Ashtapadi 15

God has all power and He knows the pains of all.
By remembering Him, one gets liberated.
I sacrifice myself for Him, says Nanak.
The Lord joins the broken strings;
He Himself nourishes all the souls.
In His heart there is concern for all;
No one is rejected by Him.
O, my mind, always remember the Lord;
He is the imperishable One and all in all.
Nothing happens by one's own efforts,
Although he may desire it hundreds of times.
Nothing will be of any use to you except Him;
Nanak says, One gets liberation by meditating on One Naam.
If one is handsome, he should not be proud of it,

As the light of God shines within
everybody.
Why should one become proud if he is
wealthy? -
Since all the wealth is given by Him.
If one is called a brave man,
What can he do without the power
of God?
If one becomes a donor
That soul should know that God is the
giver of all.
He whose disease of Egoism is removed
by the grace of the Master
Is always free from disease, says Nanak.
As a pillar supports the floor of a house
The Shabda of Master supports the mind.
As a stone put into a boat swims across,
A man gets liberated by clinging to
Master's feet.
As a lamp brings light in the darkness
A man gets brightened on having the
dharshan of Master.

As one finds his way in a great
wilderness
The divine light is manifested by
joining the Sangat of Sadhus.
I want the dust of the feet of such
Saints.
O God, fulfill this desire, says Nanak.
O foolish mind, why do you weep?
We get things according to our destiny.
God is the giver of pains and happiness.
Abandon others and remember Him.
Take it with joy, whatever He does.
O ignorant man, why do you wander
astray?
What things came with you,
That you are attached to them like a
greedy moth?
In your heart repeat the Naam of the
Lord.
And go to the real Home with honor,
says Nanak.

The merchandise which you came into
this world to obtain
Is the Naam of the Lord which can
be found in the home of Saints.
Give up egoism and trade your mind
for God's Naam.
And then weigh the Naam of the
Lord in your heart.
Load the merchandise of Naam and
go with the Saints
And abandon all other deadly evil
entanglements.
Everyone will honor you
And your face will be brightened in
the court of the Lord.
Such trade is done by rare traders.
Nanak says, I sacrifice myself to Him.
Wash the feet of the Guru and drink
that water.
Sacrifice your soul to the Guru.
Bathe yourself in the love dust of the
Sadhu.

Become a sacrifice to the Sadhu.
The seva of Sadhu is obtained through good luck.
Sing the praise of the Lord in the company of Sadhus.
The Sadha protects the devotees from many difficulties.
And they taste the nectar by singing praises of God.
He who takes refuge in the Saints
Obtains all comforts, says Nanak.
God is competent to restore life to the dead.
He gives the Lord's support to the hungry ones.
All treasures are in His sight.
But all men obtain only what is written in their fate.
Everything belongs to Him and He is Omnipotent.
There neither has been nor will ever be anyone except Him.

O man, repeat this Naam always day
and night.
This is the most sacred and high deed.
He to whom God graciously gave His
Naam
Becomes pure, says Nanak.
He in whose heart dwells faith in the
Master
He remembers God in his heart.
He is honored as a devotee in the three
worlds
In whose heart resides the One God.
His deeds are True
Truth resides in His heart as he
speaks Truth.
His sight becomes True and He sees
only one True form in everyone.
He believes Truth pervades everywhere.
He who understands that the Supreme
One is True
Will be absorbed in Him, says Nanak.

Chapter 15

The Love Dust of the Sadhu

God has all power and He knows the pains of all.
By remembering Him, one gets liberated.
I sacrifice myself for Him, says Nanak.

In His teachings, Guru Arjan Dev Ji Maharaj tells us that God is Almighty, and He is full of all qualities; He doesn't lack anything; He is the Owner of all things. Only by doing His Simran can we swim across this ocean of the world. Guru Nanak Sahib also says, "Those who are spending their days and nights in the sweet remembrance of God, I am ready to sacrifice myself for the dust of their feet."

The Lord joins the broken strings;
He Himself nourishes all the souls.

God is the only One Who is nourishing the Creation and all the creatures of the creation; He is the only One Who knows the pains and sufferings of all the souls; and He is the only One Who takes care of them.

In His heart there is concern for all;
No one is rejected by Him.

God is concerned for everyone, whether one is a creature living on land, or a creature living in water. There is nothing in this world without God, as God is present everywhere; and God resides in all creatures. Those who say that they protect themselves, that they take care of themselves, only those whose inner eye is not open say that. But the Mahatmas whose inner eyes are opened, they know that they are not the ones who are protecting themselves, and they are not the ones who are

taking care of them. There is Someone else, some other Power Who is protecting them and taking care of them. They know that whatever moving illusion we see in front of us, there is some Power working behind it, and there is some Power taking care of this whole creation. And Saints and Mahatmas call that hidden Power the Almighty Lord.

O, my mind, always remember the Lord;
He is the imperishable One and all in all.

You should do the devotion of that Lord Who is indestructible and immortal. And when we do the devotion of that immortal God and when we become one with that immortal God, we will also become immortal. As God is immortal – He never takes birth, He never dies – in the same way, when we go and meet with Him, our soul will also become immortal; we will never take birth, we will never die. We will become free from the pains of birth and death.

Nothing happens by one's own efforts,
Although he may desire it hundreds of times.

Now Guru Arjan Dev Ji Maharaj narrates from His own experience. He says that no doubt we all desire the devotion of God, and we all desire that we will meet God. And we all are trying to do that; but unless God showers His grace on us, we cannot come in the company of the Master, and we cannot do His devotion. No doubt everybody is making an effort to meet God; but unless God is gracious on us, we cannot come in the company of the Master, and cannot meet Him.

Nothing will be of any use to you except Him;
Nanak says, One gets liberation by meditating on One Naam.

