SEVEN

The Creeping of the Ego

WHENEVER the Saints and Mahatmas, the beloveds of God, have come into this world, They have told us about the value of the human body. They have explained to us why God Almighty has given us this human birth; as a result of which good karmas of our past we have been blessed with this gift of the human body; and They have told us how, while sitting within this human body, we have to surrender ourselves to God Almighty and do His devotion. They have also given us information about those elements who are residing within us and misleading us; and They have also told us about those good elements within us which inspire us to do the devotion of God. But they did not only give us that information; They also taught us the way to enter this human body. Furthermore: They not only gave us the information we needed, and They not only taught us how to go into the human body, but They also gave us a promise: "If you withdraw your attention from outside and come within to the eye center, We will be there to help you."

So, whenever Saints and Mahatmas have come into this world, after telling us the value of this human body, They have inspired us and taught us to go within, and They have very clearly shown us how the bad elements within are misleading us, and how the good elements are inspiring us and taking us to the home of the Lord.

Mahatma Ravidas Ji says, "These five passions have spoiled my mind; moment after moment, they have broadened the gap between me and Almighty God."

Further, Ravidas Ji says, "These five dacoits or passions have no peace, and they create a fire within us that goes on increasing no

matter how much you give it. Whatever we feed these dacoits, they just want more."

Ravidas Ji Maharaj also says, "What to speak of human beings saving themselves from these passions! They have not spared even the animals. Fish, moth, deer—all are ruled by one passion only and still they are not protected! What hope is there for the human being who has all five in him?"

The mother of these five dacoits, the intellect, says, "Your coming into this world will be successful only if you are glorified in this world: if you collect name and fame and praise; and if you are called by the title of religious or community leader."

So all these five brothers enter within us, and the leader of the five is the ego. First the ego creeps within us, and then he opens the door for the other brothers and tells them, "You can also come in."

In the beginning they are good. In the beginning ego tells us, "You have the same right to live on this earth as others. You are independent; your children should also be independent. You should have everything which the other people in this world have." So, as he gradually goes on telling such things to the person, and the person starts seeing that scholars and other people get name and fame and praise and all the things of the world, he feels that he should also get all those things, and egoism is created within him. So when he is breeding this egoism, it is just like maintaining a ghost within him: because once egoism is created, then the jiva is thrown into the frightening forest of this world.

Guru Nanak Dev Ji Maharaj says, "The yogis perform yoga, and still they have ego: they are proud of performing yoga, and they say that they are the best people. In the same way, the *sanyasis* are proud of being renunciates: they say that they have left everything and that is why there is nobody like them. And the pundits are proud of their scholarship: they say, 'I have read all these Puranas and other holy scriptures, and there is no one like me.' "

Guru Nanak says, "Ego kills." Egoism throws out whatever good qualities we may have. In the beginning the ego becomes the cause of little disputes and clashes among family or friends, but it goes on increasing and becomes the cause of fights between countries, and then wars happen.

Tulsi Sahib says, "It is very easy to give up the desire for gold and silver, and it may be easy to give up the attachment of sex—some brave ones can do that—but it is very difficult to give up egoism and the desire for name and fame."

Kabir Sahib says, "The Rishis and Munis gave up egoism and maya from outside; they left their homes and went in the wilderness to do the devotion of the Lord. But they did not give up their attachment to the maya within." Whatever we have outside is within us also; whatever we have in the outer world exists in the inner worlds also, the planes through which we have to pass. So Kabir Sahib says, "Everyone gives up the gross or outer maya, but no one gives up the subtle or inner maya. He who gives up the subtle maya is called *sadhu*."

Guru Nanak Dev Ji Maharaj lovingly says, "The reason for your getting involved in the cycle of births and deaths, and your suffering in the fire of the womb of the mother, is the ego: your being proud of all this."

In Asa ji di Var, Guru Nanak says, "The jiva comes in egoism, he goes in egoism, he gives in egoism, he receives in egoism. In egoism he is called clever, in egoism he does everything."

Guru Arjan Dev has defined egoism as a chronic terminal disease like tuberculosis. He says, "The disease of egoism is the share of human beings, as the disease of lust is the share of elephants, the disease of attachment to the pleasure of smell is the share of the honey bees, and the disease of attachment to taste is the share of the fish. And no one can save us from this passion and pleasure, neither our mother nor our father, nor any kingdom or power or ruler can help us or save us from this disease." Guru Nanak says, "All these five diseases are incurable." If there is anyone who can protect us from these diseases, if there is any doctor who has a remedy for them, that is our Master; and only in the company of the Sadh and the Master can we be protected from and cured of all these diseases.

Who can be more foolish than a person whose friend is a doctor, and who knows very well that by eating poison he will die—and who still eats poison? Even his doctor friend may not be able to save him once he has eaten the poison. In the same way, if after receiving Naam initiation, going to the satsang, and doing meditation, we are still affected by one of these five diseases, then what will people say?—the people who know that we have a perfect Master and we are doing meditation, but still we are affected by one or another of these five diseases? What will people say about our Master? What will they think about us? The Master Who has given you initiation will definitely be given a bad name because of your deeds.

Many of our dear brothers and sisters who come to see me in the interviews tell me how they have become toys in the hands of the mind, and how the mind is tossing them around and playing with

them. Some people say, "Can we be protected from lust if we wear old people's clothes? Will we be saved from it when we become older?" Just imagine what will be their condition. King Bhateri gave up his kingdom when he came to realize that he should do the devotion of the Lord. He has written that as he was leaving he saw a dying dog who was very old, who had many wounds, and worms in his head, but still he was involved in lust with a bitch, and she was also dying. So King Bhateri rebuked his mind and said, "O mind, see what you have done to this dog! When you are chasing someone, even if you send one person from your force, one of your elements to anyone, what condition you can reduce that person to, what you can make of that jiva! Look at this dog, what his condition has become: he is dying, but still he is involved in lust."

Supreme Father Kirpal used to say, "If a pigeon closes his eyes when he sees a cat, and thinks that the cat cannot see him, after a moment he finds himself in the mouth of the cat." If he had flown away before the cat could catch him, he would have been saved. Our condition is the same: we should not close our eyes in the face of all these passions, we should be wide awake, we should be alert, and we should do the meditation of Shabd Naam. We should fly with the wings of the Shabd Naam before they can attack us, before we fall into their trap.

Our body is a true temple, and in this temple there is a well which is full of nectar. These five brothers have entered our body and they are drinking the nectar from that well.

Our body has nine doors. When we leave even one door open for them, gradually they enter one by one, and finally all of them enter our body.

In ego one comes; in ego one goes;
In ego one is born; in ego one dies.
In ego one gives; in ego one takes;
In ego one earns; in ego one loses.

Guru Nanak Dev Ji Maharaj says, "The jiva comes in egoism, goes in egoism, takes birth in egoism, and dies in egoism." And if the jiva gives any donation to anyone, then he is proud of that; and if he receives anything from someone, even then he is full of ego: he says, "I went there; I got this donation for the school, or the temple. This is because of my ability, that I was able to get things from him."

Nowadays people even advertise in the newspapers after they have donated. They say that they gave this much land to the school, or they have given so much money to a particular church.

I have had the opportunity of visiting many communities and religions, and I have seen that if someone is able to feed a few people, then after giving that donation, he will perform prayers in which he tells Almighty God, "I have fed all these people, I have given them these things, I have given them clothes, I have even given them this small vessel." He will list all the things he has done for those people. But Guru Nanak says, "Without your saying it, He knows everything about you. So why are you praying?"

Guru Gobind Singh Ji Maharaj has written, "Dear one, He knows your thoughts before you have thought them." He even says, "God hears the cry of the ant before He hears the cry of the elephant."

In ego one is truthful or a liar;
In ego one thinks about sins and virtues.

Only in egoism does the jiva discriminate between sins and virtues. Whatever he does, he does in egoism, even up to this extent: only in egoism does he become clever or smart; only in egoism does he become false or untrue.

In ego are the incarnations of hells and heavens;
In ego one laughs; in ego one weeps.

He says, "Only in egoism one goes to hell or heaven, and in the ego one goes to many places and takes birth."

We had a camel who used to balk and to bite the person who took care of him. Even when he had to pull a very heavy plough, still he would walk for two steps in a straight line and then he would go here and there and try to hurt his caretaker. We tried so many things but still he would not change. We even had him churn a juicer which was very heavy, but still he would do that in a good way for a couple of minutes, and then he would again rebel and try to bite his caretaker. So I looked at him and I felt very sorry for him; I thought, "Now you have become dumb and cannot speak; you have become a camel; but still you cannot give up your egoism, and because of your ego, you are doing all this."

In ego we sin; in ego we wash it off;
In ego we lose the distinctions of caste and kind.

He says, "The jiva does everything in egoism. If he gives up his religion or caste, and adopts some other, even there egoism doesn't

leave him." If he goes to places of pilgrimage and washes away his dirt, still he is proud of having gone to the places of pilgrimage.

The foolish and the wise are both within ego:
They do not know the importance of liberation.

Sane or insane, we are still within the ego, and by following the ego we do not adopt the practice which leads to our liberation.

In ego is maya; in ego is the shadow;
The creatures are created under the influence of the ego.
If one understands the ego, he realizes the door;
Without the knowledge, one uselessly quarrels.

The ego is not a bad thing. If we realize it, understand it, and come to know why it is kept within us—if we recognize its importance and make use of its true meaning—only then can we realize the door to our real home.

Nanak says, Our destiny is written under His orders.
See the world as He sees you.

Guru Nanak says, "God Almighty has written in our fate whether we will understand this or not: In whatever way we see the world, God Almighty also looks at us."

There was an old woman who worshiped idols. With all her love and devotion she would burn incense and perform the ritual. One day a thought came to her: "Today I will not eat any food until God accepts some part of it." So she sat there with this determination in her mind. She had some milk in a golden cup, and some other food also, and she offered them to the idol, and sat there waiting for God to accept some part of it. Now God Almighty thought, "Look at the determination of this woman!" You know that idols cannot speak or eat; so how was that idol going to accept any food? But God Almighty was pleased with her devotion, so He came in the form of a very old, crippled man, knocked at her door, and asked her to give Him some food. He said, "I am in difficulty; I need clothes and food; why don't you give me something?" She replied, "I do not have any food. Whatever food I had, I put it in front of this god, and I cannot give you anything unless He accepts part of it." So He went away.

Again God Almighty came in the form of a poor old man – poorer than the other one – and He said, "I have pain in my stomach; if you would make me some tea, the pain would go away and I'll be very grateful to you." She said, "I do not have any milk to make tea. I only have the milk which I have placed before God, and unless He accepts part of it, I cannot do anything with it and I cannot make tea." So He also went away.

Now just imagine: if that woman had known that God Almighty resides in every being, in every creature, she would not have refused both those old men, who in fact were God Almighty. She would have given them food and tea. But she did not know that God Almighty resides in every being; she did not have that understanding; that is why she did not oblige. She did not give food to the living God, because she was waiting for the idol to accept it.

This existence is egoism;
Because of the ego one does karma;
The ego is a bond that puts the soul in different bodies again and again.
From where is the ego created?
And with what efforts does it go?
It is the Will that because of the ego one goes on doing and wandering.
Egoism is a chronic disease, but within it is its remedy:
If the Lord showers His grace, then one meditates on the Shabd of the Master.
Nanak says, Listen, people: This is the way this pain goes away.

Guru Angad Dev was asked, "From where is egoism created, and how can we get rid of it?" He said, "Egoism is the cause of our births and deaths. It is a sweet and incurable disease. Only if God Almighty showers grace on us, if the Master showers grace on us, can we get the medicine to remove this disease. If God showers grace on us, He brings us to the Master Who gives us the meditation of Shabd Naam, by doing which we can become free from this disease."

Those content ones who meditate on the Truest of all, did the seva.

Who can do seva? Those who are content. Who is content? Those who do the meditation of Shabd Naam are content, because they do not have egoism within them.

They do the meditation of the true Naam. They are always truthful. Whatever seva they have been given by the Master—whether it is working in the langar, or doing the meditation of Shabd Naam, or taking care of the shoes—they do not make any excuses, they do that work lovingly.

I have often said that I learned so many things from serving in the army. It all depends upon the experience of a person, and upon his understanding, what he is able to learn from serving. The most important thing I learned was the habit of obeying commands: because in the army when they give the orders, you are supposed to obey without making any excuses. If they tell you to go and cook the food, you cannot say that the fireplace is not good, or you do not have any wood, or anything like that. You are expected to go and do it. So in the army I developed this habit of obeying: because if you make excuses, the officer will get upset at you; he will say, "First go and do it, then come and give me the report." Many times when people would not obey, they would be punished, or even sent back to their homes. But as you know, I had not joined the army because of my own desire, but because of the government's decision. During the Second World War they were drafting people in the army, so I also joined. The most important thing that I learned there, as I said before, was to obey the orders of my officers without making any excuses; and that helped me a great deal when I met Beloved Master Kirpal. Because whatever He told me, I lovingly did that, and as a result, you know that with His Grace, I became successful.

