all :*

*Whatever He wants to say, He Him-  
self says.*

*The soul comes in His orders, goes  
in His orders ;*

*Nanak says, He merges the one with  
whom He is pleased into His Own Self.*

*Nothing bad is done by Him ;*

*Who else can do this ?*

*He is noble ; His deeds are noble ;*

*He Himself knows about His Soul.*

*He has adopted Truth, He is All Truth ;*

*He has blended Himself with His creation..*

*His conditions and limits cannot be  
described.*

It would be possible to understand  
only if someone else were like Him.  
All His doings are acceptable ;  
By the grace of Master one under-  
stands this, says Nanak .  
The one who knows Him ever re-  
mains in Happiness ;  
God unites him with Himself.  
The one in whose heart the Lord  
resides is truly wealthy:  
He is of high family and honorable,  
and is liberated while living.  
Blessed, Blessed, Blessed is that Person  
By whose grace the the whole world  
is liberated.  
The object of the coming of such a  
person is  
That in His company one remembers  
Naam.  
He Himself is liberated, He liber-  
ates the world.  
Nanak says, I always bow to such  
a person .

## Chapter 23

# “Where Will All the Garbage Be?”

**When the Master gives someone the mascara of Knowledge,  
the darkness of ignorance is removed.  
Nanak says, He who meets the Saint with the grace of the  
Master gets enlightened within.**

In this Ashtapadi Guru Arjan Dev Ji Maharaj describes the glory of the Master. He asks, “What does the Master give to the disciple? What is the benefit to the disciple in using what the Master has given him?” Because we are stuck in the darkness of ignorance very badly, we need some light which will clear our way. Master gives us that ointment—lampblack or mascara—by putting which in our eyes we can remove the disease and see the inner thing. When anybody has a problem with his eyes, he goes to a doctor and the doctor gives him some medicine to put in his eye and that removes whatever is blocking the vision. Guru Arjan Dev is calling that medicine “mascara.” He says, “My Master gave me the mascara of the Truth; by putting it in my eyes the darkness of ignorance was removed and I was able to see what was happening within.” When the Master gives His Naam and we use it, when we apply that medicine of the Master to ourself, when we manifest that Naam within, then the darkness of ignorance is cleared up and we see Light within. Then we are able to see the arrangements which are made by God, and our inner path becomes open to us, as clear as an open book, and we know for sure what is happening within.

So here the Master is saying that we have got that lampblack of Knowledge from the Master. He says, “*We* are not able to achieve that lampblack, *we* are not able to remove the darkness of ignorance from within. By our merits, we could not do anything; it was the Grace of the Master, Who made the inner Path clear to us.”

**In the company of the Saints God is seen within.  
The Naam of Lord tastes sweet.**

What did we get after going in the company of the Saints and the Mahatmas? He says that by going in their company we were able to see God within us. We were looking for Him outside but when we manifested the Lord and we saw Him within, His Naam was so delicious that we did not want to taste the worldly pleasures because they were tasteless in front of the Naam.

Guru Ramdas Ji says, "In our within is the desire to realize God, now whatever words of the Master we hear, they pierce in our heart like an arrow."

**All that exists is only within One:  
All the different colors and forms.**

Before going to the Masters perhaps some of us used to think that people of different races and different countries were made by different gods. We might have thought that people from America were made by one god and people from India by another. But when we went into the company of the Masters and our inner veil was lifted and we saw God within, we understood, we realized, that God is the only Creator of all the creatures. Before this creation was created all souls were one with Him; when this creation is dissolved, then all the souls have to go back and become one with God.

One Mahatma says, "Whatever exists in the Brahmand, exists in your body also. Those who search for it, realize it."

**The nectarful Naam of Lord is the Nine Treasures.  
It dwells within the human body.**

Naam is the owner of all treasures, and He is the Emperor of all Peace. Naam is the greatest Peace-giver in this creation. And it is not a word of any language: it is neither written in Punjabi nor Hindi nor English; it is not in any language. Where is that Naam? It is within our body; and Masters come in this world to connect us with that Naam.

**The sunna samadhi and the Sound are within;  
The wondrous ecstasy cannot be described.**

When we cross Daswan Dwar, after shaking off our physical, astral and causal covers from our body, we come to the *sunna* plane and there

the pure sound, the *Sar Shabd*, is coming. He says, "The glory of Sar Shabd cannot be described, it can be experienced by the soul; hearing that Shabd the soul becomes intoxicated."

**Only the one to whom He shows it sees it  
And realizes Him, says Nanak.**

Can you solve this problem by yourself? Can we see God by reading books and other things? No. Only that one can see God to whom God is gracious, whom God wants to see Himself, and whom God makes realize Him.

**The Limitless One exists inside and outside.  
God pervades everything.**

When we see God within, and when we manifest Him in our own self, we know for sure that He is limitless and nobody can reach His limits. But only when we have seen Him within can we say outside, also, that His glory cannot be described. He is limitless but still He is present in every individual soul.

**He is present on the earth, sky, and the world below water.  
He is the sustenance in all regions.**

The creatures who are living on earth are protected by God and He gives food to them. The creatures who are living in the sky are also protected and nourished by Him. And the creatures who are living in the world below are also nourished and protected by the same God.

**In the forests, in the grass and in mountains is present the  
Supreme Being.  
As He orders, so they act.**

The same God is present in the fields, in the forest and even in the mountains.

**In wind, water and fire:  
He is present in all four quarters and ten directions.**

God is in the air, God is in the fire, God is in the water, God is everywhere. His power is extended, He is working in all the four directions.

**There is no place without Him.  
Nanak says, One gets happiness with the grace of Master.**

There is no creature without the presence of God within, but when can we understand this? When can we reach that country of peace? Only when Master showers Grace on us and we go into the company of the Perfect Master.

**He is seen in Vedas, Puranas, Simritis;  
God alone is present in the moon, sun and the stars.**

His importance is written in the Vedas and Puranas, also in the holy scriptures. And they all say that in the moon and sun His Light is manifested. Even in the stars His Light is twinkling.

**All speak the Bani of God;  
He is stable and never wavers.**

He is sitting within each of us and from there He is calling all the souls to come back. Guru Nanak says, "The Lord is stable—He is not shaky—and those who do His devotion become as stable as God is."

**Through all His powers He plays the play.  
His qualities are Invaluable, their worth cannot be assessed.**

God is perfect and competent in all powers. If anyone says that he can buy God, that is not possible: He is priceless. One Mahatma says, "If God could be achieved by bathing in the water, then the frogs and fishes would have realized Him. If God could be achieved only by cleverness and wisdom, the ignorant would have remained without Him. If God could be achieved by riches, then the poor people would not have any chance to realize Him." He says, "God cannot be realized by wisdom, cleverness or riches, He can be realized by one attachment, and that is Love: which we can get from the Masters."

**His light is within all the lights.  
He supports all, like warp and weft in the cloth.**

In all life His Life is present, in all creatures His Light is working. He is present in everything in this world, as the thread is in the piece of cloth, and the cloth is in the thread. He is present everywhere like that.

**By the grace of the Master the illusion is destroyed.  
They develop this firm faith, says Nanak.**

Now He says that with Master's Grace, with Master's Help, and by doing the meditation of Naam which was given to us by the Master, the illusion which we have is removed, and now we have faith in this judgment: that God is the only Creator and Protector and Nourisher of all the souls, and He is present everywhere. The soul will get peace only by meeting God and by becoming one with God; ever since the soul was separated from God she has never experienced any happiness. "O brothers, without the Masters, you can never have any knowledge. If you don't believe us, go and ask Ved Vyas, Brahma and Narada."