No matter how many repetitions you perform, or how many austerities you may do, no matter how many donations you give, or virtuous deeds you do, the benefit which you will get from doing all these good deeds will not make you realize God, because realization lies only in the devotion and meditation of Shabd Naam. It is not that all these good deeds will not bear any fruit to you; they will definitely bear some fruit, but they will not help you in realizing God. If you are doing good deeds, if you are generously giving donations, or if you are repeating the Name of the Lord, if you are performing austerities, or visiting temples, you may get a better birth in the next lifetime; and if you are poor

in this lifetime, it is possible that because of your good deeds, you may get birth in a rich family in the next lifetime. If you are a beggar in this lifetime, you may come as a donor, and if you are a sweeper in this lifetime, you may even come as a ruler of that place. Whatever deeds you are doing, good or bad, you will definitely get their fruit. But the fruit of these good deeds we are doing will definitely not be God-realization. The only way to realize God is by doing the meditation on Shabd Naam. That is why He says, "Meditate on Shabd Naam if you want to realize God."

If one is handsome, he should not be proud of it,
As the light of God Shines within everybody.

If anyone thinks that by becoming more handsome he will attract the attention of God, or by becoming more beautiful he will control God, this is not possible. By the Light of God within us, we are beautiful and handsome, and if we didn't have the Light of God within us we would not have been so handsome or beautiful.

Why should one become proud if he is wealthy?–
Since all the wealth is given by Him.

No one should ever think that because he is rich he could realize God. And no one should be proud of the wealth he has, because all the wealth is given by God Himself.

If one is called a brave man,
What can he do without the power of God?

No one should be proud of his bravery; no one should ever think that he is a great hero or a very brave man. All the bravery and heroism he has is all because of the Light of God working in his body. If God withdraws His Light from our body, our body becomes just like sand. We are running here and there and doing these heroic deeds only because of the presence of the Light of God in our body. If we didn't have the Light of God, our body would not be useful.

If One becomes a donor
That soul should know that God is the giver of all.

If anyone becomes a donor and gives things to other people, before becoming proud of being a donor, he should first think, "Who has given

me all the things I am giving to other people?" Everyone should always think, "Did I bring knowledge with me when I came into this world? Did I bring wealth when I came into this world? Did I bring the power which I have now into this world? Who has given me all these things? Only God Who brought me into this world has given me all these things which I am giving to other people. So why be proud of that? Why be proud of the things which are given by God?"

He whose disease of Egoism is removed by the grace of the Master
Is always free from all disease, says Nanak.

We cannot do anything if God is not gracious on us. Without the help of God, we cannot achieve anything. Those who remove the egoism from within them, only they become one with God within. Those who are free from ego, they are not envious of others; they have no jealousy within them.

As a pillar supports the floor of a house
The Shabda of Master supports the mind.

Here Guru Sahib sings the glory of the Guru Shabda. He says that if we want to make our house strong, we put in very strong pillars. In the same way, what is the power which will make our mind steady, which will control our mind and slow it down? That is the Shabda of the Master. The Naam of the Master will make our mind slow down and keep it steady and keep it in control.

As a stone put into a boat swims across,
A man gets liberated by clinging to Master's feet.

Just as a stone cannot float on the surface of the water by itself, but if it is put in a boat, it can easily float on the water—in the same way, no matter how many bad deeds we have done, if we come and take shelter in the Master, and request Him, "Whatever we have done in the past, please forgive us for that, and now for the future, please take us in the shelter of Your company and liberate us"—when we make this type of request from Master, He takes us in His shelter, and forgiving all our past sins and deeds, He puts us on the way of the Truth, on the way back to God. Because of our bad deeds, we are not able to swim across the ocean of this world. But when we cling to the feet of the Master, we can easily swim across the ocean of the world with His grace.

As a lamp brings light in the darkness
A man gets brightened on having the darshan of Master.

If there is a dark room, and we burn a lamp there, that room becomes full of light, and we become very happy. In the same way, if there is any darkness within any dear one, when he sees the Light, when he has the darshan of His Master within, he also becomes very happy, as if the room has become full of light.

Guru Nanak Sahib says, "The happiness which one gets from the darshan of the Master cannot be described in words."

As one finds his way in a great wilderness
The divine light is manifested by joining the Sangat of Sadhus.

If anyone goes into the forest and loses his way there, but if he comes across any person who knows the way, and if he is put on the way by that person, he can easily get to his destination. In the same way, we are also lost ones in this world, and we don't have any knowledge about the Light of God. But Masters, because they have come from the Light and they know about Light, when they make us acquainted with the Light and put us on the way of the Light, we can easily get to our destination. But we cannot get the knowledge of that Light unless we come in the company of the Master.

I want the dust of the feet of such Saints.
O God, fulfill this desire, says Nanak.

Guru Nanak Sahib says, "Fortunate am I to get such Saints by meeting Whom one can get the Light manifested within; I always have the desire that if I meet such Saints, I will wash Their feet and drink that water; and I am always ready to sacrifice myself on such Saints."

O foolish mind, why do you weep?
We get things according to our destiny.

Now Guru Arjan Dev Ji Maharaj says, "O foolish mind, why are you worrying for yourself day and night; why are you involved in anxiety? You will get only what is written in your fate. Whatever is in the Will of God, you will obtain only that."

Saints do not mean to say that you should throw away all your tools and not work, as you will only get what is written in your fate. They

mean to say that whatever is written in the Will of God and whatever is written in your fate, you will get that. But even to obtain that, you have to work hard; you should always make efforts from your side.

God is the giver of pains and happiness.
Abandon others and remember Him.

If pain comes, that is in the Will of God; if happiness comes, that also is in the Will of God. So we should rise above pains and happiness and do the devotion of God.

Take it with joy, whatever He does.
O ignorant man, why do you wander astray?

Whatever is happening in the Will of God, you should be happy in that; you should always accept all happenings as the Will of God. Why are you blaming God for whatever He is doing to you? Whatever is happening, that all is happening within the Will of God. And whatever God is doing, that is all for the good of the souls; because only God knows what is good or bad for the souls, and whatever He does for any of us is ultimately good. So why are you blaming Him?