Pappu knows that when people write letters to me, they tell me, "We have difficulty in meditation; we have pain in our knees; we cannot sit for a long time; we have this difficulty and that difficulty; and we know what you are going to reply: you will tell us to meditate, and we cannot do that." But what can the remedy be except meditation?

They do not put their feet on the dirty path;
Becoming righteous, they earn virtues.
They break away from the attachments of the world;
They eat and drink less.
O Lord, You bless them with the next world
And daily give them more and more here.
They realize the Great Lord by praising Him.

A content person does seva; he does the meditation of Shabd Naam; he does not take even one step toward bad deeds; he always does good deeds. He earns his livelihood, and he makes his earnings successful and holy by contributing to the langar. Only with love can he break the attachment to this world; and his diet, his food and drinking, is also reduced. Guru Gobind Singh Ji Maharaj says, "He eats very little."

He eats very little, he sleeps very little, and the body of such a Sadh becomes holy. By doing the meditation of Naam he pleases God Almighty; and the glory of God is such that when God blesses him with the treasure of Naam, that Naam doesn't decrease but goes on increasing; and the greatest glory of that being is that he always manifests, respects and appreciates his Master within him.

EIGHT

The Cycle of Unfulfilled Desire

SHOWERING a lot of grace on us, God Almighty has given us this human birth. We cannot get it at any price or by applying any amount of force: human birth is the mine of jewels. We should not waste it in the pleasures of the world, or in following our mind and obeying him. Instead we should always remember the purpose for which we have been given this human birth. God Almighty has given us this prize, and He has a purpose for it: to do that which we cannot do in any other body. We cannot do the devotion of God in the bodies of animals or in the bodies of trees or other creatures. It can only be done in the human body. So that is why we should not waste it in the pleasures of the world and in obeying our mind. We should utilize it for the purpose for which it was given to us.

Sheikh Baram asked Guru Nanak this question: "All this moving and functioning creation which we are seeing—human beings, birds, animals, trees, and all the others—who nourishes them? Who protects and maintains them? Are they able to take care of themselves? Or is there any power which is taking care of them?" So Guru Nanak Dev Ji Maharaj lovingly explained to him, "In the beginning all the creatures think that they are able to take care of themselves and nourish themselves. But the Mahatmas whose eyes become opened and who go within know that they are not able to protect or nourish themselves. They come to realize that there is some other Power—the Power of God Almighty—Who is nourishing them and maintaining them, and then they realize that He is more concerned for us than we are for ourselves."

Guru Nanak says, "Look here, O dear one: when we spread food

for the birds, they come and eat it; and when they are satisfied, they fly away without carrying any food with them because they do not have storehouses where they can store that food for the next day." In fact they are not worried about the following day: because they have the knowledge from within that God Almighty, Who has given them food for that day, will give them food on the next day also. Only human beings are such creatures that worry so much; they are stuck in their worries. First a person thinks that he should somehow earn money; when he is able to do that, then he thinks about his old age: "What will I do in my old age? I should have a lot of reserve." And when that worry is finished and he is in old age and has enough to live on, then he starts thinking and worrying about his children and grandchildren.

There was an Udasi sadhu named Rotinand who was my friend; he used to accept chapatis from people (as is the custom in the Udasi sect) but only as much as he could hold in his hand; and he would eat them while continuing his walk. He would not keep anything in stock, in his home or anywhere. So he used to live like that, by getting as much food from people as he could hold in his hand. Once it so happened that he became sick, and he did not have anything to eat, and he could not go out to get food from the people. One day somebody gave him four annas (one-quarter of a rupee), which at that time would buy three or four kilos of wheat flour, on which you could live for many days. But he did not buy wheat flour, or chapatis, or anything which he could save. Instead he bought sweets with that money, which was very little, and he ate some of them and shared the rest with two people who were sitting with him. He had so much confidence in God Almighty that he used to say, "God Who has given me food today will give me tomorrow also"; and he used to say, "He who eats dry food and remains content in the will of God—he who eats half of the food he has and shares half with others—he is the dear one of God." So the Mahatmas are always confident and have faith in God Almighty, that God Who has given them food today will give them food tomorrow also.

In the langar of the Saints and Mahatmas, you know that whatever Their own earnings are, They contribute from that to the langar; and They also allow the dear ones to contribute to the langar. In that way They keep doing Their work; but They always have faith in God Almighty that He will provide Them with whatever They need.

In the langar of Guru Amardev Ji Maharaj at Goindwal, He used to tell the sevadars to cook and serve all the food they had on hand each

day; and after serving it all, they would clean the vessels and say, "God Who has given us food today will fill our vessels tomorrow."

I told you earlier the story of that miser business man; Kabir Sahib says, "The maya or wealth which misers have is only for looking at: they know how much interest is coming, how much wealth they own, and how many assets they have: but if they spend even one penny on themselves or if one penny is lost, then the owner of maya, their lord, breaks their bones and asks them, 'Who gave you the authority to spend any of this money?' " So the maya or wealth which misers have cannot be used; they have it only for looking at it.

So lovingly Guru Nanak Sahib tells Sheikh Baram, "Look here, O dear one: God Almighty Who has created this creation is concerned for everyone; He nourishes everyone; He gives food to everyone. And He doesn't get tired giving food to everyone: He even gives food to those creatures who live in stones, and He even takes care of those creatures who live under water. He is worried for everyone; He protects and nourishes all."

Of human beings, vegetation, places of pilgrimage, river banks, clouds, and farms–

Now He says, "You see that He Himself gives to human beings; He gives to those creatures who are under the waters of the ocean; He gives to those creatures who live on the banks of rivers and oceans; and He even nourishes those souls who live in the clouds. He provides food to the creatures who live in the fields also; in fact, no matter where they live, He provides food for everyone."

He nourishes the creatures who are on this physical world; He also nourishes and protects the creatures who are in the astral world; He even nourishes the gods and goddesses.

–Of islands, spheres, regions, Khands and Brahmands–

He nourishes and sustains all the creatures who live on islands and in all the different universes.

–Of the egg born, the womb born, the seed born, the moisture born–

He nourishes those creatures who are born from eggs, such as birds and reptiles; He Himself nourishes those creatures who are born from

the womb, like human beings and four-legged mammals; He Himself nourishes and sustains the lives of those creatures who are born because of the result of changes in weather; and He Himself finds out the needs of and provides for the vegetation and other creatures who are born in this world.

Nanak says, O friends, only He knows and understands all creatures.

Now He says, "God Almighty understands and knows all creatures; He knows what food to give to who. He doesn't forget; He never forgets; He always remembers them."

Nanak says, After creating all, He takes care of all.

He says, "After creating all the creatures, He Himself protects them. He takes care of them. He knows when someone has to be born, and when someone has to die, and the appropriate time is not delayed even by one second."

While giving food to the creatures He doesn't look at their bad qualities. He nourishes good ones as well as bad ones.

The Creator Who has created this creation worries for it.

Now He says, "You see, Sheikh Baram, God Almighty has created this play; He should be worried about it; and He is worrying about it, since He has to take care of it. Why should a man worry about all these things? His worrying will accomplish nothing, except that it might make him sick: because the wise people say, 'Worries are a funeral pyre.' "

Nanak says, "Don't worry, because He worries. He even nourishes and provides the food to creatures who live under the waters where there are no markets, where nobody gives and nobody takes. He even nourishes those souls and those creatures who live in cities. You don't need to worry: because He worries."

The Creator Who has created this creation worries for it.
I bow down to Him, His court is ever true and lasting.

Now He says, "He who has created this world is worried for all of us, and I salute Him. His court is unique, there is no one equal to Him. He never forgets, and there is no one who can give Him punishment."

Nanak says, Without the true Naam, what is the use of the saffron mark or the sacred thread?

Guru Nanak Sahib tells Sheikh Baram, "You see, Sheikh Baram, unless we get the Naam initiation and meditate on it, we cannot remove the three vestures – physical, astral and causal – from our soul and reach Daswan Dwar; and until we do that, we cannot get this understanding. If without getting the Naam initiation and going within, we are putting signs on our forehead, or we are wearing sacred threads, or doing any other kind of outer rites and rituals, they do not have any meaning: because we do not get the real understanding until we reach Daswan Dwar."

Millions of good deeds and millions of virtues–

This hymn which we are beginning now is the hymn which Guru Nanak Dev Ji recited when He was leaving the physical body and going back into the Light; He recited this hymn for His children, because His children did not come near Him when He left the body, nor did they believe in Him. Master Sawan Singh Ji used to say, "Doctors, lawyers, leaders and Saints, do not get any appreciation in their own home town; maternal and paternal grandparents and even people of their own family do not recognize them or take advantage of them"; so in that way, Guru Nanak's children, his two sons, Siri Chand and Lakhmi Chand, did not come near Him when He was leaving the body, nor did they ever take initiation from Him. Siri Chand took initiation from Avinash Muni, who taught him only to perform austerities on the banks of rivers, to keep his body naked except for a loincloth, and to do outer rites and rituals. So even though Guru Nanak's children did not believe in him, still in the end Guru Nanak Sahib had mercy on them, and graciously He is telling them, "No matter if you do millions of good deeds, no matter if you are full of good qualities, no matter how many austerities and outer rites and rituals you perform, in the Court of the Lord these deeds are not appreciated; they do not have any place in His devotion."

Siri Chand's path was that of the Udasis, and it is a very famous path in India. They used to give the initiation into Two Words, and Baba Amolak Das received the initiation direct from Siri Chand; and Baba Bishan Das received initiation from Baba Amolak Das.* The *gaddi* or seat of Siri Chand was very famous in India, and I know many true stories from them.

Guru Nanak was born in the Bedi family, and even now in India people recognize and appreciate the Bedis; because in India people honor that family into which a Saint was born. Even though He was born long ago, still people believe that that family is blessed because one of the Masters was born in it.

–Millions of austerities at holy places and performances of samaj yoga in the wilderness–

Now He says, "No matter if you perform millions of austerities going to the places of pilgrimage, and no matter how many other good deeds you do, in the Court of the Lord these things do not find recognition. There is no concession for those who do deeds in the Court of the Lord."

–Millions of heroic acts in the battlefield, even dying there–
Knowledge of Shrutis and contemplation–
Read millions of Puranas and other scriptures–

What to speak about going to the battlefield once and leaving the body there! Even if you go to the battlefield and die there millions of times, still you will not get liberation. Even if you read the eighteen Puranas, and talk so much about your knowledge, even then you cannot realize God.

The Creator Who has created the creation has Himself written the coming and going.
Nanak says, All the above are false: His Grace is the only true sign.

God has made this system of coming and going into this world, and all the outer rites and rituals are useless pursuits without meaning. So He

*All of these people are noted for their long lives; see *The Beloved Master* by Bhadra Sena, pp. 19–22 ("A Sadhu's Experience") for a story that Master Kirpal used to tell about this line of sadhus, also emphasizing their long life.

says, "By doing all these outer practices, we cannot finish our coming and going into this world."

Guru Nanak says even up to this extent: "O Nanak, without Naam you will not be liberated. Nanak says, Catch hold of the true thing."

He who forgets the path of the Naam and follows other paths, in the end, without Naam, he will repent.

O Lord, You are the only true Lord Who has spread the Truth all over.

Now he says, "Only God is true." True means that which does not get destroyed, which does not perish. So God is the only thing which is true because He is always there, and He Himself has sat within the Satgurus and the Masters, and He Himself is preaching the Naam through them.

Mahatmas lovingly tell us, "There is no one in this world who has finished or fulfilled all his desires." He may have finished or fulfilled some of his desires, but not all; and you may even find someone who has finished most of his desires, but there will still be a couple which were not fulfilled. So at the time of the death of such a person, all the desires which are not fulfilled come up in front of him and he starts worrying about them; he says, "That desire was not fulfilled," or, "I should have done this," or, "I should have got that." So according to the desires and imaginations and fantasies which he is having at the time of death, he gets his next birth: because our desires have to be fulfilled either in this birth or the next. So according to this, because of his unfulfilled desires he gets another birth. In that birth, those desires are fulfilled, but he creates many other desires which are not. So in this way he gets another birth, and this cycle of birth and death goes on and on. As long as he is involved in desires he goes on coming into this world again and again.

Baba Bishan Das Ji used to call this mind "Sheikh Chili." Sheikh Chili was a great daydreamer. Once it so happened that a soldier told him to carry a tin full of ghee (clarified butter) to his house, and promised him two annas as pay. So he was carrying that tin on his head and he started dreaming: "From the two annas I will get from the soldier, I will buy a couple of eggs, and from those eggs hens will come out, and when they are grown they will lay more eggs, and I will then sell those hens and eggs and I will buy a goat, and that goat will also have children, and I will sell all of them, and then I will buy a cow, and she will bear many calves, and for them I will collect so much money, and then I will get married. Then I will have many children,

and I will take care of them. When they fight I will teach them not to, and if they continue fighting after they grow up, then I will kick them with my leg." And at this point in his fantasy, he actually kicked with his leg as if he were kicking his children, so that suddenly that tin of ghee which was on his head fell off and all the ghee was gone. The soldier got upset and said, "You have lost all this ghee"; but Sheikh Chili replied, "You are worried about your ghee which is worth only a few rupees, but I have lost all my family. You should give me some compensation." So Baba Bishan Das Ji used to say, "Our mind is just like Sheikh Chili. There is nothing material there, but still he is thinking about this and that, and he goes on doing fantasies."