**The Saints have the vision that God is present everywhere;  
Within the heart of Saints are all religions.**

With which kind of glance do the Masters help? Wherever the Masters look they see God present in everyone. That is why they respect all the religions. Saints do not criticize any religion, any faith or community, and they do not even criticize any person. That is why they always respect every religion and every person. The only difference between their practice and the practice of the religions is that they do not get involved in the rites and rituals which most of the religions practice; and they never tell their disciples to get involved in those rites and rituals.

If a woman's husband goes to a foreign land, but she continues to dress up and make herself beautiful as if he were there, what will people say? They will say that she does not have a good character—"why is she dressing up, and who is she trying to please when her husband is gone?"

In the same way, when we do rites and rituals in the name of God, we say we are trying to please God. But God is not present there, and we have not seen God. Guru Nanak says, "Doing rites and rituals is like a woman dressing up when her husband is away. She does not get any honor in this world, and her husband does not accept her devotion."

Whenever Saints and Mahatmas come into this world they emphasize the practice of Surat Shabd Yoga. They teach the message of Shabd Naam. You can read any scripture, any holy book written by any Mahatma, and you will find that he has practiced and taught the same thing. And always people from different religions come to the Perfect Saints and become Their disciples.

When the Saints and Mahatmas leave this world, what happens? Their disciples collect the teachings of the Masters and do not read the

teachings of the Masters to the people. Instead of that they start preaching their own things, and they color the spiritual teachings of the Masters in the color of religion, and make the teachings of the Masters as principles of that religion. In that way the teachings of the Masters, which once belonged to the whole universe, are limited only to a certain group of people. And in that way they do not do many spiritual practices after the Master leaves the body. Only a few people are left who can be called “practical”; the other people, the intellectual or learned people who have the knowledge of those teachings, remain and they do not practice and they do not preach the teachings in their right sense. I will say that those who act like this after their Master has left the body are doing a grave sin.

**The Saints have the virtuous words.  
They remain absorbed in the All-Pervading Lord.**

Saints themselves utter the precious words, and they tell the disciples also to deal lovingly with all. Saints are themselves absorbed with God, they are one with God. That is why they tell the disciples also to rise above the level of mind and the organs of senses and to become one with the all-pervading God Who is present everywhere.

**He who has realized the truth lives like this:  
That the Saints utter true words only.**

This bani is written by that Mahatma Who had appreciation of the Sadhus. He says that Sadhus never say from hearsay; they mention only what they have seen with their own eyes.

**Whatever happens, he accepts that as happiness:  
He understands that God is the Doer and One Who makes  
others do.**

Mahatmas do not become equal with God; they are the dear children of God. Whether they get good food or bad food, whether they get pain or happiness, they accept that as the Will of God: they never complain, they never turn against the Will of God, they accept it happily.

When Guru Arjan Dev Ji, whose bani we are reading, was being tortured in the city of Lahore, He was made to sit on the hot coals. At that time Mian Mir, a Muslim friend of Guru Arjan who was very devoted to him, came, and he saw that Guru Arjan Dev’s body was burning — he had burns all over his body and he was sitting on hot coals —

and he said, "O Gurudev, what is your condition? If you will let me do it, I will raze the city of Lahore to the ground." Guru Arjan Dev replied, "Mian Mir, I can also do that; but it is a very good thing to remain happy in the Will of God." Then he said, "O Lord, I like your Will; the Will of God is very sweet for me. Nanak always asks for the gift of Naam."

**God lives within all and outside also;  
All those who have His darshan are fascinated, says Nanak.**

God, Who lives within us, is present everywhere outside also. Wherever we look we see the same God. And Mahatmas say that God has attracted all the world by His darshan. Mahatmas see Him everywhere.

Guru Nanak says, "O Lord, if You had any equal, if there was some other God, only then could it be said that there are two."

**He Himself is the Truth, whatever He has done is Truth;  
The entire creation is made by God alone.**

Whatever God has done, it is Truth — He Himself is Truth. Whatever we see with our eyes — all this creation — was created by God Himself. He didn't have anybody else to create it.

**If He wishes, He expands;  
If He wishes, He becomes One again.**

If God wishes, He expands into the creation, and when it comes in the Will of God, He brings back everything and only He remains.

**He has countless powers, no one can estimate them.  
Whomsoever He wishes, He unites with Himself.**

No one can estimate the Power of God; no one can say how many powers God has. But when He is pleased with someone, it does not make any difference to which caste or religion that person belongs, God unites him to Himself.

There is no question as to whether one is man or woman; all those who do His devotion, and with whom God is pleased, are accepted by God.

**Who can be called close or far  
When He is all pervading?**

God is within everyone; so how can we say that God is nearer to this one and farther from that one? Water is everywhere in the earth under the ground. But only those who dig out a well can get that water. In the same way, those who manifest God, those who see God within, only they can become one with God.

**The one whom He makes realize His presence within—  
Nanak says, To that one God Himself gives the realization.**

God Himself inspires the soul, and tells her, “I am sitting within you in this form, and if you want to meet Me, do this and you will come to Me.” It is God Who inspires the souls, and brings the soul in contact with the Master; and Master connects her with Naam.

**God works in all beings;  
He is the watcher through everyone’s eyes.**

God is the owner of all creation, and He sees through the eyes of everyone. This means that in the eyes of everyone the Light of God is working.

**The whole creation is His body.  
He Himself hears His praises.**

All bodies are made by Him; He glorifies His own Self, and He Himself listens to it. It means that on the tongue also His power is working, and in the ears also His power is working, and He is listening to what is said.

**He made coming and going as a play  
In which He cast Maya as his servant.**

The coming and going—births and deaths—this is all a play which He has made, and in order to continue this play, He made Maya as a servant; and He told Maya and the other gods—the other powers—“You will have to do this work.” Whatever is happening in this world is happening with the orders of the Almighty Lord.

**He lives in all and yet remains detached from all:  
Whatever He wants to say, He Himself says.**

In a very beautiful way He is sitting within everyone, and whatever He wants to have said, He Himself says—sitting within the people.

**The soul comes in His orders, goes in His orders;  
Nanak says, He merges the one with whom He is pleased  
into His Own Self.**

The soul comes to this world with the orders of the Lord, and the soul goes from this world with the orders of the Lord. If God wishes, the soul goes back into God.

**Nothing bad is done by Him;  
Who else can do this?**

Whatever God does, He does for good. He never does anything bad; whatever He does, He does for the benefit of the people.

**He is noble; His deeds are noble;  
He Himself knows about His Soul.**

God is noble; He is good; and He knows about the requirements of the soul. He knows who wants what. If we have the burning desire to realize God, God will bring us into the contact of the Master, even if the Master is living thousands of miles away from us; but if we don't have the burning desire to realize God, then no matter if Master is living right in our neighborhood, we will never come to Him or ask for Naam-initiation.