Guru Arjan Dev Ji Maharaj, Whose writings we are reading now, was tortured to death by the orthodox people; in Lahore He was made to sit on hot coals while hot sand was thrown on his head. When Mian Mir, one of His disciples, came to know that Guru Arjan Dev, a real Saint, was being tortured in Lahore, he went there. And when he saw that Guru Arjan Dev was being made to sit on the hot coals, he asked Him, "Guru Dev, what is this? What is happening? Allow me, and I will raze the city of Lahore to the ground." But Guru Arjan Dev replied, "Mian Mir, I also can do that. But this is all happening in the Will of God. And I like the Will of God; it is very sweet for me." Then He said, "O Lord, Your Will is sweet, and I like it. And Nanak always requests and prays for the gift of Naam." Guru Arjan Dev was the abode of peace, and that is why He did not do anything against the Will of God. Even though He was tortured to death, still He accepted it as the Will of God.

What things came with you,
That you are attached to them like a greedy moth?

Just think, when you came into this world, when you were born, what came with you? Did your mother come with you? Or did your father

come with you? Did your relatives come with you? Wealth, pride, honor – all these things which you have now, did all these things come with you? And the things to which you are attached now, did they come with you when you were born? What will go with you when you leave this world? Just think what will help you when you leave this world.

In your heart repeat the Naam of the Lord.
And go to the real Home with honor, says Nanak.

If you want to be honored, do the meditation on Shabd Naam; because this is the only thing which will go with us when we leave this world and go back to our Home. Nothing else from this world will accompany us.

The merchandise which you came into this world to obtain
Is the Naam of the Lord which can be found in the home of Saints.

The merchandise for which you have come into this world is the merchandise of Naam. Where will you get that? You will get that only from the shops of the Saints; only from the Saints will you get the wealth of Naam.

Give up egoism and trade your mind for God's Naam.
And then weigh the Naam of the Lord in your heart.

If you want to get benefit from the Saints, you can get that only by having humility within, and only by becoming poor (humble) in front of Them. There is no other way that you can gain Their pleasure and get benefit from Them. If you don't have humility within, if you don't always go and request Them and if you don't obey Them, you will not be able to get any benefit from Them, as humility is the only way by which you can gain the pleasure of the Master and then get benefited from Him.

Kabir Sahib says, "One should never give up the company of the Saint. We should always walk on the Path which is shown to us by the Saint; because as soon as we see the Saint, we become holy, and when we accompany Him on the Path, He makes us meditate on Naam and get liberation."

Load the merchandise of Naam and go with the Saints
And abandon all other deadly evil entanglements.

What is the merchandise or wealth which will liberate you from this world? The merchandise or wealth of Naam is the only thing which will liberate you from this world. So give up the company of the worldly pleasures, and do the devotion of Shabd Naam.

Everyone will honor you
And your face will be brightened in the court of the Lord.

If we do the meditation on Shabd Naam, not only do we get glorified and honored in this world, but we also get honored in the court of God when we go there.

Such trade is done by rare traders.
Nanak Says, I sacrifice myself to Him.

One Saint says that even if one does the devotion of the Lord in the world below, he will not remain hidden; he will get manifested in all the three worlds.

Rare are those who do the merchandise of Naam—as only a few people do the business of diamonds and gems. But you will find many people doing the business of shells and useless things. In the same way, you will find many people who are dealing in the worldly pleasures, but you will find only a few who are dealing in the merchandise of Naam.

Wash the feet of the Guru and drink that water.
Sacrifice your soul to the Guru.

Now in this section Guru Arjan Dev Ji Maharaj talks about the importance of the Sadhu or the Saint. He says that we should always have respect and appreciation for the Sadhu, and whenever we come across any Sadhu we should sacrifice our mind and body and wealth and everything for Him—because one who has sacrificed himself for the Sadhu, he has sacrificed himself for God.

Saints do not let anybody wash their feet and drink that water, but Guru Arjan Dev Ji Maharaj says that if we get the opportunity of doing that, we should take advantage of it. When I went to Bombay, a couple came to me, bringing a silver plate, and they wanted to wash my feet and have that water. But I lovingly told them No. I appreciated their love, but I didn't allow them that. But Guru Arjan Dev Ji Maharaj says that if, by chance, we get the opportunity of doing that, we should not let that opportunity go by without utilizing it; we should

definitely take advantage of it, because it will bring a lot of good to us if we can do that.

In Bombay the dear ones are so very loving that whenever they come to see me they lie down flat on the ground and try to kiss my feet or they rub their forehead on my feet and things like that. They are expressing their love for God. You see, there are hundreds of thousands of people in Bombay, but not everybody is doing that. Only a few people have the opportunity to do that because that is the grace of God. God has given them the opportunity to share their love which they have for God. But not many people have that opportunity.

Bathe yourself in the love dust of the Sadhu.
Become a sacrifice to the Sadhu.

If we get the dust on which the Saint or the Sadh has walked, we should mix that in our bathing water and bathe with that water. And if we do that, millions of our sins are removed, just by doing that. Kabir Sahib says that when we go to see the Sadhu we should not look behind and not worry about the things behind (the past). Whatever is going to happen, that will happen, but we should go and make our future. That is why Guru Sahib says, "Sacrifice yourself on the Sadhu. That is good for you."

The seva of Sadhu is obtained through good luck.
Sing the praise of the Lord in the company of Sadhus.

We can serve the Sadhu only if we are very fortunate ones, or if God is gracious on us. If we don't have good fortune and if God is not gracious on us, no matter how much we try, still we cannot serve the Sadhu. If God is not gracious on us but still we come in the service of the Sadhu, then what happens? Later on Negative Power sits within us and starts bringing evil, and then we start thinking, "The work of this Master is going on only because I am here and only because I am working for Him; otherwise He cannot do His work." Instead of being grateful for that opportunity and praying for more grace of God, we start thinking like that and in that way, whatever benefit we have gained from serving the Master, we lose all. Guru Nanak Sahib says, "The wealth which we can earn by serving the Master, that cannot be earned by performing austerities and repeating the Names and going on pilgrimages and doing all those good deeds. I have taken refuge in the Master and, O Lord, always grant me the company of the Saint."

The Sadhu protects the devotees from many difficulties.
And they taste the nectar by singing praises of God.

