The Jewel of Happiness

The *Sukhmani* of Guru Arjan

Ashtapadi I

I bow to the Adi Guru (Anami Purush, Swami)
I bow to Jugad Guru (Sat Purush)
I bow to Satguru (Shabda Guru)
I bow to Gurudev (the living Master)
Do Simran; achieve happiness by doing Simran;
Remove the afflictions of mind and body.
Remember Him Who sustains the world;
By meditating on His Naam many got
liberation.
The good pious words of the Vedas, Puranas
and Smritis declare that the Name of
God is the only true Word.
One in whose heart His Name is caused
to dwell even a little bit -
His glory cannot be described.
Nanak says, "Liberate me with those who
yearn to have Your darshan."
The Ambrosial Naam of the Lord is the
jewel of happiness which resides in the
devotees of the Lord.

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

supernatural powers and the nine treasures.
By doing the Simran of God one gets knowledge, meditation and understanding.
The Simran of God is worship, repetition, austerities;
By doing the Simran of God, duality vanishes.
One who does the Simran of God is the real pilgrim;
One who does Simran is honored in the court of the Lord.
One who does the Simran of God gets all things done in a good way.
One who does the Simran of God reaps the fruit.
Only those who are made to do His Simran, do it;
Nanak says, "I touch their feet."

The Simran of the Lord is the highest;
By doing the Simran of the Lord, many
have swum across.
By doing the Simran of God the desires
are extinguished;
By doing the Simran of God everything
is seen clearly.
By doing the Simran of God the fear
of Yama goes away.
By doing the Simran of God all desires
are fulfilled.
By doing the Simran of God the dirt of
mind is removed,
And the Nectar of Naam dwells within
us.
God resides on the tongue of the Saint;
Nanak says, "I am the servant of the
servants of God."
Those who remember God are truly wealthy;
Those who remember God are truly honored.
Those who remember God are welcomed;

Those who remember God are the highest men.
Those who remember God are independent;
Those who remember God are the rulers of all.
Those who remember God dwell in the real happiness;
Those who remember God become indestructible.
Only those upon whom He showers grace get attached to Simran –
Nanak prays for the dust of their feet.
Those who remember God are the true philanthropists;
I sacrifice myself on those who remember God.
The faces of those who remember God are bright;
Those who remember God live happily.
Those who do the Simran of God have conquered themselves;

Those who do the Simran of God are pure
and true.
Those who remember God, their happiness
is dense;
Those who remember God live near Him.
By the grace of the Saint one remains
awake day and night;
Nanak says, One gets Simran only if he
has good fortune.
By doing the Simran of God, all works
are accomplished;
Those who remember God never repent
and never have pain and grief.
By doing the Simran of God, one's
speech is devoted to praising God;
By doing the Simran of God, one absorbs
himself into the state of Sehaj.
By doing the Simran of God, one gets
the immovable seat;
By doing the Simran of God, the lotus
blossoms.

By doing the Simran of God, one hears the limitless melody;
There are no limits to the happiness of doing Simran.
Those on whom God showers grace do the Simran of God;
Nanak says, I am in their shelter.
The devotees are remembered because of the Simran of God;
Because of the Simran of God, the Vedas were composed.
By doing the Simran of God, a man becomes a Sidh (seer), a jati (celibate) and a giver;
By doing the Simran of God, even a low-caste person can become famous in all four directions.
The Simran of God supports the whole earth.
Remember God, Who is the cause of all creation.

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

Chapter 1

The Remembrance of God

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

By doing the Simran of God one gets supernatural powers and the nine treasures.
By doing the Simran of God one gets knowledge, meditation and understanding.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

By doing the Simran of God, one's speech is devoted to praising God;
By doing the Simran of God, one absorbs himself into the state of Sehaj.

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

By doing the Simran of God, one gets the immovable seat;
By doing the Simran of God, the lotus blossoms.

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

By doing the Simran of God, one hears the limitless melody;
There are no limits to the happiness of doing Simran.