**He has adopted Truth, He is All Truth;  
He has blended Himself with His creation.  
His conditions and limits cannot be described;  
It would be possible to understand only if someone else  
were like Him.**

We cannot describe the glory of God. He is perfect by Himself: He does not have any equal. He does not have any brother or any relatives, so how can we go and ask anyone about His glory? Since there is no one equal to Him; since there is nobody else like Him, how can we pray to anyone except Him? We should pray only to the Almighty Lord.

**All His doings are acceptable;  
By the grace of Master one understands this, says Nanak.**

Whatever God has done is done for good, and it is all true. This understanding has come to us only with the Grace of our Master.

**The one who knows Him ever remains in Happiness;  
God unites him with Himself.**

Those who learn about God, and who get some understanding of God, they catch peace and happiness forever, and the pain of the births and deaths which they have always had is now removed; and they have no other pain.

**The one in whose heart the Lord resides is truly wealthy:  
He is of high family and honorable, and is liberated while  
living.**

In this world, only the one within whom God is manifested is the rich one, the one belonging to a high family. He is the only one who has the honor of the world. He is liberated while living, and his coming into this world was worthwhile. Blessed is his coming into this world; He got liberation for His own self, and helped others also to get it. Blessed is the disciple who goes to the feet of the Master and surrenders himself to Him. Blessed is the Satguru who meditated on the Naam. Those who saw Him got liberation. He Himself was liberated, and those who saw Him also got liberation. Blessed is the family, blessed is the mother, who gives birth to such a Master. Blessed is the Satguru who did the devotion of Naam and those who saw Him, they also got liberation.

**Blessed, Blessed, Blessed is that Person  
By whose grace the whole world is liberated.**

Now Guru Arjan Dev Ji Maharaj says, "Hail, hail, to that person who came into this world by Whose Grace the whole world gets liberation." Mahatmas do not come in this world for a few people or for some communities. If all the world goes with the Mahatma, God is not going to question Him, "Why did you bring all these souls with you?" If the whole world stands in front of the Master, saying that they want to go back, then He can take them, and nobody will ask Him why. But the Negative Power does not let this happen. That is why only a few people, which we can count on our fingertips, come to the Master. Once Narada told Lord Krishna, "O Lord, if people from the mortal world come and live in your heavens, it is not going to be crowded. Why don't You let them come? They are suffering so much, and You should shower your Grace on them." Lord Krishna smiled and said, "Well, Narada, I give you the authority that all those who come with

you can live here." Narada was very happy that God was pleased with him, and that he would be able to release many souls from their sufferings.

So when he came into this mortal world, he went everywhere, and eventually he went to a pig, who seemed to him to be suffering very much. So he asked the pig if he wanted to go to heaven. The pig asked Narada one question: "Will I be able to have children in heaven?" Narada said, "Well, if you still have to bother with children, what is the use of going there? In heaven there is nothing like that." So the pig asked Narada again, "Well, tell me! Will I get this garbage to eat in heaven?" Narada replied, "Well, if you still have to eat garbage there, how would it be heaven? It would be better to remain here." Hearing that, the pig became so upset with Narada that he started running after him, saying, "You are a foolish person and you are trying to fool me. How can you call a place "heaven" where you don't have the happiness of children, and when you can't get garbage to eat?" So Narada was very sad, and he came back to Lord Krishna. He couldn't bring even a single soul from the mortal world to live in heaven.

So when Lord Krishna saw him, he said, "Narada, what happened? Why didn't you bring anyone?" He said, "Lord, what can I say? Everywhere I went in the world I saw suffering. One person is suffering because he doesn't have a good job; another is suffering because he has a good job but he is not satisfied with it; somebody is suffering because he has loaned some money to people, and he is not getting it back; somebody is suffering because he has borrowed money and is unable to pay it back; some people are unhappy because they have become husbands; some people are unhappy because they had a wife, and now the wife has left; and so forth. Everybody is unhappy in one or another way. But nobody wants to leave the world!"

In the same way, when the Masters come into this world, they have this boon from the Almighty Lord; They always pray, "O Lord, shower grace on the souls so that they may come back from the suffering world and become one with You." And the Almighty always tells the Mahatmas, "I will welcome all those who come with you." So when the Masters come in this world, they give this message of the Almighty Lord to every single soul who comes in contact with Him. They say, "Come on! We will take you to that country of peace where there is no birth, no death, where there is no pain, no problems; where you will live in the light of the Shabd, and where you will have a peaceful and happy life. There you will not have to have enmity for anyone, you will not be anyone's enemy; there is complete love and Light of God there."

But when Mahatmas tell us that we should follow Them, that we

should obey Them, in order to get released from the suffering world— what to speak about *doing* what they are saying! We are not even ready to *listen* to them. That is why, like Narada, the Masters feel sadness when the people from this world are not ready to go to Them.

Many times I have told this story about Sunder Das, an initiate of Baba Sawan Singh, who used to live with me. When he left the body, all three Masters— Baba Sawan Singh, Baba Jaimal Singh and Master Kirpal Singh— came to take his soul, and many people were present when he left the body. When he was about to leave the body, I was called, because he was in another room. When I went to him, I asked him if he had any worldly desires. (Six months before this, he had told me that he was going to leave on a certain day, and I should prepare his coffin beforehand. So I had bought all the things and they were with him.) So, when he was about to leave the body, I asked him, “Sunder Das, do you have any desire of the world? Do you want anything?” He said, “No, I don’t have any desire, I don’t want anything— except one thing: that my sister should also be taken at the same time that I am.” He had one sister that was older than him; he was ninety years old when he left the body, and his sister was a little bit older. She was very much in pain, suffering a lot because of her old age; she didn’t have Naam initiation, and she had become so weak that she was not able to walk without the support of a stick. So when Sunder Das was about to leave the body he told me, “It will not make any difference to the Master to shower grace on my sister, but if she can also be released at the same time, I will leave peacefully: I am worried about her.” So when he said this, I looked at that old woman and asked her “Are you ready to go?” When she heard that I was asking her whether she was ready to go with Sunder Das or not, whether she was ready to leave this world or not, she at once— with a lot of pain— got up somehow, and tried to stop Sunder Das from requesting me about taking her, and she left the room, because she didn’t want to leave. And after that, Sunder Das left the body peacefully.

That old lady spent the rest of her time in great pain, and she left the body with a lot of pain. At that time when Sunder Das was asking for his sister’s liberation, she was also in pain, but she was not ready to leave this world.

Once there was an old woman whose daughter became sick, and that old woman always used to pray, “O Lord, take me from this world instead of my daughter, because I am old, and I have seen this world a lot, and I don’t have any interest in living,” and things like that. Once it so happened that one cow wandered into the house and was looking for food. Somehow she got her head stuck in one big pot with a black