Many problems come in life, and many pains, but if we are in the company, the refuge, of the Saint, the Saint always casts His gracious sight on us, and He always extends physical help. Master Power always helps up to a certain extent, whatever is necessary, in the pains and problems of the disciples. In the Bhajan I usually sing, "O Master Kirpal! I will not find even one like You, but You will find thousands like me." Because thousands of people cannot make one Master, but one Master can make thousands of people in his Sangat. Wherever a Master will go and live, He will form the Sangat, but a Sangat cannot make a Master.

He who takes refuge in the Saints
Obtains all comforts, says Nanak.

Guru Arjan Dev Ji Maharaj says, "After abandoning all the support of the world, now I have taken the support of the Master, I have come in His refuge. And because I have taken refuge in the Master I have got this supreme joy, supreme happiness." And the supreme joy is when our soul becomes happy.

God is competent to restore life to the dead.
He gives the Lord's support to the hungry ones.

Now in this hymn, Guru Arjan Dev Ji sings the glory of God. He says, "See how God is protecting us everywhere." Before a child is born, he is just a piece of flesh in the mother's womb. He is not able to move himself, he is not able to do any job, he is not able to do anything. But when God puts His soul in that piece of flesh, that piece of flesh starts moving. And see how God has arranged to supply food and everything there, even in the mother's womb, and how He nourishes that baby in the mother's womb.

All treasures are in His sight.
But all men obtain only what is written in their fate.

All the riches and pleasures of this world are in God's control and God Himself owns all things. But we cannot get more than what is written in our fate. Whatever is written in our fate according to our past deeds, we will get only that much from the treasure which God has.

Everything belongs to Him and He is Omnipotent.
There neither has been nor will ever be anyone except Him.

There is only one God Who has created all Creation, and there is no other power that we can say is equal to God or like God. God is the unique One and He is the only One Who has created this Creation.

Right now in this present age, science has progressed a lot, but up to now nobody has made a human being, whether from four elements or from six elements. God has made the human body of five elements but the scientists have not been able to make the human form of any number of elements. You see how much doctors have progressed, how much comfort they give to the person who is suffering: But when the time of death comes, at that time even the doctors cannot help; even the doctors say, "Now this is not in our hands." Kabir Sahib says that the doctor tells us, "I can give only medicine, but life and death are in the hands of God. This life is God's; whenever He wants, He can take it. I cannot do anything in that." Whenever the end time comes, even the doctors give up and go away.

O man, repeat this Naam always day and night.
This is the most sacred and high deed.

He says that, whether walking or sitting, standing or lying down, talking or doing anything, you should do the meditation of Shabd Naam; because this is the highest and purest of all actions.

He to whom God graciously gave His Naam
Becomes pure, says Nanak.

Those to whom the Masters have graciously given Initiation into Shabd Naam, only those souls are pure and high souls, and only those people are able to take their souls and make them one with God.

He in whose heart dwells faith in the Master
He remembers God in his heart.

When we get Initiation, after that, if faith for the Master comes within, then such a dear one can easily realize God, because there is no difference between the Master and God, they both are one and the same thing. And when a dear one has that faith, then he can easily realize God.

He is honored as a devotee in the three worlds
In whose heart resides the One God.

He says, "In whose heart that one unique God resides and in whose heart lies devotion for only one Master, he gets honor in all the three worlds." And even after they leave this world, they are honored and respected by the people, and are called true Saints and true devotees of God.

His deeds are True
Truth resides in His heart as he speaks Truth.

Such a Mahatma within whom Naam is manifested, whatever He speaks, that is truth, and whatever He does, that also is truth. Whatever are His words, His deeds are also like them. Whatever He is from outside, from inside also He is like that. This means that He is always doing good to the people, and however He is seen from outside, He is also like that within.

His sight becomes True and He sees only one True form in everyone.
He believes Truth pervades everywhere.

In His sight, as He has respect and appreciation for the man, in the same way He has the same type of appreciation and respect for the woman. He has no sense of duality; for Him, everybody is alike. Whatever He says, from within also, He is living that. He doesn't do good and true things only for showing to the people; whatever He does, that all comes from His heart. His way is Truth.

He who understands that the Supreme One is True
Will be absorbed in Him, says Nanak.

He says that the one who meets the Mahatma and after getting knowledge from Him, does the devotion of God, who realizes God and sees Him manifested everywhere, and who has complete faith in the Master and God, only he becomes one with God, and only he absorbs himself into God. So according to Guru Arjan Dev Ji Maharaj's saying, we also should develop faith for the Master within, and after taking Initiation into Naam, should meditate on It. And giving up the false, unreal things, we should cleave to the truth, and always be truthful, and in that way make our lives successful.

Ashtapadi 16

God has no form, outline or color. He is
different than the three gunas.
He makes those with whom He is pleased
realize Him, says Nanak.
Keep the immortal God in your mind:
Give up the attachment with men.
There is no one beyond Him.
He exists continuously in all living
beings.
He himself is sensible and wise;
He is deep, profound and most serious.
He is Parbrahm, the Supreme Lord,
and Gobind,
The Treasure of Mercy, the Kind Forgiver.
May I get the feet of your Sadh! -
Nanak says, this is the desire of my
mind.
God is the fulfiller of desires and is
able to help others;

What He has written, that must happen.
In the twinkling of an eye He can
destroy or create;
No one except Him knows His inner
secret.
In His palace are present happiness
and joy.
It is heard that all things are present
in His home.
Among the kings He is the King, among
the yogis He is the Yogi.
Among the renunciates He is the
Renunciate and among householders
He is the Householder.
The devotees have obtained happiness
by remembering Him.
Nanak says, No one has known the
limits of such a Being.
There is no limit to His plays.
All the gods have become tired searching
for it.