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

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

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

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

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

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

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

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

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

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

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

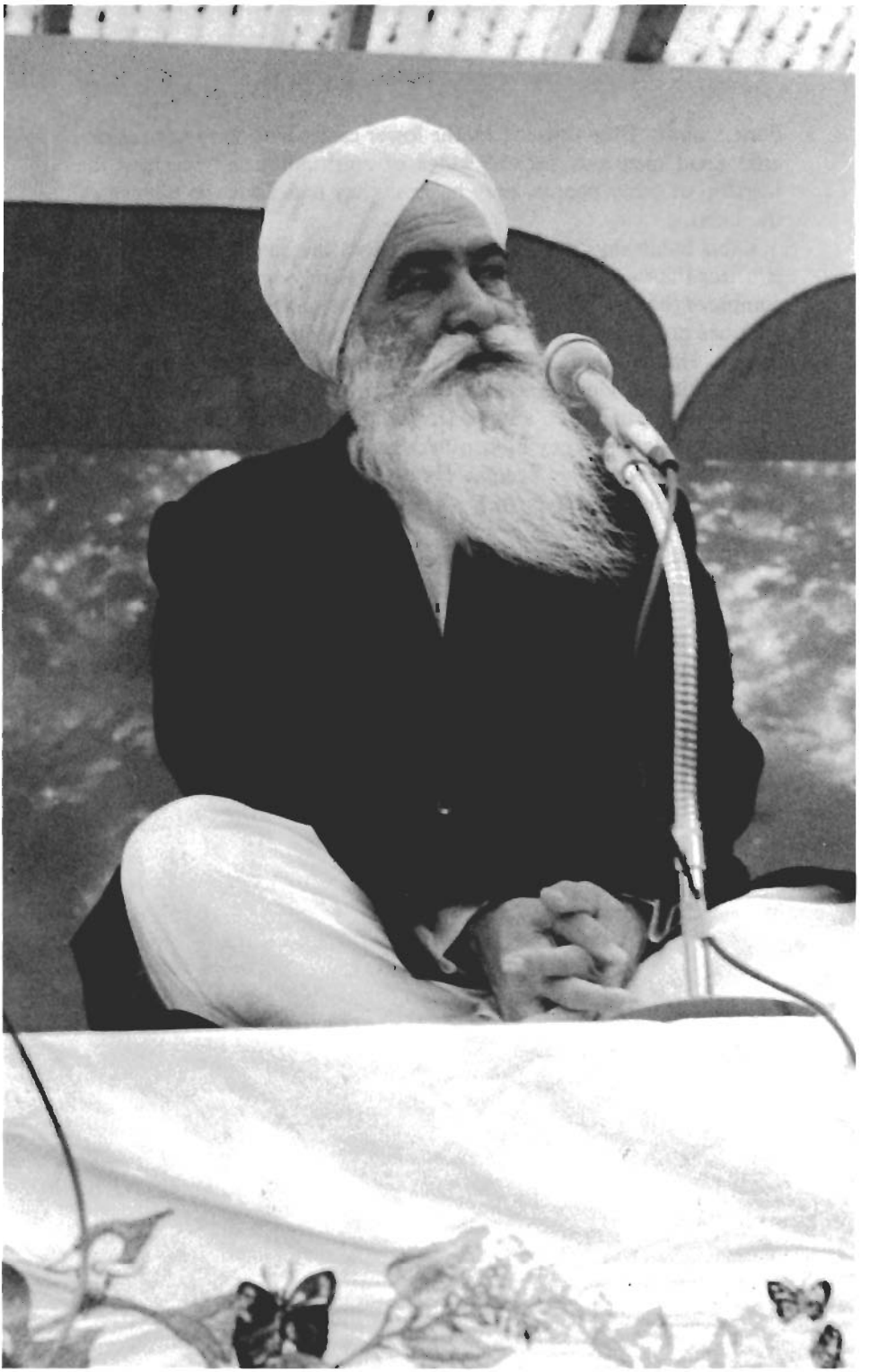
done Simran. Even those from the lower castes who were not considered good men also became kings of spirituality and received the worship of other people, only because they had done the Simran of the Lord.