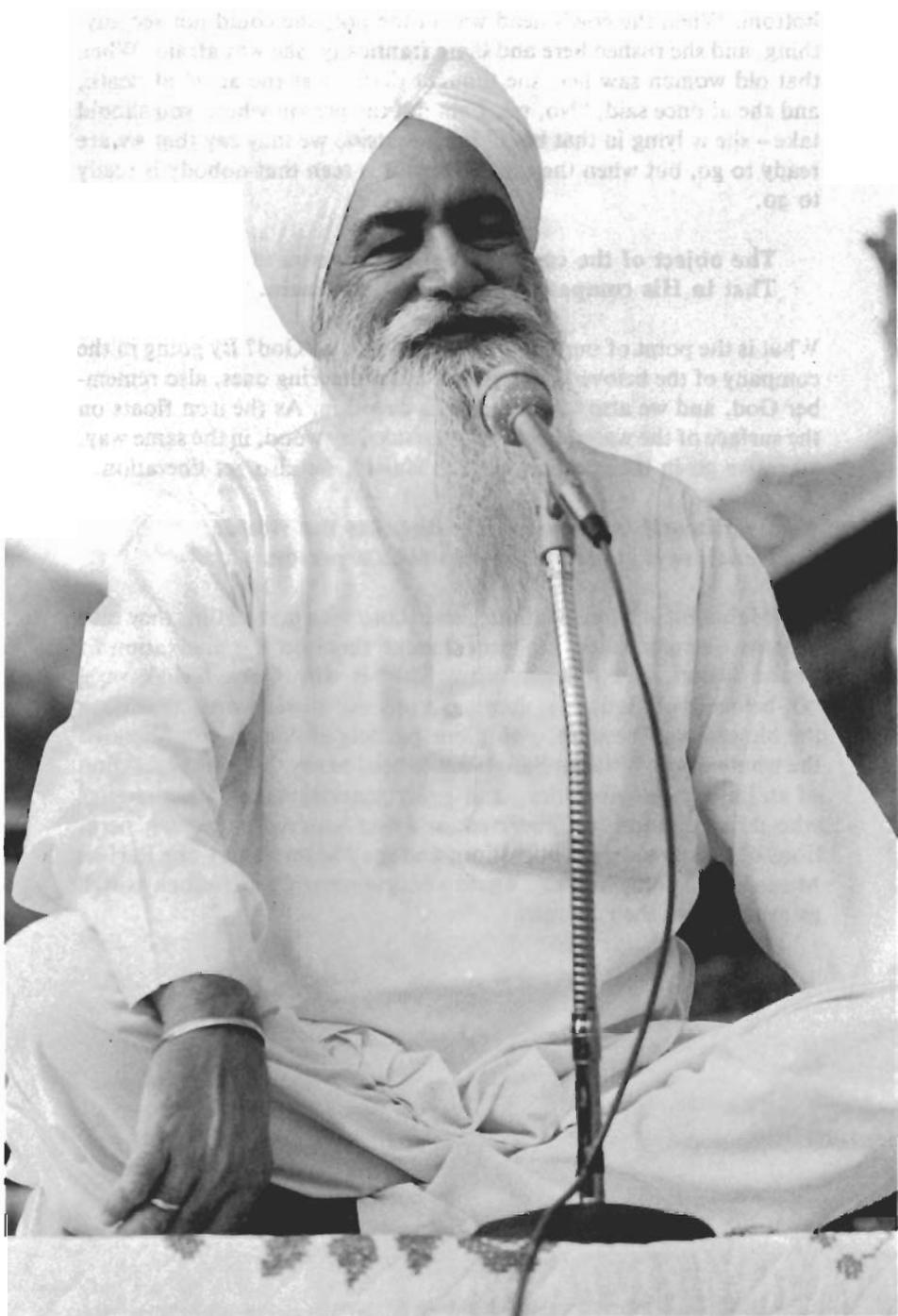
bottom. When the cow's head was in the pot, she could not see anything, and she rushed here and there frantically; she was afraid. When that old woman saw her, she thought that it was the angel of death, and she at once said, "No, no, I am not the person whom you should take—she is lying in that bed!" From outside we may say that we are ready to go, but when the time comes, it is seen that nobody is ready to go.

**The object of the coming of such a person is  
That in His company one remembers Naam.**

What is the point of our going to the beloved of God? By going in the company of the beloved of God, we, the wandering ones, also remember God, and we also start doing His devotion. As the iron floats on the surface of the water, being accompanied by wood, in the same way, when we go in the company of the Master, we also get liberation.

**He Himself is liberated, He liberates the world.  
Nanak says, I always bow to such a person.**

The Mahatma is a liberated one, and those who go to Him, they also become liberated ones. Mahatmas make them do the meditation of Shabd Naam, and liberate them. That is why Guru Nanak says, "O, beloveds of God, your coming in this world was worth it; you are the blessed ones because, giving one particle of Naam, you liberated the whole world." Master Sawan Singh used to say that one generation of an initiate gets liberation, and many generations of those initiates who do meditation, get liberated; and one hundred and one generations of Gurumukhs get liberation; and the Param Sants—the Perfect Masters who come into this world—liberate many generations as well as everyone in their Sangat.



## *Ashtapadi 24*

*I worshipped the Perfect Master,  
whose Naam is Perfect;  
And I got the Perfect One - Nanak  
says, Sing His praise.  
Listen to the teachings of the Perfect  
Master  
And see the Parbrahm as near.  
Remember God with your every  
breath  
So that the worries of your mind  
may go away.  
Give up the bad desires and waves  
of the mind.  
O mind, long for the dust of the  
Saints.  
Give up the ego and pray ;  
And swim across the Ocean of Life  
in the Sadhu's company.*

*Collect the wealth of God and fill  
up your store.*

*Nanak bows down to the Perfect Master.  
Well being, happiness, comfort and joy-  
In the company of the Sadhus remember  
the Supreme Joy.*

*Thereby save your soul from the fires of hell.  
Drink the nectar of the Praise of God.  
Meditate upon One God alone in your  
heart.*

*He has one Form but many mani-  
festations.*

*He is the sustainer, the holder of  
Maya and He is merciful to the  
suffering ones.*

*He is the destroyer of miseries and  
the perfect Gracious One.*

*Do Simran of Naam again and again.  
Nanak says, This is the only support  
of the Soul.*

*The words of the Sadhu are the best  
hymns.*

*These are priceless rubies and gems.  
He who listens to and acts upon them  
is liberated.*

*He swims across and makes others  
swim across.*

*Successful is His life and successful  
is His company.*

*The one whose mind is dyed in the  
color of God.*

*The limitless Shabd within Him sings  
His victory.*

*He hears it and happily glorifies God.  
God is manifested in the forehead of  
the Saint.*

*Nanak says, Many people are saved  
in His company.*

*Those who are worthy of taking refuge  
in Him come to Him-*

*Lord, shower grace and unite us.  
Our enmities vanish and we are  
dust under everyone's feet*

*Uttering the nectarful Naam in  
the company of the Saints.*

*The Gurudev has now been pleased.*

*The Seva of the servants is accepted.*

*They remain free from entanglements  
and sins;*

*They hear and repeat the Naam of  
Lord with one tongue.*

*God has kindly showered His grace;*

*Nanak says, One cargo has been  
accepted.*

*O saint, friend, praise God -*

*With full attention and concentrated  
mind.*

*The Jewel of Happiness is in fact  
the Praise of God and His Naam.*

*He in whose heart it dwells becomes  
full of Naam virtues.*

*All his desires are fulfilled*

*And he becomes a distinguished person,  
renowned throughout the world.*

*He gets to the Highest Place ;  
He no more comes and goes.  
He leaves this world with the well-  
earned wealth of Naam -  
He who has obtained the gift of the  
Sukhmani, says Nanak.  
Well-being, peace, the supernatural  
powers, the nine treasures,  
Wisdom, knowledge, all spiritual  
powers,  
Learning, austerities, yoga, contem-  
plation of Lord.  
The best knowledge and the most  
purifying baths,  
Four boons, the enlightenment of the  
soul.  
Detachment while living amidst all,  
Beauty, intelligence, the knowledge  
of reality,  
The quality of looking at everyone  
alike.*