How can a son know about the birth of
his father ?
God has strung all of His own string.
Whom God gives the wisdom, knowledge
and meditation
Only such servants can meditate on
Naam.
Those whom God deludes in three gunas
Are born and then die and come again
and again.
High and low status are His creation
Nanak says, He whom He makes to
understand, can understand this.
He has different colors and different
forms.
He assumes different guises and yet is
unique.
In many ways He has expanded the
creation ;
God is immortal and is One.
In a moment He performs many plays;

The perfect One has filled up all the
places.
He has created the creation in many
ways;
He alone knows His own worth.
All hearts are His and all places belong
to Him;
Nanak lives by repeating his Naam.
All creatures are sustained by the Naam;
The world and regions are supported by
the Naam.
The Simritis, the Vedas, the Puranas are
supported by Naam.
The healing of Divine Knowledge too
is supported by Naam.
The sky and the world below are sup-
ported by Naam;
All the bodies are supported by Naam.
The three worlds are supported by Naam.
By hearing the Naam with ears one
can get liberated.

Graciously, those whom He attaches
with His Naam
Get liberation in the fourth plane, says Nanak.
The form of God is True. His place is
True
He is the True Being, and He alone is
Supreme.
His acts are true and His words are true.
The worlds of True Being pervade
everywhere.
His deeds are true. His creation is true;
The root is true, and true is what springs
from it.
His doings are purest of all
He whom He makes understand is True.
The True Naam of the Lord is the giver
of happiness;
Nanak says, this true Faith is obtained
from the Giver.
The teachings of the Sadhu are true words;
They in whose hearts these enter are also
true.

Anyone who comes to know the true vision
Gets the liberation by meditating on Naam.
God is True and all His creation is True;
He Himself knows His own limits.
He, whose creation is this, also is the maker of it.
Don't think of anybody else to be the sustenance of the creation.
One created by God cannot know of His greatness.
Nanak says, whatever pleases Him must happen.
Whoever has understood the greatness of God has become wonderstruck.
He who has realized God has got wondrous bliss.
They remain dyed in the color of God;
They obtain everything through Master's words.

They are Givers and are competent to
destroy misery;
In their association the entire world gets
liberation.
Fortunate are the souls who serve the
servants of God.
In their company one develops devotion
with Him.
The servant of God always sings the
praises of God;
Nanak says, He gets the reward with
the grace of the Master.

Chapter 16

The Givers of Naam

God has no form, outline or color. He is different than the three gunas.
He makes those with whom He is pleased realize Him, says Nanak.

Guru Arjan Dev Ji Maharaj describes God by saying, "God has no color, has no form, has no outline. He has no mark or sign by which one can recognize that He is God." He is different than the three gunas—*rajogun, satogun* and *tamogun.* He is above them, and He is formless and colorless. Can we meet such a God, with our efforts? Just by ourselves, can we realize Him? He says, No. We can realize Him only if He showers grace on us. When He showers grace on us, He makes us meet the Perfect Master, and when the Perfect Master tells us in which form God is residing within us, and by doing what practice we can realize God—until he tells us all these things, we cannot realize Him.

Keep the immortal God in your mind:
Give up the attachment with men.

Giving up the love and attachment for the world, we have to love and be attached to God, Who will never come to an end and Who is Indestructible.

There is no one beyond Him.
He exists continuously in all living beings.

"There is no one above God," means there is no one greater than God. God resides everywhere. He resides in man, He resides in the demons,

He resides in the animals, in the birds, everywhere. He is the Giver of everyone and He is King of everybody. Whether one is man or demon, whether one is bird or animal, God is the only One Who sustains everybody.

He himself is sensible and wise;
He is deep, profound and most serious.

God Himself is the Owner of all Creation, and He does everything by Himself. He doesn't have any counsellor—whatever he wants to do, He does that by Himself because He is All-in-all.

He is Parbrahm, the Supreme Lord, and Gobind,
The Treasure of Mercy, the Kind Forgiver.

The Almighty God is Gracious and Merciful, and He is continually showering grace and having pity on the souls.

May I get the feet of your Sadh!—
Nanak says, this is the desire of my mind.

Guru Arjan Dev Ji Maharaj says now, "I have always the desire in my heart that I may remain forever at the feet of Your Sadh." Because whenever God showers grace and mercy on the souls and whenever He gives His Knowledge to the souls, He gives that through the Sadh and He puts His Power in that Sadh and He brings the souls back through that Sadh. That is why he says here, "I always have the desire to remain at the feet of Your Sadh." As Kabir Sahib also says, "God speaks through the body of a Sadh. How can God even speak without the body?" Guru Nanak says, "God Himself has taken up the form of Sadh." Tulsi Sahib also says, "God says that if you want to feed me, feed Me through the mouths of Saints. If you will feed them, I will be fed."

God is the fulfiller of desires and is able to help others;
What He has written, that must happen.

He saves the honor of all those who take refuge in Him, and He continually showers grace on those who take refuge in Him. Master also used to say that it is the law of Nature that "Nature provides food for the hungry, and water for the thirsty;" in the same way, those who take refuge in the Saints, their honor is saved by them and Saints shower grace on them.

In the twinkling of an eye He can destroy or create;
No one except Him knows His inner secret.

In the twinkling of an eye He can destroy the Creation and in the twinkling of an eye He can create it. For Him, it is nothing to destroy the Creation in one moment, and in the same way it is not hard for Him to create it in just one moment. And no one can know His inner secret. Only the Saints, only the Sadhs within whom His Power is working, only they know the inner secret of God, and only they know how one can realize God. And if God wants to shower His Grace on the souls, He puts His Power, His strength, in the Saints, and He puts His understanding, His Knowledge, in the Saints, which is given to the people.

In His palace are present happiness and joy.
It is heard that all things are present in His home.

In the Home of that God there are the treasures of happiness, and in the Home of God sweet and melodious Sounds are always going on. All the riches and happiness of this world are in His Home. There is nothing lacking in the Home of God.

Among the kings He is the King, among the yogis He is the Yogi.
Among the renunciates He is the Renunciate and among householders He is the Householder.

God becomes King and enjoys kingship, living among kings. In the same way He becomes a householder and enjoys household life, living among householders. Living among renunciates He is enjoying the life of renunciation. Still He is unaffected by it all – He is enjoying everything, He is doing everything, but He is not affected by the surroundings.