Only he to whom You give it gets the Truth;
Then he earns the Truth.

Now Guru Nanak Sahib praises God Almighty, and He expresses His gratitude for God's grace and mercy. He says, "People say that they have decided to receive the initiation; or that they have received the initiation; or that they don't want the initiation; or that they are going for receiving the initiation; they talk about all these things, but it is our misunderstanding. We do not realize that God Almighty has kept everything in His hands. Only He knows and only He makes the decision about who is going to get initiation, and who He will make do the meditation in this lifetime and give the liberation, and who are the ones who are not to be given initiation, and who are the ones who will be sent in this world again." So God Almighty makes all these decisions; we do not know anything about what He is deciding for us. Everything is kept in the hands of God.

Baba Sawan Singh Ji also used to say, "As long as our eyes are closed, we say, 'We are going for initiation,' or 'We received initiation,' or, 'We are going to the satsang,' but when our eyes get opened, then we come to realize that it was not because of our efforts that we went for initiation, it was because of the Master. Master Himself brought us for initiation; He Himself brought us to the satsang." In the same way people may say that they are going to India or they are going to satsang, but when their eyes get opened, they realize that it was the power of the Master which was bringing them to India and taking them to satsang. So I mean to say that when we do the meditation of Shabd Naam and go within, and our eyes get opened, then we come to realize that all the things which we were doing, and about which we were saying, "We are doing that," in fact were not being done by us at all: it was all done by the Master Himself.

One gets the Truth by meeting with the Satguru:
In His heart dwells the Truth.

We can get these riches of Naam only from the Satguru. If we may meet Him, and if He may give us the initiation into Naam, only then can we get it. Only He can lovingly manifest that Naam within us.

The foolish ones do not know the Truth; being manmukh,
they waste their birth.
Why did they come into this world?

Those who obey their minds are the foolish ones or *manmukhs* because after receiving from God Almighty all the comforts and conveniences of this world, including children, still they have become thieves of the devotion of the Lord, and they do not believe in the existence of God. Why did such people come into this world? Whatever capital they were given, they have lost it; they go from this world empty-handed.

Baba Bishan Das used to tell about a manmukh and a gurumukh. This manmukh was always angry at God Almighty, and complained about Him; and the gurumukh always remained happy in the will of God. As a result, the manmukh and gurumukh were given another birth, and this time both of them were born together joined at the back. God did that to see how far the manmukh could go on not believing in God, and He wanted to test the faith of the gurumukh and see how long he could remain faithful to God. Now the manmukh always used to complain about God, and he refused to believe in Him; and the gurumukh had to hear all that. But he would lovingly explain to him, "You see that God has given us this punishment. Because of our bad karmas He has given us this kind of body, and now I have to listen to all this? It is not good for you! You should believe in God and do His devotion because He may give us even more punishment." The manmukh replied, "What more punishment can He give? What more can He do?" God looked at the faith of the gurumukh and caused him to leave the body; now the manmukh had to carry the dead body of the gurumukh also, because he was joined with his body at the back. Still the manmukh did not understand, and he did not believe in God nor do His devotion. After a few days, a bad smell started coming out from the gurumukh's body, and the people who were taking care of the manmukh refused to come near him because they could not bear that foul smell; but even though he was suffering so much, still he

refused to believe in God. A voice came from the sky, "At least now you should believe in God; you should accept His existence." But still he did not. Guru Nanak Sahib says, "Even if you explain things to a manmukh, still he will go astray."

Guru Nanak says, "In pain and happiness we should remember only Him. We should always remain happy in the will of God. Whatever He gives us, pain or happiness, we should be content with that; because it is all our doing which we are getting in this world when we should always do His devotion. We should not find fault with God. We should not blame Him." Swami Ji Maharaj says, "Don't blame anyone: because you are only suffering the consequences of whatever you have done in the past. Whatever we have done, good or bad, we are getting its results here, so why should we blame others?"

Guru Nanak says, "O brother, don't blame anyone; if there is anyone to be blamed it is our own karma. Whatever I have done, I am getting its results; I am suffering for that. So all the blame is to be put on my karma."

NINE

How Will We Awaken?

FIVE HUNDRED years ago, when Guru Nanak and Kabir Sahib were living, there were no educational institutions in India except in the city of Kashi (or Benares). This was because in those days the people were divided into four categories or castes: the *Brahmins,* or pundits; the *shudras;* the *vaishnavas;* and the *kshatriyas.* Only the pundits were considered to be the highest kind of people, and only they were allowed to get a good education; and they did not allow anyone else to join them. In those days if other people wanted to get a good education, they had to disguise themselves as pundits and go to Kashi; that was the only way they could get it. Even Guru Gobind Singh sent some of his disciples to Kashi in the disguise of pundits, and they got an education. In this way education or learning was spread around, and the people of other castes also came to know about it.

Once a learned, well-educated pundit came to Guru Nanak and debated with him, arguing that only by reading the holy scriptures can one get liberation; but Guru Nanak Sahib lovingly explained to him that that was not the case, because the real liberation lies in the meditation of Naam.

This pundit, whenever he came to know that a sadhu or mahatma was at a given place, would go there and debate with him. He was so learned and competent in the holy scriptures that he always won those debates; and once he had defeated any sadhu, he would take away his holy scriptures. So he had collected a huge pile of holy books. Finally, when he came to Guru Nanak, he wanted to argue with Him also, and he was talking about the holy scriptures he had read; but when Guru Nanak Sahib told him about His experience—that the devotion of Naam is the only means of liberation, and if he wanted to get libera-

tion he should receive the Naam initiation – he was convinced, and he requested Guru Nanak Sahib to give him the initiation; but Guru Nanak Ji replied, "First go and contact that power whom you consider to be your guru." Just as a doctor first purifies the body and then gives the remedy, so Guru Nanak wanted him to get rid of all the things in which he was involved before giving him initiation. And Guru Nanak wanted him to find out who his real guru was.

So the pundit set out and at one place he met three sadhus, who in fact were Brahma, Vishnu and Mahesh (Shiva), sitting there in the form of mahatmas, and he requested them to give him some knowledge, and tell him who his guru was. But they said, "We are not your gurus, and we do not have anything to give to you. Go a little bit farther, and you will see somebody sitting in a temple; and that person is your guru." When he got there, he did not find any mahatma; but there was a very attractive and charming woman sitting there, and as soon as he arrived, she got up and began beating him with her shoes. He did not stop to ask why she was beating him; he just ran away. When he came back to those three mahatmas, they asked him, "Dear one, why did you come back so soon? Why didn't you take some knowledge from your guru?" He said, "Well, what can I say? I did not find any mahatma or guru there; there was only a woman who gave me a beating." Then those mahatmas told him, "You did not recognize her. In fact, she is your guru. She is Maya whom you have been worshiping. With all your learning and knowledge, you have become such an egotist that you started worshiping Maya. When you were arguing with the great mahatmas, you were under the influence of Maya, and she was your real guru. Now if you want to get the real liberation, you should go back to that mahatma who sent you to find your real guru: because only by getting the Naam initiation, and doing the devotion of Naam, can you get the real liberation." So when that pundit came back to Guru Nanak Sahib, he had already realized His importance and greatness; so he bowed down his head at the feet of Guru Nanak, and took initiation from Him.

Guru Nanak says, "If a learned one has anger, greed, and attachment within him, we should call him a foolish one."

Further He says, "To read and get the knowledge of this world are all worldly things. If the desire of getting more and more is still within you, all your learning and reading is useless."

Saints and mahatmas do not condemn or criticize the reading and writing of this world. They say, "It is all right; we should do the reading and writing of the world in order to obtain the worldly knowledge; but if we want our soul to be liberated, then we need the

practice of Surat Shabd Yoga; we need the initiation into Naam so that we can meditate on it."

So in this hymn, Guru Nanak Sahib Ji is making that pundit understand. This is a hymn which needs your attention and is worth understanding, so listen to it carefully.

We fill up the carts with books we have read;
We carry them along with us after reading;

No matter if you fill up trains with books you have read—or even if you fill up camel carts—it does not make a bit of difference.

We fill up boats with books we have read;
We bury them in the earth after reading;

Now he says, "It doesn't matter how much one reads: even if we take all our books across the ocean, even if we fill up boats and ships with our books, and if when the books get old, we bury them and buy new ones, we will still not get liberation that way."

We read year after year;
We read month after month;

No matter if we read books all our life long, all the years which we have in our life; even if we go on reading all the months and days we have in those years, still it cannot do anything for us.

We read all our life long;
We read with every breath;

No matter if you read with all the breaths which come into your body, still you cannot get liberation that way.

Nanak says, Only one thing is counted;
All the rest is the vain prattle of the ego.

Guru Nanak Sahib tells that pundit, "O dear one, the only thing which will be written in your account and will do you any good is, getting the Master in your lifetime and getting the Naam from Him. Only that will be counted; only that will become the cause of your liberation." Kabir Sahib also says, "The moment spent in the company of the

Master is the only moment counted as your devotion. All other moments are useless."

Lovingly He says, "By reading books and scriptures, we argue and debate with others, and it is all useless. It is putting fuel in a fire which is not doing us any good."

The more one writes and reads, the more one is burned;
The more one wanders in the places of pilgrimage, the more one's talk is useless.

This thing I have seen myself, and it was true in those days also, that in India there are so many different kinds of sects and groups: people change their outer appearance, or wear certain kinds of clothes, and form themselves in groups; and those people will either get involved in reading books or they will go to the places of pilgrimage, where they find other people, and then they debate and argue with each other. So Guru Nanak Sahib here says, "The more you read, the more you argue with others, and the more fire you have within; the person who has read a lot of holy scriptures gets the habit of arguing, and then there remains unrest within him."

In India there are many places of pilgrimage; many people spend ten days at one place of pilgrimage, and ten days at another, and in that way they go on touring from place to place. And while they are there they beg from other people who visit those places. They ask for shoes from one person, for books from another, for clothes from someone else, and then they sell those things; and in this way they earn their living. Outwardly they have taken up the form of a *siddha purush:* they call themselves "a good person," and they put a *tilak* or sign on their forehead so that people may know that they are holy; but inwardly they are involved in this business of going from place to place.

The householders who visit these places of pilgrimage are innocent, and out of their devotion they give to those people whatever they can from their hard-earned income; and those so-called "holy men" use that money for buying drugs and other things, which they consume.

Guru Nanak Sahib does not criticize anyone, and it is not my intention to be critical of anyone either. The Masters have written only what They have seen with Their own eyes and what has come into Their experience. Guru Nanak went to all the places of pilgrimage, met the people, and found out what they do and how they make their living. He talked with them and came to this conclusion, and that is why he has written, "No matter how many outer rites and rituals you

do, you cannot get liberation that way. If there is any liberation, it comes only with the meditation of Naam."

The more one takes to costumes, the more pain he gives to his body;
The jiva suffers his own doings.
And as one does not eat food, he loses the taste of his tongue;
He suffers by loving the other one (other than God).

Now he says, "The more outer appearances you take up, the more outer costumes you wear, the more problems you face: it keeps you unstable within." Because those who take up different forms and outer appearances have to pose like them; and that keeps them unsettled and unrested within themselves. Further, Guru Nanak says, "You give up eating grain, and you drink milk, and then you call yourself 'the mahatma who lives only on milk.' " Master Sawan Singh Ji also used to say, "People who give up eating food and just drink milk won't spend one rupee on grain, but they make another person spend ten rupees buying milk for them, and still they think that they have done so much sacrifice." So that is why Guru Nanak Sahib Ji here says, "You have taken so many outer appearances, and you have confused yourself so much, and you have given up eating grains and only drink milk, and you call yourself a mahatma; but all you have done is lost the taste of your tongue."

Kabir Sahib says, "If just by drinking milk one can get liberation, then all babies should have it."

Those who do not wear clothes suffer day and night;
They are lost in keeping silence.
How will we wake up from this slumber without the Master?

There are sadhus who do not wear any kind of clothes, but remain naked like animals. Those poor people suffer in the winter because it gets very cold, and they suffer in the summer because it gets very hot and they do not have any protection. Day or night, they live outside; so they suffer a great deal. But still they think that by remaining naked they are doing the devotion of God, and that they will achieve liberation this way.

There is another kind of sadhu who keeps quiet: they do not use their tongue to ask for anything, but whatever they need, whatever

they want to beg, they will write it down somewhere; in that way they ask. Those sadhus never speak, and they think that just by keeping quiet they are doing the devotion of God, and that God will become pleased with them and will give them liberation. But Guru Nanak says, "What is the use of keeping quiet, if the desire for worldly things is still burning within your heart?" We do the devotion of God to make our mind quiet and peaceful—we need to withdraw from the worldly materials, we need to still our mind—but if we have not been able to do that, what is the use of keeping quiet? And what is the use of doing other forms of devotion if we cannot bring our mind into our control?