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

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

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

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



Ashtapadi 2

O Sympathizer with the poor, Destroyer
of pain, Father of the orphans, Who re-
sides everywhere –
Nanak says, "I have come under Your
protection with the grace of my Master."
O my mind! Where neither mother,
father, friend, brother nor son can
help,
Naam will be helpful to you there.
Where the most terrible angels of Yama
may crush you,
There only the Naam will protect you.
Wherever there are many heavy problems,
Naam will liberate you in one moment.
By doing numerous righteous deeds you
will not be liberated;
The Naam of God will remove millions
of sins.

O my mind, meditate on the Naam of
the Gurumukhs -
Nanak says, "Then will you get much
happiness."
Even if one becomes the king of the
whole creation, still he is miserable.
But one becomes happy by meditating
on the Naam of God.
Even if one is tied by millions of ropes,
By meditating on the Naam of God he is
liberated.
The many colors of Maya do not quench
our thirst;
But by meditating on Naam one becomes
satisfied.
That road on which a man goes alone -
There the Naam of God assists him.
O my mind, always meditate on such
Naam;
Nanak says, "By doing so one gets the
highest status of Gurumukh."

Even though a man may have millions
and billions of hands he cannot get
liberation.
But by meditating on Naam, the Ocean
could be crossed over.
When numerous obstacles trouble a man,
The Naam of God at once protects him.
Man is born and dies in many bodies;
But by meditating on Naam he gets rest.
The soul is defiled by the filth of egoism,
and its filth is never washed;
But the Naam of God makes one lose
millions of sins.
O my mind! Meditate upon, and dye
yourself in the color of such Naam:
Nanak says, "It can be obtained in the
company of the Saints."
That Way, of which the miles cannot be
counted –
The Naam of God will serve as the pro-
visions there.

The Way, which is pitch dark,
Will be lit by the Naam of God.
On the Way where no one knows you –
There the Naam of God will be with
you, as a true friend.
The Way, where there is terrible and
unbearable heat –
The Shadow of the Naam of God will
be on you.
O, my mind! Where the thirst will
torment you,
Nanak says, there the Naam of God
will shower the rain of nectar on you.
Naam is the only thing the devotees
have to deal with,
And it resides within the Saints.
The Naam of God is the support for His
servants;
Through the Naam of God millions
have been liberated.

Saints sing the praise of God, day and night;
Saints earn the medicine of the Naam of God.
The devotees of God have the treasure of the Naam of God,
Which is given to them by the Supreme God Himself.
Their mind and body are colored in one color –
Nanak says, Such devotees get the divine knowledge of discrimination.
For the devotees of God, the Naam of God is the path of liberation.
For the devotees of God, the Naam of God is the means of quenching their thirst.
The Naam of God is the beauty and color of the devotees of God;
By meditating on the Naam of God obstacles can never come.

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

The devotees of God are absorbed in
God as the warp and woof;
And being intoxicated by the Naam are
in Sunn Samadh (deep meditation).
The devotee of the Lord, who meditates
on the Naam of God always,
Such a devotee becomes manifest and
cannot be kept hidden.
The devotion of God liberates many -
Nanak says, "With the devotee of God,
many swim across."
The Naam of God is the Parijat tree;
The singing of God's glory is the Kam-
dhenu cow.
The story of God is the best of all
stories;
By hearing the Naam of the Lord all
pain and sorrow vanish.
The glory of Naam resides in the
heart of the Saints;

Due to the glory of Saints, all sins depart.
The fortunate ones get the company of Saints.
The meditation on Naam is the service of the Saints.
There is nothing else equal to Naam;
Nanak says, "Only a few devotees of the Lord get Naam from the Gurumukh."

Chapter 2

The Shadow of the Naam

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Naam of God is the beauty and color of the devotees of God;
By meditating on the Naam of God obstacles can never come.

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

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

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

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

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

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

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

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

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

* 1 crore equals 10 million.

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

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

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

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

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

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

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

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

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

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

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

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

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

The Naam of God is the Parijat tree;
The singing of God's glory is the Kamdhenu cow.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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