The devotees have obtained happiness by remembering Him.
Nanak says, No one has known the limits of such a Being.

His beloveds and His dear ones have achieved peace and happiness by doing His Simran. The other people in the world have not understood His secret, and they have not realized Him. Kabir Sahib says, "No one can know the glory of the Creator." Even though He has created the whole Creation, still nobody is able to understand His Glory. He Himself knows His Glory; and the one who is made to walk on His Path by Him, knows His Glory.

There is no limit to His plays.
All the gods have become tired searching for it.

Now he asks, "Who can value His Glory and who can value His Creation?" Even the gods and goddesses have tried to comprehend His Glory, the Glory of His Creation, but still they have not been successful in doing that.

How can a son know about the birth of his father?
God has strung all of His own string.

The son cannot know about when his father was born – he doesn't have any knowledge about the birth of his father. But the father knows about when the son was born – on which day, on which date and in which year he was born. In the same way, since God has created this Creation and He is our Father, we cannot know how He was born, how He was created. He knows how we were created, because He has created us. We are all His children and He is our Real Father, He is our True Father. So how can we know about the birth, about the creation, of our Father? Only those on whom He is gracious, and only those who do His devotion can know about when God was created and what is the Will of God. Otherwise, not everybody can know the secret of God.

Whom God gives the wisdom, knowledge and meditation
Only such servants can meditate on Naam.

Only they can do the devotion of God and achieve Naam on whom God showers His grace and mercy and to whom God gives the right understanding.

Those whom God deludes in three gunas
Are born and then die and come again and again.

Now Guru Sahib says that those on whom God doesn't shower his grace and mercy, they are involved in all three gunas – in *raja-, tama-, sata-gun*, and they are continually involved in taking birth and dying.

High and low status are His creation
Nanak says, He whom He makes to understand, can understand this.

Even in the animals He is present, and in man, and at other places also He is present. This means that all places are His and everywhere He

is present. There is no place where He is not present. But this understanding can come only to those on whom He is gracious, and only He knows to whom He has to give this understanding, and up to what extent. And, because of that, only a few souls can understand this secret. He knows who He still has to keep in birth and death, and who He has to liberate.

Kabir Sahib says that there are some souls who come into this world prepared from the Home of God and they have the knowledge of God from the very beginning. And there are some souls who go in the company of such high souls, such developed souls, and after going in their company, gradually they also get the same status, they also become like them. But there is another type of souls, those who come in this world that don't want to go in the company of the high souls, the developed souls, and no matter how much you teach them, how much you please them, still they will not get any effect of it, they will not understand anything. Their condition is just like putting water on a stone: that stone will not absorb that water. No matter how much you put on it, all that water will run away and the stone will not be affected. In the same way, there are some souls who come in this world and don't get affected by the company of the Saints.

He has different colors and different forms.
He assumes different guises and yet is unique.

Even after creating different kinds of creations, He is still the unique One.

In many ways He has expanded the creation;
God is immortal and is One.

He has made different kinds of creations. If He wants, He can liberate the old man, and if He wants, He can liberate even the young man—it is all in His hands. Souls get birth in the world and they die, they come and go. But God is the only thing Which never takes birth and Which never dies—He is always present.

In a moment He performs many plays;
The perfect One has filled up all the places.
He has created the creation in many ways;
He alone knows His own worth.

Very cleverly God has created this Creation. You know how beautifully He has made animals, human beings, birds, and all those things,

and how on the exact time the sun comes out, the moon comes out, the days and nights happen. Births and deaths also take place at the exact time. So, very cleverly He has created, and made all the arrangements of this world. And that is why nobody can say how valuable God is. No scholars, no mathematicians, can calculate the value of God – only God knows His value – or the one who has lost himself on the Way of God, the one who is doing His devotion – he can know how precious God is.

All hearts are His and all places belong to Him;
Nanak lives by repeating His Naam.

Now Guru Sahib says, "God is present in all bodies, God is present in all places, and all places are His. I am living by repeating His Naam because the support of my life is in His Naam."

All creatures are sustained by the Naam;
The world and regions are supported by the Naam.

In this section Guru Sahib is describing the Glory of Naam, the importance of Naam. He says that the worlds, and the divisions of the world, are existing only because of the support of Naam, and all the creatures are moving here and there only because of the support of Naam.

The Simritis, **the** Vedas, **the** Puranas **are supported by Naam.**
The hearing of Divine Knowledge too is supported by Naam.

He says that even the Vedas and Shastras are having the support of Naam and those who are reading the scriptures and hearing the scriptures, they also have the support of Naam. Guru Sahib is saying throughout this section that, everywhere, Naam is present, and whatever we see moving, whatever creation we are seeing, exists only because of Naam.

The sky and the world below are supported by Naam;
All the bodies are supported by Naam.
The three worlds are supported by Naam.
By hearing the Naam with ears one can get liberated.

All these worlds of the Lords – the world of Lord Indra, the world of Lord Krishna, the world of Lord Shiva – all these are existing because

of the support of Naam. And we can get liberation only by hearing that Naam.

Graciously, those whom He attaches with His Naam
Get liberation in the fourth plane, says Nanak.

God makes him do the devotion of Naam on whom He showers His grace. And only he rises above the tamogun, satogun and rajogun and goes to the fourth plane, and after getting the four stages, he becomes One with Him.

Once there was a sadhu who had performed many austerities, and he made the announcement that those who had his darshan would go to heaven. When people heard that they would go to heaven just by having the darshan of a sadhu, they all came to have his darshan. But there was one intoxicated devotee – a meditator of Shabd Naam – He didn't go to have the darshan of that sadhu. When the followers of that sadhu were carrying him, he turned his back towards him. When he was asked why he was doing that, he replied, "By having his darshan I will go to heaven, but I don't want to go to heaven, as I have to go to Sach Khand."

Saints do not tempt their disciples by saying, "You will get to heaven," and then never even frighten them by saying that they will go to hell. They condemn both hell and heaven. Kabir Sahib says, "Saints condemn both hell and heaven, because, by the grace of my Master, we will go to our Real Home."