In Punjab there is a village named Daule: I once met a *muni sadhu*— a sadhu who keeps quiet—there and I asked him if I could do any seva for him. He lifted up the mat on which he was sitting, and while he did not say anything to me, his disciple told me, "This mahatma always keeps quiet; he is a renunciate sadhu, he has sacrificed everything; he does not touch maya, but if you want to give any money, you can just leave it there." So when you need to ask for something, what difference does it make whether you do it by speaking, or by writing, or with the help of somebody else? Because if desire is still within you—if the flames of lust, anger, greed, attachment and egoism are still raging within you—what difference does it make whether you keep quiet or whether you speak aloud? Baba Bishan Das Ji used to say, "Those who keep quiet in fact have more desires, and more attachment for worldly things. It is better to speak than to keep quiet and still have all this desire."

One walks barefoot, he gets what he has earned;
He eats dirt and throws ashes on his head.

Now He is lovingly explaining that there are so many different kinds of paths. There is a path in which the devotees do not wear any kind of shoes, but instead walk barefoot; and they do not travel on a train or airplane, but always walk. And there is another path also in which people do not bathe, and do not see any difference between good and bad: they even eat their own refuse, their own dirt, and do not see anything wrong in that. But wise people do not like those who do not bathe or even eat their own refuse, because they not only know that by doing these things they cannot do the devotion of God, but that if we want to do the real devotion of God, then we have to see and discriminate between what is good and what is not.

Once a person came to Kabir Sahib who had given up clothes and shoes for twelve years, and he told Kabir about the great sacrifice he had made. Kabir Sahib lovingly told him, "If by remaining naked one can get liberation, then all the deer in the forest should have it. What difference does it make whether you are naked or wearing clothes? Unless you recognize your beloved Lord Who is sitting within you, the naked and clothed are alike."

Such a blind and foolish one loses his honor;
Without Naam he does not get anywhere.

Without Naam, we do not have any place to go. Without Naam we cannot get liberation. We cannot make this human birth worthy of liberation unless we do the meditation of Naam.

One lives in the wilderness, among graves and cremation places;
Such blind ones do not know, and repent later.

There are certain paths in which the people do not live in their homes but in graveyards; people believe in them and appreciate them, and they say, "This baba is not afraid of ghosts; that is why he lives in graveyards." But those people are also very far away from the path of Naam initiation. They also do not get liberation.

The place where Baba Bishan Das Ji used to live was not far from the graveyard of the village, and once a sadhu came to live in that graveyard. Baba Bishan Das asked him, "If you have any powers within you, if you are capable of doing anything, why don't you go and live among the living? Why are you living here among the dead? Are you afraid that if you will live with the living, they will argue with you or ask you questions that you cannot answer? Here you are sure that they will not get up from the graves and bother you. Is that why you are living here?" So Baba Bishan Das advised him to go and live among the living, so that they could get the benefit of his company.

So there are so many different paths. We, the worldly people, the householders, are the innocent ones, and we do not know what the real form of the devotion of God is. We go to people who live in graveyards, and we think that they are great mahatmas, and we worship them. We are blind, because we do not know whether we should do that or not; and they are blind whom we worship. In the end, they cannot do anything for us. They repent, and we also repent.

We people think that our relatives whom we have taken to the graveyards and buried there, are living there; that is why we go to such places and worship those who are living there.

He who meets the Satguru becomes happy;
He makes the Naam of the Lord dwell within his mind.

If we meet the perfect Master, who can give us the Naam Initiation, who can install the Naam within us, and who can manifest that Naam within us; and if we give up those attachments and desires which are keeping us away from Almighty God, and if we seek only the support of God Almighty, and if we do the devotion of that Naam, then all the karmas which have been piling up within ourselves from so many of our past births will leave us—we can get rid of those karmas and we can get liberation just by doing the meditation of that Naam, which in fact is Almighty God Himself.

Nanak says, The one on whom He is gracious gets it;
Becoming free of hope and fear he burns his egoism with the Shabda.

When the mahatmas tell us that Naam is the only giver of liberation, and that only by doing the devotion of Naam we can remove all of our karma and its suffering and consequences—when mahatmas talk so highly about the importance of receiving Naam initiation, then this question comes to us: "What is so difficult about getting the Naam initiation? The mahatmas are gracious—they give us Naam, they do not refuse us—it is not a difficult thing for us to get the Naam initiation." Such thoughts may come in our mind, and we may think that it is very easy for us to get the Naam initiation from the mahatmas, because, after all, They have come in this world to give us the Naam initiation. But when such thoughts come, they prevent us from understanding the importance and value of the Naam. The mahatmas whose inner eyes are opened know that it is not in our hands to get Naam or not to get Naam: they know that God Almighty decides who should be given the Naam initiation and who should not. In fact, only those selected souls who have been chosen by God Almighty, and whom God Almighty has decided will not be sent into this suffering world again—only they come to the Masters, and only they get the Naam initiation. So that is why Guru Nanak Dev Ji here lovingly says, "It is not in our hands to make the decision of getting the Naam initiation or not. We cannot stay away from the path of Naam if it has

been decided that we will get it." When God Almighty showers grace on us, when He selects us and chooses us for doing His devotion, He brings us into the company of the perfect Master Who is capable of giving us Naam.

Guru Nanak says, "Everyone in this world seeks happiness; no one asks for pain. But still people are suffering. God Almighty is making them suffer the consequences of their bad deeds."

We see that the sun gives light according to fixed time. The moon also gives the light according to fixed time. In the same way the stars also shine on fixed time. When our birth takes place at a fixed time, when our death also comes at a fixed time—when we see all these things happening on fixed time—then we should also believe in the reality of this statement: "God Almighty decides whether we get the Naam initiation." Only He knows the fixed time when we have to come to the Master, when we have to spend time in His company, and when we have to get the Naam from Him.

Your devotees are pleasing to You;
They look beautiful at Your door singing Your glory.

Now he says, "No doubt the manmukhs are also created by God Almighty, and the same God Almighty is residing within them also. But who are the ones who get honor and glory at the door of our real home? Who are the ones who gain His pleasure? Those who do His devotion, who bow down their feet at the door of the Lord, those within whom God Almighty is manifested—only they get the glory; and such souls—those who have reached the real home by doing the devotion of God—they have mercy on everyone, and those souls inspire other souls also to do the devotion of God, and they help them to make their journey back to God."

Supreme Father Kirpal used to say, "The path of spirituality is like a contagious disease." You know that if one person has that kind of disease, he spreads it to many other people. In the same way, one devotee of God comes into this world, he himself does the devotion of God, and he spreads this disease to many other people; Like himself, he makes many other people also do the devotion.

Nanak says, Unless it is written in our karma
We cannot come to Your door; we wander about.

Now he says that to receive the Naam initiation is like getting a reward for the good karma which we have done in our many past lifetimes.

But those who have not received the Naam initiation yet, it means that for them God Almighty has not yet written in their fate to get it. Such people do not get the Naam, they cannot reach the door of our real home, and they cannot do the devotion.

One does not understand his root;
Still he counts himself all in all.

There are people in the world who do not know why they have come into this world, and where they were before coming into this lifetime, and where they will go from this world. Such people think that they know everything: "What do the mahatmas know?" They always have this kind of feeling. And even though they know nothing, still they are under the impression that they know everything, and that is why they neither accept the words of the Masters nor live up to Their teachings.

I am a low-caste bard; the others call themselves high-caste.
I yearn for those who meditate upon You.

Those who have not recognized themselves, who do not have any understanding of their own self, they are egoists: because they do not know who they really are. Guru Nanak Sahib says, "O Lord, I am of low caste, I am very poor, I am a sinner." All these words he is saying to show his humility. It is not true that he was of a low caste. He was from the Bedi caste, and Bedis are considered to be one of the highest castes in India, and people respect them a lot. But just to teach us humility, Guru Nanak Sahib is using these humble words, and identifying Himself with the low caste, the humble, the poor, and the sinners; and He wants us also to adopt that kind of humility if we want to become successful.

Kabir Sahib says, "I went to find a bad person, but I did not find anyone worse than me. When I looked within myself, I saw that I was the worst of all."

Mahatmas are not bad people: Kabir Sahib was the Owner of the whole creation. The Masters protected and took care of the souls then just as They do now. But to teach us humility, they are using these humble words. They tell us that God Almighty loves humility, and if we want to reach Him, if we want to see Him, we should also develop humility like that.

Guru Nanak says, "I yearn for those who do Your devotion. I am seeking the company of those who have connected themselves with

You, who devote themselves to You, and who have become one with You."

As Guru Nanak has lovingly explained to us, we should both understand His teachings and live up to them. He neither criticizes anyone nor does He condemn reading and writing: He says that it is all right to read and write, but whatever we are reading, we should live up to that. Because just by reading the holy books we cannot get liberation. We have to live up to the words and the teachings of the holy scriptures which the mahatmas have written for us. They do not say that the Vedas and Shastras and the other holy scriptures are false; in fact they say, as Kabir Sahib has said, that those who say that the Vedas are false are the false ones, because they do not recognize what is written in them. So Guru Nanak lovingly tells us, "No matter how much you read, you cannot get liberation. Unless you live up to what you have read and do the devotion of Naam, you cannot get liberation."

Reading the holy scriptures without living up to the teachings is just like coming to the satsang with all your love. You know that you have come here in the satsang with all your love and affection, but if you do not live up to the words which you have heard here, if you do not mold your life according to what is taught here, it is exactly the same as reading the books and not living up to them. So what we have heard in the satsang, and what we have come to know from the satsang, we should live up to that.

TEN

On Reality and Falsehood

EVERY DAY, the bani of Guru Nanak, Asa ji di Var, is presented to you. Saints and Mahatmas come into this world because They have been sent by Almighty God; and They live Their lives according to the principles laid down by God Almighty Himself. And only those chosen souls who have the yearning to do the devotion of God and to realize Him come into the contact of the Saints and Mahatmas Who are sent in this world by God Almighty. Other people remain without taking any benefit from Them; they just spend all their time thinking about it, and even if they are born close to the Mahatmas, they cannot take advantage of Their coming into this world. It is not necessary that the family members of the Mahatma take advantage of His coming. Many times they don't; and other people who live far away come and take advantage of Him. Neither is it true that only rich people can be benefited by Mahatmas. Many times the rich stay away from the Masters, and poor ones from far away come and take advantage of Them. For the Masters, it does not make any difference if one is rich or poor: They see everyone alike, and They have love for everyone alike.

The area where Guru Nanak Sahib was born is now in Pakistan, and it is called Nankana Sahib; but it used to be called Rai Bhoi Ki Talwandi. Rai Bhoi was very prominent there—he owned the whole area—and right from the beginning, from Guru Nanak's childhood, Rai Bhoi recognized Guru Nanak as one who was sent into this world by God Almighty for some special purpose. So he had a lot of love, appreciation, and devotion for Guru Nanak Sahib, while the parents of Guru Nanak did not recognize Him and did not appreciate what He

was doing. His father was against Guru Nanak Sahib: he was always worried because Guru Nanak would not get involved in worldly pursuits, and he would wonder, what is going to happen to him? So Rai Bhoi, who was very rich, would say to Guru Nanak's father, "Look here, Kalu Ji, you should not worry about this boy. If he is the cause of any harm or loss to you, tell me and I will pay for that loss; but you should not tell him anything. When the time comes, he will be doing the work for which he has been sent; and you should not worry about him. Let him do what he wants to do."

One day Rai Bhoi asked Guru Nanak Sahib, "Master, God Almighty has given me worldly riches. He has given me name and fame and glory and everything of this world; but give me such a teaching that I may realize the truth and my mind may get peace, and I may know that all the things which are in this world are not going to go with me. Give me that real knowledge, so that I may realize the truth." So, answering this question of Rai Bhoi, Guru Nanak Sahib composed the hymn which is going to be presented to you now: listen to it carefully.

False is the king, false are his subjects;
False is the whole world.

Very lovingly, He explains to Rai Bhoi that the king is garbage or false, and so are his subjects. In fact, the whole world which we see with our eyes is false, or unreal, or garbage. You know that those things are ultimately false which do not have any form of their own selves and which do not exist forever. In Sant Mat, all the things which we see with our eyes in this world, which will finish their existence one day, are all called false, or unreal. In this hymn the word *kur* is used, which means "garbage." Just as a deer feels thirsty, thinks that it sees water, but when it gets there, finds that there is no water, but a reflection of the sun or a mirage; then sees another mirage, and goes on running for water but never gets it—in the same way, in Sant Mat it is said that all the things after which we are running, and all the things which we think are real, are in fact not real, but false; and they can be called "garbage."

False is the palace, false are high buildings;
False are those who dwell in them.