*All these blessings are bestowed upon  
one who recites*

*And hears the Naam of the Master  
with concentrated mind, says  
Nanak.*

*This is a Treasure : whosoever repeats  
it in his mind*

*Is liberated in all the Ages.*

*The Praises of the Lord and the  
constant listening to Naam  
Are also described in the Simritis,  
Shastras and Vedas.*

*The Naam of Lord is the fundamental  
teachings of religions.*

*It resides in the devotee of Lord.*

*Millions of sins are erased in the com-  
pany of the Sadhu.*

*With the grace of the Saint one be-  
comes free from Yama.*

*Those on whose forehead such fate is  
written by God*

*Come to the refuge of the Sadhu, says  
Nanak.*

*He within whom it dwells and who  
listens to it with love -*

*Such a one always remembers God.*

*God removes his pains of birth and  
death.*

*The Priceless human body is made  
successful in a moment.*

*He earns pure glory, His words are  
full of Nectar;*

*God's Naam alone is absorbed in  
his mind.*

*Pains, diseases, fear and illusions,  
all these are removed.*

*His Name is Sadhu, His deeds are pure.*

*His glory becomes the highest of all;*

*Nanak says, Through this quality  
the Naam of the Lord is called*

*SUKHMANI .*

## Chapter 24

# Conclusion

**I worshipped the Perfect Master, whose Naam is  
Perfect;  
And I got the Perfect One—Nanak says, Sing His  
praise.**

Once a disciple came to Guru Arjan Dev Ji Maharaj, and asked Him, “How did you get the perfect God? How did you get the perfect Master?” We know that if anyone doesn’t work really hard, even in his worldly work, he cannot become successful. In this world there is no work, which—if someone wants to do it—cannot be done. If we start doing any work with strong determination, with strong faith in our own selves, with confidence, and we go on doing it lovingly, no doubt it will take some time, but definitely the day will come when we will be successful. It is like an ant who tries to climb a wall. She reaches so high and she falls down; again she tries, and again she falls down. She does not lose heart, she keeps on trying, and the time comes when she reaches the top.

Why do we go on saying all day long, “My mind is not still, I cannot keep my mind still, I cannot take my soul up . . .” Why do we go on complaining all day long? Only because we do not meditate; we have become thieves of meditation. Read the history of any Mahatma who has come into this world and you will find that They spent many nights remaining awake; They suffered a lot, and after working so hard, They were able to realize God. By reading the histories of the Mahatmas we come to know how much love and faith They had for their Masters and how, for Their Masters, They sacrificed many things, understanding them as little mean things.

Even though Kabir Sahib was a Param Sant, and He had come from above, He was already a Saint when He came into this world – still He

worked very hard and stayed up late in the night. In His Bani He has written that, "Happy are the people of the world who eat and sleep, but unhappy is the slave Kabir, who remains up and weeps in the separation of God."

In the same way, Swami Ji Maharaj did meditation for seventeen years, sitting in a secluded dark room, beginning at a very young age.

Baba Jaimal Singh Ji Maharaj also worked very hard in meditation. Even when He was in the Army, and had to fight on the battlefield, then also He continued doing His meditations.

In the same way, Baba Sawan Singh Ji Maharaj worked very hard. He stayed up all night many times, and for many days He would not come out of the meditation hall.

Master Kirpal Singh also worked very hard. You know how He used to go and stand in the water of the River Ravi, and all night long He would meditate in that place.

Mastana Ji used to say that those who wanted to see the result of meditation, they should see Kirpal Singh.

In the same way, Guru Nanak Dev Ji Maharaj also worked very hard for eleven years. He did not sleep on a comfortable bed; He used to sit on dry hay and grass and meditate on that.

Regarding myself, you already know how I meditated for seventeen or eighteen years on the first two words, and it was very hard work, sitting underground. During that time I did not have any connection with the world and I bore the thirst and hunger. Those who were watching me doing that work were saying that I was mad, or some ghost had control of me. When Hazur Maharaj Kirpal showered grace on me and gave me the knowledge of the planes beyond the second plane, again I meditated for five or six years continuously, eventually in the underground cave in 16 PS. At that time I had only one sevadar with me, whom I had told, "You should eat food whenever you want, and not wait for me. Whenever I want, I will come out and eat food."

Why do Saints and Mahatmas work hard in meditation? This is a matter of great understanding: if They are sent in this world by God, and They are already perfected before coming into this world, why do They have to work so hard and meditate, and suffer many hardships? They do all these things only because They want to demonstrate to people that nothing can be achieved in this world without working hard. Just as the melon changes color when it is in the company of the other ripe melons, in the same way, when people come in the company of the Mahatmas and know that They have worked very hard in order to achieve God, they realize that they also should meditate—because nothing can be achieved without working hard.

Our soul is the essence of God. We have got this body only to pay off our Karma. Right now we are living in the physical body, and we have a physical mind and physical organs of senses, which are not letting us go within. In this physical plane, Maya is manifested everywhere and Brahm, or the all-consciousness, is not manifested. In Sahans-dal Kanwal both Maya and Brahm are equally manifested, and in Trikuti the Maya is latent and the Brahm is manifested. So when our soul goes beyond Trikuti, beyond the limits of the mind, then our soul is not affected by Maya, because Maya does not exist beyond the second plane. Usually the yogis do practices which enable them to reach up to the second plane, and what they experience there, they understand as the Almighty One. In the beginning, Baba Bishan Das gave me knowledge only up to the Brahm, the second plane. And in the beginning he also used to say that there was nothing beyond the Brahm, and that Brahm was the Almighty Lord, the Creator.

So Guru Arjan Dev is here replying to the questions of the disciple. He is telling him, "Brother, I have meditated on the perfect Naam given to me by the perfect Master. And that is how I got the opportunity to do the devotion of the perfect God, and that is why I am singing His Glory."

When Masters talk about perfect Naam and perfect Masters, it naturally implies that there is some imperfect master, or imperfect Naam. The Perfect God is sitting in the *Anami* place above Sach Khand, and when it came in His Will, He created Sach Khand and then He came down and He created Bhanwar Gupha, Daswan Dwar, Trikuti, and then He created Sahans-dal Kanwal, and even this world was created by Him. He created the astral planes in which He put the gods and goddesses. He made the Negative Power as the owner of all the astral planes, and He gave all the arrangements of these planes to the Negative Power. Guru Nanak says that the kingdom of the divisions of this world, the world below, were given to the Negative Power by God Himself.

The Gurumukh who is not affected by the three gunas is the real one, and He gets the highest glory. So the Perfect Naam of God can be received from the Perfect Master, and Perfect Masters connect us with that Perfect Naam. They have worked hard, and that is why they inspire us to work hard, because we cannot get anything in this world without working hard. Swami Ji Maharaj says that those who are the thieves of meditation always remain in illusion. They get all kinds of pain, they remain in laziness and sleep, they get kicked and knocked by lust and anger, and they drown in the river of greed.

Master Sawan Singh Ji used to say that mind may agree to stand

in front of a cannon, but he will not agree to sit for meditation. We should not listen to our mind; we should not meditate understanding it as a burden, we should do it lovingly. Because the devotion of the Almighty Lord is a precious thing; it is the giver of real happiness and contentment; it is the destroyer of lust, anger, greed, attachment and egoism. It is the giver of real honor. Those who do the devotion of the Lord with their true heart—those who search for God with their true heart—they definitely realize Him.