The form of God is True. His place is True
He is the True Being, and He alone is Supreme.

His form is True Form and His Form is never destroyed, and in His Kingdom, He is the head; nobody makes Him the head, He is head by Himself. God can never be established, nor can He be formed because He is Self-made.

His acts are true and His words are true.
The worlds of the True Being pervade everywhere.

He says that His deeds are true and His bani is also true, and His bani is never destroyed. He is the True Person, He is a Perfect Person, and He resides everywhere, He is present everywhere.

His deeds are true. His creation is true;

The root is true, and true is what springs from it.
His doings are purest of all
He whom He makes understand is True.

Now he says, His Creation is True, and His deeds are true. And showering His grace, to whomever God gives the understanding of His Creation, that personality is also true.

The True Naam of the Lord is the giver of happiness;
Nanak says, this true Faith is obtained from the Giver.

In this section Guru Sahib describes His Creation, he describes the Naam. He says Naam is the Peace-Giver and only by Naam can we have the real happiness and real peace. Now the thing is, can we achieve that Naam by ourself? He says, No. We cannot get that Naam by ourself because Naam is not words. We can get that Naam only if God is gracious on us. He says that when our past karmas bear good fruit, only then are we made to come in the company of the Saint. And when we come in the company of a Saint, he makes us devote ourselves to the service and the Path of the Surat Shabd. When we come in the company of a Saint because of our past good karmas, the Master makes us do the devotion of Shabd Naam, which is the means of liberation.

The teachings of the Sadhu are true words;
They in whose hearts these enter are also true.

Now Guru Sahib talks about the Sadhu of God. He says that as God is Truth and whatever God does is all true, and whatever God speaks is all true, in the same way, the Sadhu of God doesn't speak any false words. Whatever he speaks, that always comes true. The divisions of this world may be overturned but the word of the Sadhu will always prove true—it will never be overturned. Guru Nanak Sahib says, "Give up the false, and have that Truth in your within." Make the habit of speaking truth and you will see God in your within, because God is not far from you, He is in your within. He is in the Truth.

Once there was a mahatma who went on a pilgrimage. While on pilgrimage he went to one householder's home who prepared treats of chapattis for him on the way for his journey. And when he left that place, one greedy man accompanied him, thinking that the mahatma would have some wealth, and by accompanying him he would get something from him. So when both of them were walking and after some time the mahatma had to go to attend the call of nature, while he was

gone that greedy man searched through the belongings of the mahatma to see if there was any money or wealth there, but he couldn't get anything. He found only three stuffed chapattis, of which he ate one. And then he repacked all his things, as if he had not touched the belongings of the mahatma.

When the mahatma came back, he noticed nothing, and they both started walking again. And after some time when they stopped to have their food and their food was opened, the mahatma was surprised to see that there were only two stuffed chapattis there. Because he had started with three chapattis and now there were only two. So he asked the man, "Have you eaten one of the chapattis?" The man answered, "No Mahatma Ji, I have not even touched your bags. Either those people made only two chappattis for you, or else you might have eaten it. I don't know because I have not eaten it." The mahatma thought, It's a very bad thing that he is in my company. But still, he is lying and that is not a good thing, so I should make him speak the truth. So the mahatma said, "Well, it's all right." They finished their eating and started on the way again.

Along the way they were caught up in one trouble, because when they were crossing a dangerous river that man thought that he was going to drown, so he cried, "Mahatma Ji, do something so that we may be saved!" The Mahatma said, "Remember God, Who has given birth to you, and I'm sure that if you will remember Him with your true heart, He will help you." So when the man remembered God, God saved him and they crossed that river easily, without having any problem. So the mahatma said then, "Oh man, you know how much grace God has showered on you! He has given birth to you and now He has saved you. You should swear by that God whether you ate that chapatti or not." The man said, "No, Mahatma Ji, I swear by Him—I didn't eat that chapatti." Again the mahatma felt very bad because it was not good for someone to be in his company and still speak a lie. He thought, Now I am determined to make him speak the truth, no matter what happens. So he said to the man, "Okay, come along with me."

Again when they were proceeding, at one place they had to pass through one forest, but when they entered it, they saw that the forest was on fire and they were caught in the middle of the fire and there was no way out. So that man cried, "Mahatma Ji, before we were saved because it was only water, but now I am sure we will be burned in this forest because there is no way out!" The mahatma said, "Don't worry about it. Remember God Who has given birth to you and Who saved you. If you will remember Him, He will save you." So when the man remembered God with full faith in Him, they were saved. And when

they passed out of that forest the mahatma said, "Well, now you should be very grateful to God because He has saved you two times, so you should swear by Him and tell me the truth, whether you ate that chapatti or not." The man answered, "No, Mahatma Ji, I didn't eat that chapatti. I don't even know about it. How can I eat it when I don't even know about it? I swear by Him that I have not even touched that chapatti." So the mahatma again felt very bad. He thought, Something should be done to teach him a lesson, and something done so that he may speak the truth. Because when mahatmas come in this world, they always want that their disciples, their followers, should always speak the truth, because truth is above all.

So the mahatma asked him, "Tell me, oh man, why did you leave your home?" The man answered, "Mahatma Ji, because I am very poor. I don't have any money in my family and I have left my home, and my family, in search of money so that I can go back and give it to them." The mahatma said, "Well, I have done a lot of devotion to God and I am sure that God will help you in some way through me. Collect some pebbles and some stones, and I will remember God and touch those pebbles and stones with my hand. And I am sure that they will turn into gold and you can have that wealth." So he collected some stones, and the mahatma put a piece of cloth over them, and remembering God, he touched them and they were turned into gold. Then the mahatma made three piles of them, and he said to the man, "You see, one pile is for you and another is for me, and the third one is for the one who ate the chapatti. So now it is time—tell me who ate the chapatti." Then the man said, "Mahatma Ji, whether you kill me or forgive me, but now let me tell you the truth—I am the one who ate that chapatti."