In the Ramayana it is written that King Ravana lived a very long life, studied and gained as much knowledge of the world as was possible,

collected a lot of gold and other riches, and made many high palaces – high-rise buildings like those that exist nowadays. It is a very ordinary thing to see high-rise buildings today, and in those days also King Ravana made many of them. But he left everything here; so here the Master says, "All palaces and buildings are unreal; they are false. And those who dwell in them are also false and unreal: because they will not live there forever."

Bhagat Namdev Ji says, "Ravana made Lanka, his country, out of gold. But foolish Ravana! – What did he take when he left?"

Kabir Sahib says that Ravana had one hundred thousand sons and one hundred and twenty-five thousand grandchildren, but when he died there was no one in his home to burn a lamp in his memory.

False is gold, false is silver;
False is the wearer.

Now He says, "Gold is garbage: it is false. So is silver. And those who beautify themselves by wearing gold and silver are also false; they are unreal, because they will leave one day."

False is the body; false are the clothes;
False is limitless beauty.

This body is also false, it is unreal, it is garbage, because we are not going to live in it forever. It is like a rented house which we will have to leave one day. And all the beautiful clothes and ornaments, which we wear on this body, they are also garbage: they are unreal, they are false. And those who wear all these clothes and ornaments are also false and unreal, because they will have to leave them all one day, and leave this world.

We people are proud of our beauty. We have the ego of our being beautiful. But Guru Sahib says, "On the bones, there is flesh, and on the flesh, there is skin, and He has painted you on your skin, and that is what has made you beautiful; and you are proud of that?" But you know how, when old age comes, that beauty goes away; and when we die, what happens? If we are buried, we become mud; and if our body is burned, we are reduced to a handful of ashes. So that is why here Guru Sahib says, "Why should you be proud of such a thing which you are going to lose one day, and which is going to be reduced to a handful of ashes?"

False is the husband; false is the wife;

(All become) fed up and get destroyed.

Now He says, "The husbands are unreal and the wives are also unreal. All the love which they have for each other, and all the fights and disputes which they have with each other, that is all unreal and false." Because we do not know, up until now, how many times we have been made husbands, and how many times we became wives. And we do not know how many more husbands or wives we are going to make. We left everything behind; and in the future also we are going to leave. Nothing is going to be here forever. That is why He says that everything is unreal.

False is attached to false;
The Creator is forgotten.

Now Guru Nanak Sahib says, "You see, O dear ones, this is a very surprising thing: garbage is attached to garbage, unreal things are attached to unreal things, and after getting attached to the unreal, we have forgotten the Reality; we have forgotten the Giver. We are attached to the gifts, but we have forgotten the Giver."

With whom should one become friends?–
When the whole world is passing away.

Very lovingly now, He explains to Rai Bhoi, "Whose name should I mention to you? Whom should I say that you should go and be friends with? Because everyone in this world is going to die one day. All those who are born into this world will have to leave one day, and everything in this world is unreal and false. Except for God Almighty Himself, nothing remains in this world forever. Everyone comes into this world, spends the night – just like we spend the night in a rest house – and goes next morning. So whom should I say that you should make friends with? – except God Almighty."

False is the sweet; false is the honey;
Boatloads (of humans) have drowned in the false.

Now He says, "Even though garbage is very bad, still people are attached to it so much, that they think it is as sweet as honey; and because of that attachment, millions and trillions of people in this world have drowned in this ocean of life."

Once there was a pundit in the court of a king, and he used to read books and give sermons in that court. One day after he finished his reading, he noticed the princess there, and he felt attracted towards her: he started thinking, "What can I do to get this beautiful, charming princess?" Since he was only a pundit, he could not do anything, but still he went on thinking about it. He went to his home and thought about it the whole night, and next morning when he came back to the king's court to do his work, he was very sad; and the king asked him, "Pundit Ji, why are you so unhappy?" He said, "No, your majesty, I am fine"; but because the king insisted, he finally said, "Your majesty, the reason for my unhappiness is such that you will not be able to bear it: I am just an ordinary pundit, and you are a great king, and it does not look nice for me to tell you all these things." But when the king insisted, the pundit replied, "Your majesty, I have looked in your horoscope, and I have come to know that after a few days, a very bad time is going to come on you, and you are going to lose everything; and it is not good for me to see all that, because I am your servant, and if you are going to be suffering so much, how can I bear that? That is why I am sad."

Now the king believed in that pundit, so he asked him, "Is there any way to avoid that bad time? Can we remove that suffering?" The pundit said, "Your majesty, there is a way to do that, but it will be very difficult for you to do. And that is why I don't want to mention it to you, because you will not be able to do it." But the king said, "No, you should tell me, and I will see if I can do it; I will do it!" So the pundit told him, "Your majesty, you should make a big wooden box, in which you should put your princess, along with all her dowry and whatever you were going to give for her wedding. Also you should put enough food for a couple of days, and then you should throw that box in the river. If you will do that—get rid of your princess—then that bad time will not come, and you will live happily."

The king wanted to live happily, so he did everything the pundit had told him. After that box was thrown into the river, the pundit told his friends, "A box is going to come, and it may have a lot of wealth. So you should help me try to take it out of the river." They went there and took it out, and the pundit's friends wanted to open it right away, but the pundit was very clever, and told them, "No, we should not open it now, because it is possible that somebody will come here and catch us. We should hide it in the forest, and maybe after two or three days, we should come and open it; and then whatever we get, we will share among ourselves." So, his friends believed in him and went.

After they all left, a king came hunting in that forest and he saw the big box lying there, and he wondered why someone would hide such a beautiful box there in the forest. He was curious, so he opened it; and there he saw that beautiful, charming princess, and was also fascinated by her. Then the princess told that king everything that the pundit had said and done. The king realized that it was a trick of the pundit to get the princess and he took her along with him. Previously he had caught a bear, so he left that bear in the box in the place of the princess. He also took all the gold and other riches.

Now after the pundit and his friends had left the box in the forest, the pundit could not control his lust, and he thought, "If I go with my friends to open that box, they will want to share everything which is in it, and that won't be good. So I should go now and fulfill my desire with the princess." So he went back, and happily opened the box. But the bear who had been put in the box was very angry, and as soon as the box was opened he killed the pundit.

So the point of this story is that the pundit, even though he was reading the holy scriptures every day for the people, and even though he knew that everything in this world is unreal and false, still he was attached too much to those false and unreal things, so much so that he was drowned in this ocean of life: he was killed, just because he was attached to that which was false and unreal.

So, that is why Guru Sahib here makes a prayer in front of God Almighty: "O Lord, whatever I see in this world, except for your Naam, is unreal, false, garbage; everything in this world except your Naam is untruth."

Nanak says this prayer: Except You, it is all false.
One can know the truth only if his heart is true.

Now Rai Bhoi told Guru Nanak Sahib, "Master, you have explained to me very clearly and lovingly that everything in this world is unreal and false; but now you should tell me how one can get to that Reality which is never destroyed, which is never created, and which is permanent in this world."

So Guru Nanak told him, "First of all our heart, our inner self, should be clear, should be clean, should be pure. And then we should have the real desire and yearning to realize that Reality, that Truth." Because God Almighty, that Truth, is sitting within us, and He does not need any witness: He can see everything very clearly. We do not need to present any excuses or evidence: we can deceive ourselves, but we can never deceive Him Who is sitting within us. So that is why He

says, "First of all, your inner self should be pure; then you should have the real, sincere desire for realizing that Reality, that Truth, and only then you can realize It."

Saints and Mahatmas set an example for the satsangis: They are like models for the satsangis, to show them how they should live their lives. They tell them, "Earn your livelihood with honest and sincere means," and They say that we should maintain loyalty with our companions: husbands should be content with their wives, and the same order applies to the wives also, that they should also be happy and content with the husband they are married to. Saints and Mahatmas do not condemn marriage; They are not against marriage; but They do lay a lot of emphasis on maintaining our marriage.

Thus the dirt of the false is cleaned
And the body after bathing becomes pure.

When we make our body, and mind, and our inner self pure, and when we do the meditation of the Naam, and that Naam is manifested within us, then It removes all the impurities, all the dirt, all the garbage, all the unreal things, which we have been allowing to accumulate on our soul from ages and ages, from our many past births. The manifestation of the Naam within us removes all dirty things from within. Naam never gets dirty, Naam is always pure, and when the Naam is manifested within us, Naam makes our inner self also pure.

One can know the Truth only if he loves the Truth.
(If one) becomes pleased by hearing the Naam, only then
he reaches the Door of Liberation.

How can we manifest that Truth, that Almighty Lord, within us? He says, "First of all, we should listen to the sound of the Shabd, Which is all-pervading, Which is everywhere in this creation, Which is emanating from Sach Khand and sounding at our eye-center: we should come in contact with that Sound and we should listen to It. And in order to be able to listen to It, we need to make our thoughts pure: because if our thoughts become purer, our mind will become pure; and the purer our mind becomes, the more our soul becomes pure, and then we will not have any difficulty in getting in touch with that Sound Which is coming from Sach Khand and sounding at our eye-center."

So that is why here He says, "When you listen to that Sound Current Which is all-pervading everywhere in the creation, then that

Truth which is God Almighty will manifest within you. Then you will have such a love with Him, that even though you might want to break your love with Him, you will not be able to: you will not be able to forget Him, once you have developed so much love and devotion for Him."

One can know the Truth only if he knows the way (and means):

Now he says, "We can recognize the Shabd Naam, the Reality, the Truth, only if we know the way by which we can go within. And in order to know about the Path, in order to be able to go within, we need to go in the company of such a Being Who Himself has done this thing: Someone Who has traversed that Path, Who can Himself go within, and Who can take us there."

By preparing the body—if One sows the seed of the Creator.

When we make our body pure; when we rise above worldly pleasures, sensual pleasures; when we make our mind pure by making our thoughts pure; when we give up thinking and desires and fantasies of worldly pleasures and worldly things—when, in other words, we prepare ourselves for doing the devotion of God, then, when Master sees our condition like this, He at once sows the seed of Naam within us. You know that if the land is prepared, it does not take much time for the seed which is sown there to become a plant; in the same way, when God Almighty sees that our body is pure, our heart is pure, and that in our mind we do not have any desires of worldly things, He sows the seed of Naam within us, and then we become successful in the Path of the Naam. Master Kirpal Singh Ji used to say, "The coming of a renunciate soul, a yearning soul, a good dear soul, into the company of the Master, is just like bringing dry gunpowder into the company of the fire." As it explodes instantly, in the same way, if a dear yearning soul, a renunciate soul who has become pure, comes into the company of the Master, that soul goes right up.

One can know the Truth only if he takes the true teachings—

Now He says, "We can recognize Almighty God, and we can get that Reality or Truth, only when we take the true teachings: when we

withdraw our attention from outside and attach ourselves inside. Only then we can realize Him."

(And if) he is gracious on creatures and does some good deeds and donations.

Saints and Mahatmas do not teach us to criticize any community or religion, and they do not tell us to comment about the practices of those religions and communities. They do tell us the Reality, the Truth, and They always inspire us to get the Naam initiation, and meditating upon that Naam, to go within and see what the Reality is.

When we do the meditation of Naam, then grace is created within us by itself, and the desire to donate and to be helpful to others is created within us by itself.

And at that time we also get the understanding of who is worthy of our donation, where our donation should be made, and who is capable of handling it properly.

Masters are neither hungry for our donations nor for our name and fame, because They earn Their own livelihood to maintain Their lives. But they do tell us, "If God Almighty has showered grace on you, and graciously has given you some worldly wealth, then you should be prepared to help those who need your help; and if you feel that someone can make the best use of your help, you may help him."

Regarding grace, we people do not understand what being gracious on others really means. Usually we are burning in the fire of jealousy, but outwardly we are thinking of doing good to others. In a way we are trying to shower grace on them, when we are not showering grace on our own selves.

Guru Sahib says, "First of all, shower grace on your own self, because your house is being plundered by the five dacoits. First extinguish your own fire within you, and only then you should try to extinguish the fire of other people's homes."

Tulsi Sahib says, "Grace is the root of religion, and sin is the cause of going to hell. O Tulsi, as long as you have life in your body, as long as you have breath in your body, don't give up showering grace."

One can know the Truth only if he makes his soul live in the place of pilgrimage–

Now He says, "We can recognize that ultimate Truth, which is always present in this world, and which can never be destroyed, only when we remove the physical, astral, and causal covers from our soul, and

reach the Daswan Dwar, the tenth door, and bathe in the Pool of Nectar which is there. Unless we go there and bathe in that Pool of Nectar, we cannot recognize God Almighty." Kabir Sahib calls that place as *Prayag Raj*. Guru Amardev Ji calls that place "the real temple of God," or the real pool of nectar which is in our body. So unless we rise above all these three covers and remove them from our soul, and go into the Daswan Dwar and bathe there, we cannot recognize the Truth.

(And) after asking from the Satguru, if one sits there.

By bathing in that Pool of Nectar, the karmas which we have had from ages and ages, from birth after birth, are all removed from our soul. He says, "We can reach that place only with the help of the Saints and Mahatmas, only with the help of the One Who has made His residence there." So we cannot reach there unless we go in the company of the Master Who has made His residence there. When we reach there and bathe in that Pool of Nectar, our soul starts sleeping towards the world, and is awakened towards God.