The devotees of the Lord are the dear children of God; we cannot get this wealth of devotion of the Lord by ourselves, unless we go to the Perfect Masters and get initiation into Naam from Them. Naam is not a word. If it was a word, then why go to a Saint? We could have easily got it from some book. Naam is not a word: *Naam is the attention*. Mahatmas give us the Naam which They have earned, and behind the Naam given to us by the Mahatmas, Their charging, Their power, is working.

**Listen to the teachings of the Perfect Master  
And see the Parbrahm as near.**

Listen to the teachings of the Perfect Master. If you do that, you will be able to see the Almighty Lord within you, as nearer than the nearest.

**Remember God with your every breath  
So that the worries of your mind may go away.**

Which kind of Simran should we do? When we breathe in, we should do Simran; when we breathe out, then also our Simran should be going on; when we are sleeping, we should be doing Simran; when we are in the state of wakefulness, then also we should be doing Simran. No matter what we are doing, with every single breath the Simran should go on happening with us.

Master Sawan Singh used to say that our mind never has to do anything, because we work in the world with our hands and feet. He used to say that our hearts should always be towards our Beloved, no matter what our hands and feet are working at. Guru Nanak says that the devotee of God talks to the people with his tongue, but in his heart he is always one with his Beloved. If we get the habit of doing Simran, then it does not make any difference if we are in crowded places, because the dear ones can do their Simran even in the crowded places. "Wherever your mind is stilled, no matter if you are in a crowded place, for you it is a secluded one."

**Give up the bad desires and waves of the mind.  
O mind, long for the dust of the Saints.**

We should have yearning — we should have longing — for realizing God within. And we should remove all the waves and fantasies of the world which are going on in our mind. Just as we use a broom to remove dirt from a room, in the same way, we should use the broom of Simran to remove the rubbish, the waves and fantasies, from our mind. And if you want to ask anything from God, you should ask only for the dust of the feet of the Master. Guru Sahib says, “Bathe in the dust of the Sadhu’s feet, and sacrifice yourself on the Sadhu.”

**Give up the ego and pray;  
And swim across the Ocean of Life in the Sadhu’s  
company.**

If there is any obstacle between us and God, that is the obstacle of egoism. So eliminating your own self, make this request to the Almighty Lord: that you will do His meditation and always keep yourself in the company of the Sadhus. Because if we want to swim across the ocean of life, we can do that only by keeping the company of the Masters.

If an unknown person comes to any city where he has never been, and if he wants to reach his destination, he will ask directions at every single crossing. Even then he will not be sure about reaching his destination until he finally gets there. But if he has someone with him who knows that city, then he will not have to hesitate about anything; he will not have to ask people where to go. He will drive his car and not be afraid; he will not have any worries as to whether he will reach his destination or not. He has someone in his car who knows about the ways and the directions in that city.

In the same way, we know nothing about the inner Path; we know nothing about spirituality. Therefore it is very dangerous for us to go within, unless we have a guide with us who knows about the inner Path. If we have someone Who has travelled on that Path, Who has manifested that Path within Him, then we don’t need to worry about anything. We know that He is with us, and He will take us to our destination and save us from all dangers. We don’t have to worry about pitfalls, or anything which might come in our way.

**Collect the wealth of God and fill up your store.  
Nanak bows down to the Perfect Master.**

Whatever meditation we are doing from day to day is counted, and we are collecting a big store of meditation. All the remembrance of God which we have done — even one moment’s remembrance — is counted in our devotion. Don’t ever think that whatever time you are devoting is not being counted. Master knows about our devotion; He knows

how much we have done. He is perfecting our path of meditation, and when the time comes, He hands it over to us. So here He says, "You collect the wealth of the devotion of Lord." Guru Nanak says, "I sacrifice myself on the Perfect Master, because I have been able to do this only with the Grace of the Master."

**Well being, happiness, comfort and joy—  
In the company of the Sadhus remember the  
Supreme Joy.**

Master will take you to your real home. Happily, lovingly, and after saving you from all types of dangers, he will take you to that place where there is complete and supreme bliss. Kabir Sahib says, "O Kabir, in the company of the Saint, the Lord is remembered. Only the moments which are spent in the company of the Master are counted. All other moments are useless, because we don't remember God in those moments."

**Thereby save your soul from the fires of hell.  
Drink the nectar of the Praise of God.**

What is the use of doing the meditation of Naam? By meditating on Naam, you will be having pity on your own Self, and you will be saving your soul from hell. Guru Nanak says, "O, Nanak, nobody will escape without the protection of Naam."

**Meditate upon One God alone in your heart.  
He has one Form but many manifestations.**

No matter what we are doing, God should dwell in our heart and we should always go on remembering Him, because whatever we are seeing with our eyes is all His play, all His Glory.

**He is the Sustainer, the Holder of Maya and He is  
merciful to the suffering ones.  
He is the destroyer of miseries and the perfect Gra-  
cious One.**

God always showers grace on everyone, and He always removes the pain of the people, and in His home, He gives a place to all who reach there. And He is merciful; He always showers His Grace and Mercy on the people.

**Do Simran of Naam again and again.  
Nanak says, This is the only support of the Soul.**

Now the Master says, "Don't think that you have done enough Simran." He says, "No, you can never do enough Simran. Again and again

go on doing Simran, because if there is any medicine which can liberate our soul and remove our pain, that is the medicine of Simran; the medicine of Naam and Shabd.”

**The words of the Sadhu are the best hymns.  
These are priceless rubies and gems.**

The words of the Saints and the Mahatmas are precious. You cannot buy them at any cost; they are priceless. And they are the best words. Whatever They say is for the benefit of the dear ones, for the benefit of the whole creation.

**He who listens to and acts upon them is liberated.  
He swims across and makes others swim across.**

Those who listen to the words of the Master, and who practice the words of the Master, do get liberation for their own self; but they liberate and improve the condition of other people, also. Kabir Sahib says that if the love for the Master is maintained throughout one's lifetime, then what to speak about one's own liberation—such a person can liberate millions of other souls.

**Successful is His life and successful is His company.  
The one whose mind is dyed in the color of God.**

Such a Mahatma's life is successful, and so is the time which we spend in His company because He is always dyed in the color of the devotion of the Lord. Day and night, He is in the remembrance of Almighty God. Guru Nanak says, “Blessed is that day when I met the Sadhu.”

**The limitless Shabd within Him sings His victory.  
He hears it and happily glorifies God.  
God is manifested in the forehead of the Saint.  
Nanak says, Many people are saved in His company.**

Where in the body of the Mahatma is the Lord manifested? In the forehead of the Mahatma, and by remaining in the company of such a One, we can get liberation.

**Those who are worthy of taking refuge in Him, come  
to Him—  
Lord, shower grace and unite us.**

Now Guru Arjan Dev is telling His disciple that those who are worthy of coming in the refuge of the Masters—that is, those who will make use of what they are given—only they are brought by God into the refuge of the Masters. And God Himself makes all those arrangements for them.