So very cleverly, the mahatma made him speak the truth. Whenever mahatmas and Masters come in this world, they always work hard in this direction. They always say you should give up lies and speak the truth, because lying pollutes our soul. It brings a black covering on our soul and we cannot realize God, since God is Truth. If we are always grateful and always sincere, only then can we achieve God.

Anyone who comes to know the true vision gets the liberation by meditating on Naam.

If there is any liberation, it is in the Naam, and we get that Naam from any Mahatma.

God is True and all His creation is True;
He Himself knows His own limits.

He, whose creation is this, also is the maker of it.
Don't think of anybody else to be the sustenance of the creation.

God Himself knows about Himself. He Himself knows His value and He Himself recognizes Himself by sending one of His devotees into this world who recognizes Him(self). And, since God has created this world He is the only one Who is taking care of this Creation, He is the only One Who resides everywhere. And residing within all of the creatures, He is taking care of them and He is keeping the accounts of their good and bad deeds.

One created by God cannot know of His greatness.
Nanak says, whatever pleases Him must happen.
Whoever has understood the greatness of God has become wonderstruck.
He who has realized God has got wondrous bliss.

Those who did the devotion of Shabd Naam, giving up the worldly pleasures, and those who have manifested that True God within themselves, only they have received true happiness and true intoxication.

They remain dyed in the color of God;
They obtain everything through Master's words.

Such souls always remain dyed in the color of God whether pain comes or happiness. They always remain happy in that and they always abide in the words of the Master.

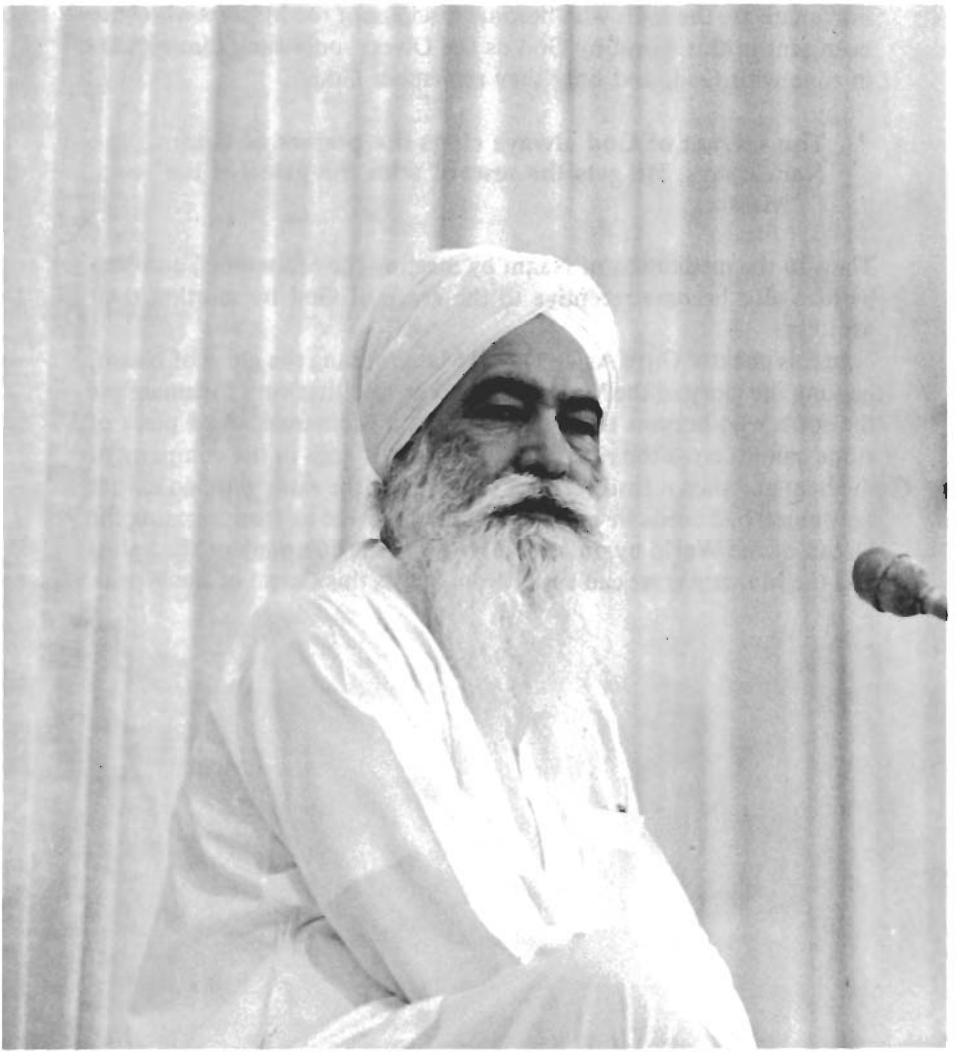
They are Givers and are competent to destroy misery;
In their association the entire world gets liberation.

God has sent the Masters into this world as the Givers. As God gives and gives and He removes the pains of everybody, in the same way, the Masters also remove the pains of everybody by making them meditate on Naam. What medicine do they have to remove the pains and the sufferings of man? They have the medicine of Naam with them, and by making the people mediate on Naam, they remove their pains and sufferings. Naam is the medicine for all disease and Naam is the only thing which re-makes what is spoiled.

Fortunate are the souls who serve the servants of God.
In their company one develops devotion with Him.

Fortunate are the souls who become disciples of the Masters who have been sent in this world by God as the Givers; only such disciples are in tune with God, and only they remember God.

The servant of God always sings the praises of God;
Nanak says, He gets the reward with the grace of the Master.

They do the meditation of Naam by meeting the Mahatmas, and Mahatmas also become receptive to the grace of God by meeting their Masters.

In this chapter Guru Arjan Dev Ji Maharaj sang the glory of Naam, he sang the glory of the Mahatma. And he said that very fortunate are the souls who become the disciples of such Mahatmas. As a piece of stone cannot cross the river by itself unless it goes in the company of the boat and then it easily crosses the river, in the same way, no matter how many bad deeds we have done which prevent us from crossing the Ocean of the World by ourself, if we go in the company of the Saints and the Mahatmas we can easily swim across this Ocean of the World.