Truth is the medicine for all (diseases);
It removes sins and it cleans.

Now Guru Sahib says, "Naam is the only medicine which can remove pain and suffering." Just as, by using soap, we remove dirt from our clothes—in the same way, by applying the soap of the Naam, we remove all the sins and the dirt from our soul.

Guru Sahib says, "The whole world is suffering, the whole world is sick, and Naam is the only medicine; without applying this medicine of Truth, everyone is suffering."

Nanak says this prayer (to Him) Who has the Truth with Him:
I beg for the dust (of Thy Feet)—if I get It, I'll put It on my forehead.

Now He tells Rai Bhoi, "What do I ask from God Almighty, and what should one ask from God Almighty if one gets the opportunity?" He says, "I ask Him for the dust of the feet of such a Saint or Master Who has become one with God Almighty." He says, "If I meet Someone Who has become one with Him, I would put the dust of His Feet on my forehead."

Eagles, crows, and other creatures, do not know how far the cuckoo bird can go, and from where the cuckoo bird comes. Only the cuckoo birds know the destination and origin of cuckoo birds. In the same way, how can we, the worldly people, know the glory and importance and power of the Mahatmas? Only the Mahatmas know what the Mahatmas are.

We should give up falsehood and greed
And with one mind meditate upon the Alakh.

Now Guru Nanak Sahib tells Rai Bhoi, "If we give up our greed for garbage, our greed for all the unreal and worldly things, and if, becoming pure in our mind, we do the devotion of that Almighty Who cannot be reached, Who cannot be seen – if we do His devotion, only then we can realize Him."

Whatever we do, (accordingly) we get such fruits.

The reward which we get from doing the devotion of the Lord, from serving God Almighty, is that God Almighty Himself manifests within us, and sitting within us, He gives Himself to us; and we can have that only by doing His devotion."

If it is written in our fate from before,
Only then we get the dust of Their feet.

Now he says, "If God Almighty has written in our fate, that we are supposed to go to the Master, and if it is written in our fate that after getting the initiation, we are supposed to do the meditation, only then can we come to the feet of the Master, and only then can we get the opportunity of touching the dust of the feet of the Master."

(Otherwise) because of our little intellect, we lose the (benefit of) seva.

Dear ones, it is very easy to do *seva* or service: because the jivas, looking at other jivas doing seva, are easily able to do it. But it is very difficult to maintain it.

He says, "We, the people of low intellect, do seva." We may even do the seva of doing the bhajan and simran; we may do the seva of the langar; or we may do the other sevas for the Master and His children, looking at other people doing it. But when we do seva, we do it for

two reasons: first, we do it with a worldly desire in our mind which we want fulfilled. If it is fulfilled, then another desire is created in our mind, and in this way we go on creating desires within ourselves. If that desire is not fulfilled, then we stop doing seva. On the other hand, if we do not have any difficulty with worldly desires, what happens when we do seva? We become proud of it; we allow ego to come within us, and in that way, whatever seva we have done, we lose its benefit—just by allowing a little bit of ego to come in our mind.

So Guru Sahib has lovingly explained to us many aspects of the Path in brief, emphasizing that everything belongs to God and we should not be proud of anything, but should devote ourselves to His devotion.

ELEVEN

The Broken Seed

PREACHING the Shabd Naam, giving the teachings of Naam, and giving initiation into Naam, took Guru Nanak Dev Ji Maharaj into many different parts of India; and when He went into the Himalayas, on the mountain of Sumer, He met a group of *siddhas*—renunciates who had left their homes to live in the jungle, who were doing yogic practices there, who were living on fruits and vegetables only, and who believed that only by sacrificing everything in this way could they achieve liberation. In those days, many great kings and emperors had become followers of the *siddhas* or *Naths:* Gorakh Nath, Gopi Chand Barthree, and many other kings and powerful people had gone to such yogis, so their subjects also went to them and they developed a large following. The path of the yogis was very popular in those days, and it had been a long time since those yogis had left the world and gone to the Himalayas; so when Guru Nanak went there, they asked him, "How is everything in the world? How are things happening there?" And they also asked many questions about realizing God: How one can realize God, whose refuge one should seek, and where should one go if he wants to learn the way of realizing God Almighty. So Guru Nanak Dev Ji Maharaj lovingly explained the answers to those questions in detail in this hymn which will be presented to you now. You should listen to it carefully.

Siddhas and yogis had long lives, and Guru Nanak had a short life. Because of their yogic practices, the siddhas and yogis lived long. So when the siddhas saw Guru Nanak coming to that mountain of Sumer, they wondered how He who had such a short life was able to come there: "because," they thought, "we have been able to reach here and stay here only because of our yoga and our *siddhis* (supernatural

powers), so how can Guru Nanak and His two attendants, Bala and Mardana, come here? So," they asked Him, "What is happening in the mortal world nowadays?"

There is a famine of Truth. Falsehood is spread all over.
(The souls are) ghosts of the dirt of Kal.

He says, "O siddhas, what should I tell you about the mortal world? From the world, from the physical plane, the Truth has vanished: everywhere there is untruth. Buried under the swamp of sins, the soul is getting kicked and knocked, and everyone has stopped telling the truth: they all speak lies. Because the soul is buried under the swamp of sins, she has become a ghost: the people who live there are like ghosts."

They have taken the Seed (of Truth) and its glory;
How can the daal, the broken seed, grow?

Now He says, "The people who came in the Golden Age took away with them their honor, glory, Truth—and now only false things remain in this world." It is as though they took the seed of Truth and left only the *daal* or split pea: you know that the split pea cannot grow because the seed is broken. He says, "In the Golden Age, just by accepting the Truth and giving a little bit of attention to it, the soul was able to go up; and one was able to do the devotion of God because everyone was truthful. But now the Truth has eloped and no one does the devotion of God."

In the Golden Age or *Sat Yuga,* Truth was the means of liberation. In the Silver Age or *Treta Yuga,* performance of austerities was the means of liberation. In the Copper Age or *Dwapar Yuga,* worship and outer rites and rituals were means of liberation. But in this Iron Age or *Kali Yuga,* the support of Naam is the only means of liberation.

It would grow only if it were whole,
And only if it is the proper season.

Now he says, "All seeds have become like daal or split peas, which will not grow. And also the season is not favorable." He means that in the earlier days there were Rishis and Munis of a high degree who used to perform austerities and do outer rites and rituals. They were very devoted in doing those practices, and they became successful. And in those days there were also rich people who used to support the Rishis

and Munis in performing those austerities, and that is how they used to achieve liberation and do the devotion of God. So He is saying that now, in the present time, we have neither those Rishis and Munis who are competent in performing austerities by which they could achieve liberation, nor do we have any rich people who would wholeheartedly contribute to the performing of those austerities. We do not have the season nor the favorable conditions in which we could achieve liberation by doing that kind of devotion of God.

In the Golden Age, everyone was truthful, and by accepting and maintaining Truth, one was able to achieve liberation. As the time changed and the Silver Age came, people started doing devotion by performing austerities—not the austerities people do now, but a different kind. And when the Copper Age came, the Rishis and Munis of that age did rites and rituals as well as performing austerities. But if in the Iron Age—because this is the Iron Age—if in the Iron Age we do the practices which were meant for the past ages, we will not be able to get anything out of them: because the conditions are not favorable. We do not have that kind of Rishis and Munis, nor do we have the long life which we had in the past ages. In the Iron Age, because the time has changed, we will have to adopt the means of liberation which is successful in this age, and that is the meditation of Shabd Naam. Unless we work hard in the meditation of Shabd Naam and adopt this means of liberation, we can never have it.

Swami Ji Maharaj says, "In the Iron Age, no karmas, no dharmas"—that is, no religious acts can be successful. Without the support of Naam one cannot get liberation.

Nanak says, Without preparation,
The color will not stick to the fresh cloth.

Now He says, "Just as if we want to dye a fresh piece of cloth, first we need to bleach it or treat it with a chemical, and only then will we be able to get the fast color on that cloth—in the same way, if we want to dye our mind in the color of Naam, first we will have to do Simran and remove the impurities from it, and only then, after going in the company of the Master, and with the help of the Master's Naam, can we dye our mind in the color of Naam." He says, "No matter how much you read, or how many other things you do, unless you go to the Master and purify your mind, you cannot get that color of Naam on your mind."

Bleach (the mind) in fear of God;

In the body feel embarrassed.

What is that with which we need to treat our mind? Just like we need to treat the cloth before dyeing it, in the same way we need to treat our mind with the fear of God: before doing any bad deed, we should think about it and we should feel *embarrassed* at the idea of doing that. We should ask, "Will this be a good thing for me if I do this? Will God be pleased with me if I do this bad deed?"

When we are afraid of God and feel embarrassed about doing sins, then we will be able to easily do the meditation of Naam. When the cloth is clean and pure, it easily catches the color; in the same way, if our inner self is pure, we will easily catch the color of Naam.

People say, "This world is sweet, who has seen the beyond?" but this is the kind of thought which leads us astray: because whatever we do, we have to suffer the consequences of it ourselves.

We know that we never do anything against our family members, our relatives, or our friends, because we think that if we do, they will get upset at us; and we are afraid of that. But, have we ever had even that much fear of God Almighty, as we have of our family members?

Nanak says, If one gets the color of devotion,
Falsehood does not dirty him.

Now He says, "Once you get the color of devotion, the color of Naam, after that such a soul does not get dirty in the dirt of falsehood and garbage."

Kabir Sahib says, "Those who have been colored by the Master never lose their color. Day after day they go on getting more shine, until they become perfect."

Greed is King, Sin the Prime Minister;
Lust is the Counselor.

Now Guru Nanak Dev Ji tells the siddhas, "The King of this age is Greed, and his Prime Minister is Falsehood; the one who gives them counsel is Lust."

Lust is the Counselor and they call him (for advice);
They all sit together and think.

Now He says, "When they have to do any judgment, they call Lust because he is the chief counselor; and the judge, who is Greed, will

dispense the justice." It means that in this age, those who are affected by lust, anger, greed, attachment, and egoism, will be the ones who will present the cases and make the decisions; they will be the ones who will teach the other people, "Dear ones, you should abstain from these five passions"—even though they themselves will be involved in all five.

Their subjects are blind and without knowledge;
Like the dead, they submit to others' will.

Now He describes the condition of the world: No one has the knowledge of Shabd Naam. No one has any knowledge about satsang or its purpose. They do not have any understanding of the Mahatmas. They do not know why the Mahatmas have come into this world, nor do they have any knowledge of the grace the Masters have for us. So He says, "Without the knowledge of the Reality, the whole world has become blind; and in this world, since no one has the real knowledge of the Shabd Naam, all the people are buried under the darkness of ignorance, and they have become like the dead." A dead body cannot move by itself; in the same way, people who do not have the knowledge of Shabd Naam cannot do anything by themselves: they do not know what is good and what is not.

The (so-called) gyanis dance and make music;
And beautify themselves (with ornaments and cosmetics).

Now He says, "In this age, those who call themselves teachers or holy men, what do they do? They disguise themselves in the form of past Mahatmas or Saints like Krishna or Rama, and their disciples play musical instruments, and for the sake of worldly things, they dance."

If we wear the skin of a lion, we do not get the power of a lion. In the same way, even if we adopt any of the outer things of a past Master, even if we behave like Him outwardly, still we cannot get that power which was working within Him.

They shout and sing;
They remember the brave ones.

Now he says, "In large gatherings, with the help of musical instruments, they sing very loudly; they sing of the bravery of those who came in the past. Nobody talks about the Shabd Naam; they only talk about the glory and the bravery of the past people."

Once some people asked Master Kirpal Singh Ji, "How can peace prevail in this world?" Master gave them a very loving and beautiful reply: "If we live up to the words of the holy scriptures which the Saints and Mahatmas of the past have written, then peace can prevail in this world very easily."

The foolish pundits argue and criticize;
They love the collection.

Guru Nanak Dev Ji Maharaj says, "Those who do not have any knowledge of the Shabd Naam and who are the most foolish ones, they will be called 'pundits' by the people; and since they do not have any knowledge of the Shabd Naam, what devotion of God are they going to do? They will only comment on other people, and criticize others by saying, 'He has this fault,' or 'He has that fault'; and since they do not know the real way of the devotion of God, they will not be able to teach devotion to others. Their job will be to make people fight with each other, and divide them; this will be the only quality they will have."

He says, "In this Iron Age, the husband and wife will love one another only for worldly pleasures."

Religious people will do religious deeds and lose,
Asking for the door of liberation.