**Our enmities vanish and we are dust under every-  
one's feet,  
Uttering the nectarful Naam in the company of the  
Saints.**

When Naam manifests within us, then we no longer think, Whom should we criticize? Who should be our enemy? Who is not ours? and so forth. Because when we see God sitting in everyone, if we criticize anyone, it means that we are criticizing God; if we think of him as our enemy, and we see that God is sitting within him, it means that we are making God our enemy. So when God is sitting within everyone, and we see Him sitting everywhere, we make ourselves very humble. Paltu Sahib says, "You should make your mind thin. When you make your mind thin, then you start doing the real devotion. When you start doing the real devotion, you will consider yourself as the most humble one. So give up discriminating and finding fault with people, and don't complain." Guru Nanak also says, "Don't think ill of others. In that way you will not have any bad reaction."

**The Gurudev has now been pleased.  
The Seva of the servants is accepted.**

If we adopt humility within, if we give up egoism, and if we see and think that all people are the children of God — when we have such an attitude, only then our Master is pleased with us, and opens His door for us. He accepts the seva of only such disciples.

**They remain free from entanglements and sins;  
They hear and repeat the Naam of Lord with one  
tongue.**

Such people always remain unaffected by the entanglements and the problems of the world. Whenever they open their mouth, they will speak the Glory of God. We will see that whenever any beloved of God says anything, he will be praising God.

**God has kindly showered His grace;  
Nanak says, One cargo has been accepted.**

It was not within our ability to love all; it was not within our efforts to understand all as the children of God. It was the Grace of our Master that we have maintained this, and made our lives successful.

Once there was a Sadhu who was taunted by a woman. That woman would ask him, "Do you have a beard on your face or a bush?" But that Sadhu always kept quiet. When his end-time came, he told the peo-

ple to call that woman; and when she came, he told her to ask him the same question—whether He had a bush or a beard. He answered, “Today I am about to leave—I am completing My earthly life—and I can say that I have a beard on my face, and I am taking it as I brought it.” The woman asked, “Why didn’t you say this earlier?” He replied, “I was not sure about my mind. Nobody knows when his mind is going to delude him. That is why I was not claiming the beard as a beard; I didn’t know whether I would retain the purity in my mind or not. But today I am leaving, and I have done that, and I can say that I am taking the beard back with me.”

**O Saint, friend, praise God—  
With full attention and concentrated mind.**

Now Guru Arjan Dev is summing up His teachings. He says, “Dear ones, sleeping and waking, sing the songs of God; do His meditation. But when you are doing all these things, you should be cautious about your mind. Don’t do like this: that when you are sitting for meditation, your body is sitting, but your mind is sight-seeing and wandering here and there in the market.” “The meaning of what I say daily—‘Make your mind quiet, as only a quiet mind can meditate,’ is that the fantasies and thoughts which come in our mind bother us during our meditation; quiet them, remove them, and in their place do Simran.”

**The Jewel of Happiness is in fact, the Praise of God  
and His Naam.  
He in whose heart it dwells, becomes full of Naam  
virtues.**

The Name of this bani is *Sukhmani*—the Jewel of Happiness—only because this gives happiness to the mind, and those that take this bani to be that jewel, by the light of which the snake searches for his food—who understand this as a light-giving bani, then this bani helps manifest the Light within them. In this *Sukhmani*, I have given the message of Shabd Naam, and I have talked about those karmas which are an obstacle between us and God, and how we can do the devotion of the Lord, and realize God. Meditation of the Naam is the only way by which we can realize God.

**All his desires are fulfilled  
And he becomes a distinguished person, renowned  
throughout the world.**

All the desires of the person who does the meditation of Shabd Naam are fulfilled. “All the desires” means the desire for realizing God, and

such a person becomes the highest one in this world and He gets honor; He becomes the owner of all creation.

**He gets to the Highest Place;  
He no more comes and goes.**

He goes back to the *Anami* place which is the highest plane, and God makes Him one with Him. When God brings back any soul from the suffering world, that soul never comes back into the suffering world again.

**He leaves this world with the well-earned wealth of  
Naam—  
He who has obtained the gift of the Sukhmani, says  
Nanak.**

He knows that the Naam is the only thing that will go with Him, and He takes only the meditation of Naam with Him. But who carries the wealth of Naam with him? Only those who are chosen by God—on whom God is gracious; and who are sent in this world to do the devotion of Lord.

**Well-being, peace, the supernatural powers, the nine  
treasures,  
Wisdom, knowledge, all spiritual powers,**

Mahatmas do not exhibit their supernatural powers, and they do not make prophesies. If they want, they can, because they have those powers—they have got them without working for them. The supernatural powers are the slaves of those who do meditation. Mahatmas do not allow their disciples to perform miracles or to use their supernatural powers. That is why they say, “Whenever you get any experiences, whenever you see anything, don’t tell the people and don’t misuse them.” Kabir says, “Like chemicals are absorbed in the bones, we should absorb the Naam within ourselves.”

**Learning, austerities, yoga, contemplation of Lord.  
The best knowledge and the most purifying baths,**

They are aware of all kinds of knowledge, and they know every yoga system. Yoga means the union with God. They know everything, and for them it is not difficult to talk with a disciple in the language of the disciple. But they do not do such surprising, such miracle-like things, in this world. Within, where the soul talks with the Shabd, there is no language as such, there is no speech; when the soul talks with the Almighty Lord, they talk like we are talking outside. Hazrat Bahu has

said, “Within, nobody teaches, nobody learns, and no stories or statements are given there.” Guru Nanak says, “The soul who does the devotion of the Lord, no matter if she is learned or illiterate, she realizes Him.”

**Four boons, the enlightenment of the soul,  
Detachment while living amidst all,**

The Lotus, the heart, of such a Mahatma always remains in bloom, and He does not have any sadness. He has all the four bounties (*Kama, Artha, Dharma, Moksha*) in his power, and even though He is living in this world, He is not affected by its dirt. His attention is always on His destination. His attitude is like that traveler who does not get stopped by any hindrances or obstacles, and keeps on moving toward His destination.

**Beauty, intelligence, the knowledge of reality,  
The quality of looking at everyone alike.**

He is beautiful; He looks at everyone alike, and He is very wise. He does not become the equal of God; He understands Himself as a dear Son of God.

**All these blessings are bestowed upon One who  
recites  
And hears the Naam of the Master with concentrated  
mind, says Nanak.**

Who gets all these qualities? Only those who obey the instructions of the Master, and those who accept the very word of the Master as a commandment—those who do their devotion and serve their Master with love and faith for Him. If we do not have faith in Him, we cannot travel on the inner path. If we do not have love for Him, we cannot see Him, even though He is sitting within us. But He knows how much love and faith we have in Him. If we do not have enough love and faith in Him, He will not open His door for us.

**This is a Treasure: whosoever repeats it in his mind  
Is liberated in all the Ages.**

Golden Age, Silver Age, Copper Age, and this present Iron Age—There are just four ages, and one comes after the other. In all the four ages, Naam is the only way of getting liberation. But who gets the wealth of Naam?

**The Praises of the Lord and the constant listening to  
Naam**

**Are also described in the Simritis, Shastras and Vedas.**

By repeating the words, "Govind, Govind," or "God, God," we cannot get God. We have to *listen* to God. Guru Nanak says that repeating the word "Govind" is useless for listening to Him, we have to go to the perfect Master Who makes us listen to the Sound. Guru Nanak has described that very power, using the words, "The Sound of the Lord," "The Voice of God." The Muslim fakirs also described that same power as "The Sound of God; the sound coming from the other world." All the Vedas and Shastras describe the glory of that Naam, which is coming from Sach Khand and is sounding in our forehead. Guru Nanak has said that the Bani of the Perfect Master resides within everyone. The perfect Master listens to that Bani Himself and makes those who come to Him also listen.