Now He says, "No doubt there will be good people in this age; no doubt they will do good deeds; but the pity is that whatever reward they are supposed to get, they will lose it right here." In other words, the people who do good deeds will do them expecting their reward right here. If someone's son is sick, he will ask for his good health. If someone has difficulty in his employment, he will ask for the grace of the Master in that. And if someone has any lawsuit pending in court, he will ask for help in that. In this way, whatever benefit or reward they might get for their good deeds, they will get it right here, and thus lose all the benefit. Even the wiser people, who would not expect worldly things in return for good deeds, even they will ask, "Will we get liberation here?" So, just by expressing their desire and showing that they had done the devotion of God expecting the reward in this lifetime, in this world, or in this age, they will lose the benefit, and they will remain at the door.

I have often mentioned a person in the village of Ganeshgarh who was hurt in his leg and unable to come to satsang. He told me that if I

would bring Master to his home, he would be very grateful; and he invited Master to go there for tea. So I requested Master, and He graciously agreed to go there. Before they served tea to Master, that person opened his leg and asked Master to have a look at his wound so that he might be healed. So just imagine how much that cup of tea was worth! What was he asking from the Master for that one cup of tea? So, when we have these desires and expectations, how can we get the benefit from the grace of the Master?

Master Sawan Singh Ji used to say, quoting the Bible, "If God graciously gives us worldly riches and material things, and if we are giving away those things to others, if our right hand is giving the donation, not even our left hand should know about it." We should be grateful to God Almighty, and we should express our thanks to Him by saying, "It is only because of Your grace and kindness, that we have become able to help others."

They call themselves celibates but do not know the way.
They give up their homes.

Siddhas were proud of being renunciates, and they used to say, "Guru Nanak is only a householder, but we are renunciates! We have left our homes"—so, in order to explain to them the meaning of real renunciation, Guru Nanak Sahib is telling them, "Look here, O dear ones: you have left your homes, but were you able to live without your wives? You have left your one woman at home, but you have had to go and beg from so many other women because you could not live without food; you left your own homes and properties, but you have had to appropriate many other properties which belonged to other people, and make them as your own. You say that you are celibates, but you do not know the way to become celibate. You say that you do not have any desire, but it is very hard to control the mind. No doubt, outwardly you have become celibate; but inwardly, if you still have desire for lust, you are not celibate."

Guru Sahib says, "One who is content with one wife is a celibate." If one lives in married life, and is content with one companion, then he is not less than a celibate. If you are living your married life according to the instructions of the Master, if you are living in contentment and within the limits, then you are not less than the celibates—because just imagine: suppose you are in the market, and your mind creates the desire of buying something or eating something there. If you are a householder, working in the world and earning your livelihood by honest means, and you have the money, then you can easily satisfy the

need of your mind, buy that thing and eat it or whatever; but if you have left your home, and the mind creates any desire (because the mind is still there), you cannot fulfill that desire because you do not have any money since you are not working like the householders. So what will you have to do? Either you will have to suppress the desire of the mind, which you cannot do, or you will have to steal money in order to fulfill that desire, or you will have to do something else. So which is better? It is better to be a householder, work hard, and earn your livelihood by honest means, and in this way fulfill the desires of the mind. And also be content with one companion, and live like a celibate. So that is why Guru Nanak Sahib lovingly explained to the siddhas, "You are not celibates. Celibates are those who live in married life and, earning their own livelihood, remain content with one companion."

Everyone says that he is complete.
No one says that he is lacking.

Now Guru Nanak tells the siddhas, "Of all the people I have met, no one has told me that he is less competent or incomplete. Everyone says that he is the highest, the competent one, the perfect one."

If one is weighed on the scales of Glory,
Only then the weight is known, says Nanak.

Now Guru Nanak says, "Regarding the one who calls himself perfect: you should find out whether, in his life, he has done any sacrifice, any practices, any devotion of God, anything to become worthy of being called perfect; or if he is calling himself perfect just for the sake of saying it." He says, "If someone has done something in this world, and the people in this world recognize and respect him, if he is known in this world, only then he will be known, accepted, and glorified in the Court of the Lord also. God Almighty will also recognize him if he is recognized by the people here."

"Recognized by the people here" does not mean that you have a high position and people are afraid of you, and in that way they remember you or recognize you—it is not like that. You know that Saints and Mahatmas rule over the hearts of the people; you know that it has been more than five hundred years since Guru Nanak Sahib came into this world, and about two thousand years since Jesus Christ came into this world, and so much time has passed; but still every morning when we get up, we remember Them with all our love and affection. This is

because They ruled over the hearts of the people, and because of their qualities were recognized by the people, and loved and adored by them; and only because of Their good qualities we remember Them every morning. So that is why here He says, "If someone has done something in this world, only then he is recognized and appreciated by the people, and such beings are the ones who are accepted and glorified by God Almighty also."

He says, "You should weigh the life of the Mahatma, using the scale of the Naam." It means that you should find out whether he has done anything in the path of the Naam or not: whether he has stayed up many nights in his life to do the devotion of Naam; whether he has sacrificed anything. If he has done all these things and has become perfect in the Naam, only then you can call him the perfect one.

The True One sees what He has made, says Nanak.

Now Guru Nanak Dev Ji Maharaj says, "God Almighty has Himself laid down the tradition, and made the limitations and regulations: how the creatures are to be created, how they will be dissolved, how the sun and moon will shine and will give the light to everyone. God Almighty, Who has made these traditions and regulations, is the One Who Himself administers all this; Who Himself sees that all these things are maintained."

Everyone jumps,
But only that happens which He Himself does.

Now He says, "After coming into this world, every jiva, according to his karmas, has tried to jump; they have all wanted to be *gyanis* and great meditators; they have all wanted to control everything and become supreme powers. But God Almighty has kept everything in His hands, and whatever one has done, he gets the reward according to that; according to their own karmas, they get the benefit."

Hereafter caste and power do not exist;
Hereafter the jiva is born anew.

Now He says, "In the Court of the Lord, neither our caste nor our creed, nor our power nor our rule will go with us. The beings with whom we have to deal will not be related to us there; they will be new people. Only our deeds will go with us. And only those who have done the devotion of God will be accepted and welcome there."

Only those whose honor is counted (in the Court of the Lord)
Are good people.

Now Guru Nanak tells the siddhas, "Dear ones, only in the true Court of the Lord do we come to know who is good and who is bad. If we are accepted there, if we are welcome there in that court, then we are good. But if no one cares for us or welcomes us there—if even after going there we are bothered by the angels of death—then we are bad. Only after going to the true Court of the Lord can we know our reality."

Kabir Sahib says, "If the mind is true, only then is it easy to settle accounts: because in that true Court of the Lord there is no one who can help."

Only those in whose fate it is written, get You;
Only they meditate upon the Husband.

Now Guru Nanak says, "It is not in our hands to wander here and there in the forests, to do the devotion of the Lord, or to perform austerities: everything is in the hands of God Almighty, Who has kept everything under His control. Those in whose fate it is written by God Almighty are able to do the meditation of the Naam and the devotion of God." He says, "Only those about whom it has been decided that they will meet the Master and do the devotion of God are given the opportunity to do that devotion; God Almighty has kept everything in His hands."

Nothing is in the hands of these creatures;
You have created this amazing Creation.

The Mahatmas Who have met with God Almighty know about the power and the existence of God, and that is why Guru Nanak Sahib says here, "O Lord, these creatures, these people, do not know anything about themselves; they do not have anything in their hands; they do not know that they cannot make a decision whether to become the devotee of God or to seek the pleasures of the world. And this is a surprising Creation which You have made: that some people are made to do the devotion of God, and some people are involved in the worldly pleasures; some people become good and some people waste their lives becoming bad. Nothing is in the hands of the people; all this

has been created by You; and this is a very surprising thing that You have done."

There are the ones whom You unite (with Yourself);
There are the ones whom You Yourself make lose You.

Now He says, "This is a very unique play of Yours. You Yourself come in the human body, and You Yourself make certain human beings do the devotion of God, and You Yourself make them meet Yourself. And there are others whom You make to forget about You; they will never come to the path of the Shabd Naam, no matter how much You explain to them, they will not understand, and instead of understanding they will oppose. So it is all in Your hands: some people are made to do the devotion of God, and some people are made to forget You."

With the grace of the Master, I have known (the place)
where You are manifested;
You Yourself have made me realize it.

Now Guru Nanak Sahib tells the siddhas, "It is only because of the grace of our Satgurus, our Masters, that we have come to know the place where God Almighty resides, and only because of the grace of the Masters have we come to know how we can go there, and how we can meet Him. And God Almighty Himself gives us this knowledge from within ourselves: that without going to the Master and taking refuge at the Satguru's feet, we can never do His devotion, and we can never achieve liberation."

Easily one merges with the Truth.

Now He says, "When we get the Naam initiation, and when we fortunately get the shelter at the feet of the Master, and when, after coming into the satsang and listening to the words of the Master, we remove our shortcomings and our failures and do the meditation of the Shabd Naam, then we easily get absorbed into that Shabd Naam, become one with God Almighty, and make our lives successful."

TWELVE

The Price of Happiness

TODAY, as every day, the satsang is on the hymns of Asa ji di Var. Once some disciples of Guru Nanak Dev Ji requested him, "Master, every day in Your satsang, You talk about pain and suffering and happiness; please tell us lovingly what You really mean by pain and happiness. Because we do not know what pain and happiness really are; we are blind and we do not know the reality of things. If we get a little bit of pain or suffering, we start complaining and cannot bear it. If we get a little bit of happiness, then we start thinking that it is because of our own efforts. So kindly and lovingly tell us: what do You mean by suffering and happiness, and what are the things which we should seek in this world? Please explain to us these things so that we can benefit from Your teachings."

Guru Nanak Sahib said, "Look here, dear ones, that happiness is not happiness whose end is unhappiness or suffering. The happiness you get in enjoying worldly or sensual pleasures cannot be called happiness because after you have enjoyed those pleasures, you feel bad about it." Guru Nanak says, "O brothers, understand what happiness or suffering is. By indulging in sensual pleasure you get a little bit of happiness, but the end of that happiness is suffering. And by indulging in pleasures you get disease."

He says, "When the Saints say, 'suffering', They mean that suffering which everyone has to bear after each of his deaths. Even at the time of death, the pain which he suffers then is the suffering which the Masters and Saints mean. You know that all those who are born into this world will die one day, and after the death of their present body, according to their karma they will have to take another birth. So the pain or suffering at the time of death, and after death, the pain of

getting birth—Saints and Masters always mention that pain as the real suffering."

He says, "Dear ones, don't forget that painful time when you were in the womb of your mother." You know that everyone has to go into the womb of the mother, and that place is very narrow, very damp, and very dark. We cannot run or move in any direction; we have to stay there as we are, and whatever happens there, we do not have any control over it: we cannot change any conditions, and it is a very painful condition there. Many times the mother eats something which is not good for the baby, but the baby cannot say anything or complain, "This is not good for me." And the tube through which the mother passes her urine goes right on top of the nose of the baby, and the baby is hanged upside down. He cannot complain; he cannot say anything; he has to bear all these things. So Guru Nanak Sahib says, "Don't forget that painful time, that suffering which you had in the womb of the mother, which everyone has to go through. And at that time who was there who could help you? Not even the mother, within whom you were living, was able to help you, because you could not tell her anything. At that time only the Name of the Lord, only God Himself was there to protect you; and when you came out from the womb of the mother and took birth into this world, you forgot that Protector: the Almighty God Who protected you in the womb of the mother. Just for the sake of momentary happinesses and comforts, you have forgotten Him; you have forgotten His real Name. As a result, once again you will have to go and present yourself in front of the Lord of Judgment, and once again you will be sent into that womb of the mother, and once again you will go through all that suffering."

We people think that those who take birth and die are not people like us—they are somebody else—and we will not go through the same cycle, we will not have the suffering of taking birth or dying. But this is not true. Everyone who does not do the devotion of God and who does not get liberation from the cycle of eighty-four lakhs births and deaths, always goes through that pain which one suffers in the womb of the mother. So that is why here He says, "You will be hanged upside down, and you will not be positioned in a good place. And at that place you will not have anyone to help you. Only God Himself will be there to help you. And you have to go through this suffering and pain every time." So here He said, "Dear ones, the pain of birth and death is the greatest suffering."

Guru Nanak Sahib says, "Your mouth will be upside down, your legs will be on top, and why did you forget God Who helped you at that place?"

Guru Arjan Dev Ji Maharaj says, "The fire which one has to bear in the womb of the mother for ninety days – that fire is the fire of Maya outside, in which the soul forgets the real Almighty God, and forgets the devotion of God." Baba Jaimal Singh Ji also used to say, "The jiva has to bear that fire for ninety days, because only then are the bones made strong." And Guru Arjan Dev Ji says, "The fire which we have to bear in the womb of the mother and the fire of Maya outside are the same: outside we are roasted in the fire of Maya, and because of that we have forgotten that it was God Almighty Himself Who saved us from that fire inside."

When Mahatmas warn us about the pain and suffering which we have to go through, They also tell us about Sach Khand, our Real Home; They talk about the happiness and comfort which we have in our Real Home. They tell us that there, there is no pain of birth and death, there is no jealousy, there is no impatience: there, there is complete peace.

The price which we have to pay for happiness is pain. Even in this world we cannot achieve anything unless we work hard for it and endure pain. Not even a child is born if the mother does not suffer pain. If we want to take out gold from a mine we have to go into the mine and work hard. In the same way, if we want to take out a pearl from the waters of the ocean, we have to dive very deep down in the ocean. And those who say that without working hard, and without bearing pain, they have done the devotion of the Lord and have realized God Almighty – and they have become one with Him – in fact are carrying one more burden on themselves: because the Mahatmas who have realized Almighty God have suffered a great deal of pain. In order to realize Him they have done so much devotion of the Lord, and have gone through so much suffering and pain: and only then have they successfully realized God. If you read the writings and the life sketches of the Mahatmas, you will come to know how much They had to go through in their search, and after They found Him, how much They had to meditate and sacrifice in order to realize Him.

Guru Nanak Sahib was born in the Bedi family, which was and is a very well respected family. His parents were able to give Him all kinds of comforts and conveniences, but still Guru Nanak preferred to sleep on sand: He would boil leaves to eat, and would make His bed of pebbles, so that he would not fall asleep.

Bhai Gurdas, who was a very faithful devotee of the Masters, and a great meditator who used to go within, has written in his Var, "He slept on the sand on a bed made of pebbles; and the Master's food was leaves."

When the respected mother of Guru Nanak Sahib asked him, "How difficult is it to do the devotion of the real Naam?", He replied, "Mother, it is very difficult to meditate on the real Naam. The closer we come to the Naam, the more we feel attracted towards the devotion of the Naam, and the harder we work on this path of the Naam, the more God Almighty sends many problems: He creates many attractions of the world to see whether we are attracted to those things, or whether we are doing the devotion only for Him."

In Rajasthan there is a saying, "O Lord, I will become the medicine for Your sufferings, and Your happiness will be my disease."

So here in this shabd, Guru Nanak Dev Ji Maharaj says, "The pain which we suffer here—staying up in the night, working hard in the meditation of Naam, giving up all the worldly pleasures—the reward for all this is that we get a very comfortable place in the Court of the Lord. And if we get involved in the worldly pleasures and forget that there is a God and we should do His devotion—the reward for that is suffering."

Kabir Sahib says, "If you did not do Simran when you were happy, and remembered Him only in pain—Kabir says, Who will listen to the prayers of those who remember Him only in pain?"

We know that if we wait till the enemy comes to our door before we try to learn to use a gun, or if we we wait till we are thirsty before we try to dig a well, we will never become successful.

The condition of the jivas is the same. Nowadays, what do people do? When their old age or their end time comes, when disease comes and surrounds a person, at that time he starts giving donations and trying to do the devotion of the Lord. At the time of death the holy scriptures like Gita and Ramayana are read to that person, and if he cannot listen to what is being read—if his ears are not functioning because he has become very old—then they have some other person sitting there who listens to the holy words on his behalf. They put some water in the mouth of the person who is leaving the body, and the Hindus even burn a light and tell him to take his attention into the light. All these things he was supposed to do in his lifetime when he was able to do them: he was supposed to manifest the light within him, and take his attention into it, and he was supposed to listen to the holy words when he was able to hear them—but he did not do it. What is the use of doing it at the time of death if he did not do it when he was supposed to? Kabir Sahib also says, "When you did not run when you were able to run, how can you run now?"

Pain is the cure, happiness the disease:

One doesn't meditate in comfort.
You are the Creator, I can create nothing;
Even if I try to, nothing happens.

Now He says, "Happiness is the disease; in order to be free of pain, we have to do the meditation of Naam." Because, Guru Nanak says in another place, "The whole world is suffering, and the meditation of Naam is the only remedy. Without doing the meditation of Naam, we get the dirt of the dirty things."

He says, "O Lord, You are omnipotent, You are competent, You are able to do everything. What can I advise You? No one can advise You. No one can tell You, 'Don't do this,' or, 'Do this thing in this way.' You are the One Who is gracious on sinners. You are everything."

Kabir Sahib says, "God does what He thinks. What is my thinking going to do?" Our planning or our thinking will not do any good, because whatever God has planned, He will do according to that. Guru Sahib also says, "We may plan to go to the east, but He may have a plan to take us to the west." So He says, "What can our planning or our thinking do, when everything is happening according to the plan of God Almighty? And we do not have any understanding of what He has planned for us."

One moment, He kills many animals because of lack of water, and the next moment He may bring so much water there, that everywhere you would see only water. One night the king goes to sleep as king; next morning, the people of the other party capture him, and he is no longer king. In the same way, the tiger is king of the forest; he is free and all powerful; but when hunters capture him, he finds himself in a cage.

Saint Vajida says, "There are those who have sons, and who even have grandsons and great-grandsons. There are those who have daughters, and who also have many grandchildren while they are living. There are those who have only one child, and that may be killed in an accident or some other way. Vajida says, Who can say to the Lord, 'Don't do it like this,' or, 'Do it like that'?"

I sacrifice myself on You Who reside in Nature;
Your end cannot be known.

Now He says, "I sacrifice myself on You because, in such a beautiful and unique way, You are present within all in the form of Light, and You are giving them their strength, power and life. No one can know

Your end, no one can know Your reality. All the learned scholars tried their best, but they could not find Your reality or realize You, and in the end they said that You are limitless."

In all Your creatures is Your Light, in Your Light are all the creatures;
You are without attributes, but all attributes are within You.

Now He says, "You are residing within all in the form of the Light and the Shabd, and You are protecting everyone. You are absorbed within all like the *patasa* or sugar candy is dissolved in water: in that way You are present within all."

Kabir Sahib says, "There is oil in sesame seeds which you cannot see; but if you learn and practice the right technique, you can take out the oil from the sesame seed. In the same way, there is fire in the stone, but unless you strike it with another stone, you cannot get that fire." So, Kabir Sahib says, "Just like the oil in the seeds, and the fire in the stone, your beloved Lord is residing within you. If you can manifest Him, if you can wake Him up, you may do so."

You are the True Lord, Your praise is worth singing;
Those who have sung Your praise have crossed over.

Now He says, "You are the true Lord, and You are never destroyed. You have been here ever since the beginning, and You are always present. Those who sing Your glory are fortunate, because Your glory is very sweet and very high. Those fortunate souls who were able to sing Your glory crossed this ocean of life and got liberation from it; and they became free from all kinds of sufferings."

Nanak says, This is all I have to say about the Creator:
Whatever He wants to do, He is doing.

Replying to the question of the dear ones, Guru Nanak Sahib is telling them, "Dear ones, I have told you about God Almighty Who is sitting within all of us in the form of the Light and the Shabd. He does not have any equal, and whatever He wants to do, He is doing. He is omnipotent, He is pervading everywhere, He is all-in-all, and He is able to do whatever He wants."

The Yogi's Shabda is that of knowledge;

The Brahmin's Shabda is that of the Vedas.

Someone asked Guru Angad Dev Ji Maharaj: "All humanity is divided into four different kinds of castes—the Brahmins, Shudras, Kshatriyas, and Vaishyas—do each of them have their own religion, or is there anything common to them all, which they all have to follow?" So Guru Angad lovingly explains to them, "*Yoga* means that you have to unite yourself with the Shabd, and the knowledge which we are supposed to get should also be of the Shabd. So you have to do the practice of the Shabd, you have to unite yourself, or become one, with the Shabd, and you have to teach others also to do the same thing. So this is the only religion, the only practice which everyone should do. It does not make any difference to which caste he belongs."

The Kshatriya's Shabda is that of the warrior;
The Shudra's Shabda is that of serving others.

Now He says, "The religion of the *Khatri* or warriors is to be brave, strong, and protect the country; the religion of the Shudras is to clean people's houses and earn their livelihood by honest means; the religion of the Brahmins is to get education and then share that with others; it is their religion to serve guests."

Everyone's Shabda is one Shabda—
If they know Its secret.

Now He says, "In fact the religion of all the castes is to do the meditation of the Shabd Naam and get united with it"; as Guru Sahib says, "The religion which is highest of all is the religion of Naam—because only by doing the devotion of Naam, can we realize Him."

The Mahatmas Who come from Sach Khand do not divide the world, nor do they condemn any existing religion or community; They do not form any new religions; They only tell us the truth. They teach us how to do the devotion of God Almighty, because God Himself is residing within all of us.

Mahatmas tell us, "Just as the sun does not have any caste or creed—he gives life to everyone—in the same way, God Almighty does not have any caste or creed either. Those who do His devotion, who devote themselves to Him—He becomes theirs."

Nanak says, I am His slave;
He is the Niranjan (unaffected by Maya) Lord.

Guru Nanak Dev Ji Maharaj says, "He who has understood that there is only one God and He is residing within all—he who has understood this reality does not get involved in any kind of dispute with anyone." And he says, "I am the slave of such a being."

There is one Krishna Who is God of all gods and souls.
The Lord resides within the soul.
If anyone realizes this secret, Nanak says, I am His slave;
He is the Niranjan Lord.

Now he says, "There is one Krishna, one God who is God of all the gods. And He Himself is residing within all creatures. He who has understood this reality—how God Almighty is present within all creatures—I am the slave of such a being."

This thing cannot be understood just by talking about it. Guru Nanak Sahib says, "No one can realize Him just by talking." The Saints and Mahatmas tell us from their own experience: "We should purify our thoughts; we should rise above the mind and the organs of senses; and we should come to the eye center, because the eye center is the place from where our journey begins." When we go within and see God Almighty with our own eyes, then we easily understand how He is present within all creatures. Such a satsangi or Mahatma Who has understood this reality, Who has seen God within Himself, and who can see God present within all creatures, is a living God; and such a living God, such a satsangi or Master, does not have any duality nor does He criticize anyone, because He sees God Almighty sitting within everyone.

Guru Gobind Singh Ji Maharaj says, "He who does the deeds of a sadhu and who meditates on the Naam—He is called God in this world."

Those who did good deeds, who saw God Almighty present within all creatures, and who did not hurt anyone but helped every being, they were called gods by the people. And those who always gave trouble, who hurt other people and tortured them, were called demons.

The pitcher holds the water
But without the water there would be no pitcher.

Now Guru Nanak Dev Ji Maharaj tells his dear ones: "Just as a pitcher has no existence without water—the pitcher is created only for the sake of the water— and if there was no pitcher, the water could

not be stored and would just spread everywhere—in the same way, the mind, which is wandering here and there like a wild deer, cannot be fastened or stopped without the knowledge of God, but we cannot get that knowledge from anyone except from the Master."

Just as the pitcher is created for the water, and the water is stored in the pitcher, in the same way, the beloveds of God are created from God, and God lives in them. Both the Master and disciple are created by the same God, but the only difference between them is that the Master has manifested that power of God within Him and He has seen God Almighty working everywhere with His own eyes; whereas the disciple is still making efforts to manifest that power of God within him and he is not yet able to see the power of God functioning everywhere: he is in progress. When the disciple sees the power of God working within everyone, and when he manifests Him within himself, then no difference remains between the Master and the disciple.

The mind is controlled by the knowledge of God,
But without the Master the knowledge cannot be obtained.
If a learned man is a sinner,
An uneducated Sadhu is not killed in his place.

When Guru Nanak Sahib was explaining to his disciples that we cannot get the knowledge of God without the Master, his disciples asked Him, "Master, tell us, can only the learned one get the knowledge of God? Does it make any difference whether one is learned or illiterate? And also tell us, if any learned person makes a mistake, can he be forgiven? Or, if an illiterate person makes the mistake, can he be forgiven, or he will be punished? And is it possible that an illiterate would be punished in the place of a learned man if he makes a mistake?" Guru Nanak said, "No. It is not like that. He who makes the mistake, whether he is learned or illiterate, will be punished for it. It is not as though, if a learned person has made a mistake, an illiterate person would be punished in his place." You know that in this world, if people who have knowledge of the law make any mistake, we do not punish people who do not have knowledge of the law in their place. Those who make the mistake, who violate the law, are given the punishment. So that is why here He says, "It does not make any difference whether one is learned or illiterate: he who makes the mistake, who commits the sin, is punished for it. He is punished for his bad karma, and rewarded for his good karma."

As one does, so he is called.

Now He says, "We call each person with a name according to the work he does. Those who do the meditation of the Naam, we call them satsangis, we call them devotees, we call them Saints, Mahatmas and like that. And those who do bad deeds, who are involved in doing sins, we call them according to the sins they do."

Do not play such a game
Which will make us lose at the Court of the Lord.

We should not play any games or do any deeds here, that will embarrass us at the court of the Lord, or cause us to lose in front of God.

Learned and illiterate: These thoughts are not considered in the Beyond.

In the Court of the Lord, it is not taken into consideration whether one is learned or illiterate; judgment is done there according to the deeds or karmas one has done.

Those who follow their minds are beaten hereafter.

Now He says, "God Almighty will ask for the account of every single breath you have taken: He does not have any enmity towards any particular person, but whatever deeds we have done we will have to settle those accounts; and those who have done bad deeds will be given a beating by the angels of death." So that is why, according to what Guru Nanak Dev Ji Maharaj has told us, we should improve our life and make this birth successful.