**The Naam of Lord is the fundamental teaching of religions.**

**It resides in the devotee of Lord.**

Hundreds of wise people have the same thing to offer; foolish people will each have their own thing. You can read the writing of any Mahatma, and you will find that in all the scriptures, there is a description of the meditation of Shabd Naam.

**Millions of sins are erased in the company of the Sadhu.**

**With the grace of the Saint one becomes free from Yama.**

No matter how bad our sins, our karmas, are, we should not be afraid of them; we should come in the company of the Master. But when we come to the Masters, after that we should not do them again. When we go to the Masters and repent for our sins, then the Masters do not give us to the Angels of Death. If we have to face the Angels of Death even after going to the Mahatma, and if we still have to suffer the pains of the Angels of Death — if at the time of death the Satguru does not come to take us — then what is the use of going to such a Mahatma? But what can the poor Master do, if the disciples keep on making the mistakes — if they do not listen to what the Master is saying, and if their condition is like that blowpipe which does not absorb any wind in it? Then what can the Master do?

We people take Naam initiation, and we continue indulging in lust, anger, greed, attachment and egoism. Whatever we were doing before

coming to the path, we continue doing that. How can we gain anything from the Naam initiation? I have said many times that whenever any initiated person does any bad thing that is against the teachings of the Master, the Negative Power laughs at the Master and says, "Look at him!! You gave initiation to him and look at what he is doing!" But Masters are very patient, they have a very big heart; they always say, "No, he will come back and he will understand his mistake." Whenever we come in the company of the Masters, we stop doing the bad things. But when we have to face the world, again we forget our promises and become one with the world and start doing them again.

The gracious sight (the darshan) that we get of the Master is used up in washing our sins and again we make our soul dirty with the dirt of lust, anger – and when we go to the Master, His Grace, His gracious sight, is again used for our purification. If we work hard, and keep ourselves pure, then the gracious sight of the Master, which we now use for purifying ourselves over and over again, could be used for uplifting our soul. In that way, we could be successful in no time.

**Those on whose forehead such fate is written by God  
Come to the refuge of the Sadhu, says Nanak.**

Again and again Guru Sahib is emphasizing this point: The ones in whose fate God writes this line—that they are supposed to meet the Master, that they are supposed to do devotion, and go back to their real home—only such chosen souls come in the company of the Master, no matter if He is living thousands of miles away from them; they come to the Master anyway, and get the knowledge of Naam, and do the devotion and go back to their home. But the ones in whose fate this line is not written by the Almighty Lord—no matter how hard they try, they can never come in the company of the Master, get initiation, and go back to their real home. No other rite and ritual—no other practice of religion—is equal to Naam. Nanak says that, "Those who have got the Naam are the most blessed ones, because they are entitled to the right to go back to their real home."

**He, within whom it dwells and who listens to it with  
love—  
Such a one always remembers God.**

God starts dwelling within the heart of such a devotee who does the devotion of Shabd Naam with all his faith, with all his love, wholeheartedly. Heart talks to heart. When you are remembering anyone, at the same time he is remembering you.

**God removes his pains of birth and death.  
The Priceless human body is made successful in a  
moment.**

He gets rid of the pain, the disease, of this birth and death, and He makes the precious human body come into its true worth. He makes it successful.

Rabia Basri was a famous meditator Mahatma among the Muslims. She was a woman Saint, and once it happened that She didn't get up for meditation early in the morning. On that day, all Her disciples had the experience that She had died. But when they came to see the dead body of the Master, they saw that Rabia was still living there. So they said, "We had this experience that You had left the body." Then Rabia confessed, "Yes, my condition was like that — that I had left — because I didn't get up for meditation." Whenever you wake up in anyone's remembrance, whenever you sit in meditation in the remembrance of the Master, He also comes there; He also sits with you. And when the Master does not get up — when He does not meditate — it means that He is no more in this world.

**He earns pure glory, His words are full of Nectar;  
God's Naam alone is absorbed in his mind.**

Master's Glory is true; His Glory is pure; His Glory is high. And in the words spoken by the Master — the Nectar is flowing.

**Pains, diseases, fear and illusions, all these are  
removed.**

**His Name is Sadhu, His deeds are pure.**

Unhappiness, sadness, pain, and bad Karmas are removed, and they become of pure karma. Of whom is this true? "Of the ones we call 'Sadhus' — who are doing the meditation of Shabd Naam, who become pure in their heart and who take their souls back to Sach Khand, Only they should be called 'Sadhus'." Swami Ji Maharaj says, "O, brother, I call them Saints who take their souls to Sat Lok."

I have said that Saints have one foot in the world and the other one in Sach Khand. Whenever He closes His eyes, He is with God; He is in Sach Khand; and whenever He opens His eyes he is back in the world.

**His glory becomes the highest of all;  
Nanak says, Through this quality the Naam of the  
Lord is called SUKHMANI.**

The Glory of that Mahatma is very high; He who does the devotion, His Glory becomes very high. Nanak says that, "This is the quality of

the Sukhmani.” This is the Bani which gives happiness; like that jewel, it brightens us within. In this Bani, whatever subject Guru Arjan Dev Ji Maharaj touched, He clarified that subject a great deal. If He took the subject of Simran, He said a lot about doing Simran. He told us the benefits of Simran, and how we should do it. If He was talking about love for the Master and faith in Him, He said a lot about it; how we should love Him, and what kind of love we should have for Him. If He commented on that which is the main hindrance between us and God, He said a lot about it: criticism. He said that criticism is the sweet disease from which everybody is suffering. And when He talked about the devotion of the Lord, and how we should remain happy in the Will of God, He told us a lot; He emphasized all these subjects.

He even said, “How can the critic of the Sadhu get liberation? Because on his head he is carrying the load of all the hells.” He said, “The liberation is in Naam, and Naam is with the perfect Masters. Masters are sent into this world carrying a Naam from God, and we can get Naam only from Them. Only those who please God get the Naam and come to the Master, and only those who are chosen by God for the total liberation come to the Masters and get the Naam!!

In this Bani He emphasized love for the Master, and doing the meditation. And we should mold our lives according to these instructions, and make it our experience.

This Bani is from Guru Granth Sahib, and it was a very long Bani. You know that I have been commenting on this Sukhmani since last year and I hope that Russell Perkins and dear ones from Sant Bani Ashram will try hard to make this Bani very soon available to you in the form of a book; as you all know, this commentary is being published in *SANT BANI* magazine, and you might be reading that. But I hope that it will be available in the form of a book also. I hope that you will read it and will take benefit from it. Today I am pleased because this was a big work, and I am very grateful to my beloved Master Kirpal, with Whose Grace this work was completed.



# The Jewel of Happiness

## The *Sukhmani* of Guru Arjan

is one of the five basic Sikh scriptures, an integral component of the Granth Sahib. Written in the sixteenth century it here receives its definitive modern commentary from Sant Ajaib Singh Ji, a contemporary Saint in direct spiritual descent from Guru Arjan, who receives seekers after Truth from around the world in his simple ashram in the Rajasthan desert.

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