5

The Glory of the Disciple

The Seva of Satguru is pure,
Pure ones do the seva of the Satguru.

Mind has misled the soul, and mind is being misled by the organs of senses, and the senses are misled by the pleasures. In this way, everyone is misled.

It is like a princess who was supposed to marry a prince and take her place as the queen. But instead of marrying the prince, she chose to be the companion of a sweeper, and she is not honored. Our soul belongs to Sat Naam, and she has a very high status. But instead of going to Sat Naam, our home, she has chosen to be the companion of the mind. And therefore she has become very dirty.

Mind is wandering here and there in the forest of the worldly pleasures. He is also looking for the time when he will go back to his home, in the same way that our soul is looking forward to going home.

If water is moving or dirty, it is difficult for us to see our image in it. But if it is very clear and pure, and if it is still, then we can easily see our image in that water. In the same way, as long as our mind and soul are dirty we cannot see our image within ourselves, and that is why we need to do more Simran. Simran is the only way of concentrating and purifying mind and soul. The more the mind and soul are purified, the more we will be able to still our minds and see our own Self.

When the King of Balkh Bokhara had the yearning to realize God, he renounced everything. He left his kingdom and sat in a graveyard, doing meditation. After he had left, his son had to host a big feast, at which it was very important for the king to be present. So he came there searching for his father and requested him to come back to the palace and attend that party. The king didn't refuse, and he went with

his son. But in order to explain things to him, the king took some *halvah* (very oily food) and he smeared it all over a mirror, so that the mirror was not clear. Then he said, "Look here, son, as this mirror has become dirty because of this delicious food which I just put on here and now we cannot see our faces in it: in the same way, if our soul is not clear enough, we cannot see the image of God."

So for doing the devotion of God, we need to make our minds very pure. Guru Ramdas Ji here says that the service of the Satguru, is very pure and holy, and that only those souls who are holy and pure can do the service and devotion to the Satguru.

Prophet Mohammed said that *momin* or the mouthpiece of God (*gurmukh*) is like the mirror of God. Whatever we are, we see our image in the Master, we see His image according to that. Whatever thoughts we have for the Master, they are reflected back from the Master. And we see the form of the Master in that very reflection.

In whose heart is deceit or falsehood, they are separated by the True One Himself.
The true disciples sit at the side of the Master and serve Him.
The false ones are not found (there), no matter how much you search.

God is Truth, and therefore those who have no untruth within them, who have only truth, what do they do? They come to the Satguru and they do the meditation of Shabd Naam. But those who don't have truth within themselves, even if they somehow come to the Master, after awhile they get misled and they go away.

Hazrat Bahu has said, "No matter if we take the squash to Mecca, still it will not turn into a watermelon." In the same way, no matter how much sugar or sweet things we put into a sour well, still we will not be able to change the taste of the water.

Guru Nanak Sahib said that if we try to explain things to a *manmukh,* even after listening to us, he will go to another place.

The true disciples always obey the Master and lead their lives according to the instructions of the Master; they make their lives true and do meditation.

To whom the words of Satguru are not pleasing
They wander about rejected by God even if they look good from the outside.

Those who don't like the words of the Master, who do not obey the commandments of the Master, are tasteless from within as well as from without. Whatever they do, has no taste; and they are always dry.

In whose heart there is no love for Him–
How long must these manmukhs be taught!

Those who don't have love for God or faith in Him, they wander here and there in the world like madmen.

He who meets the Satguru keeps his own mind steady;
He keeps to his own.

If we want to realize God, first of all we need to go to the Master. And after going to the Master, we need to take care of *our own*. What is our own? Naam, which is present in everybody, is our own. Naam is called our very own, because Naam is the only thing which accompanies us from this world.

Master puts that within the disciples which cannot be stolen. Water cannot dissolve it, fire cannot burn it, and nobody can take it away. Even if the disciple wants to destroy it, he cannot.

Nanak says, He makes some meet the Master and gives them happiness;
And to some who are deceitful, He Himself separates them.

Now Guru Ramdas Ji says that God has kept everything in His hands. There are some people who come to the Masters and obtain the peace of their soul. Whereas some people, those who never have any faith in the Master, do not come to Him or believe in Him.

In whose heart is the wealth of Naam,
God Himself takes care of his affairs.

Master Sawan Singh Ji used to say that if you want to build a house, or some furniture, you can go to a carpenter and tell him to come to your home, and he will make the house. Then if you need something else, you can go to him again and tell him to come. But if you have him living in your home, you can get anything done from him as you want it. It is better to have a carpenter in our house, if we want to make many things, than to have to go and call him daily. In the same way,

if we manifest God within us, then everything we need is supplied to us by God, by Master, without our asking; because He sees everything; and once we have manifested Him within ourselves, He will provide all of our needs.

But we, the worldly people, do not even know what to ask from the Master. Except Naam, whatever we ask from Him brings suffering to us. Guru Nanak Sahib said, "Oh Lord, except Naam, whatever we ask from you will bring us suffering. That is why we pray to you to give us the food of Naam so that our hunger may be satisfied."

Their dependence on men ceases as the Lord sits near them and takes care of their affairs.

Those who manifest Naam in their hearts, they do not remain dependent on the world, because they become dependent on God. They have God, their Master, on one side and the world on the other, and they do not understand the world to be as great as God or the Master: the world finds no place in comparison with their Master.

Namdev Ji says, "Oh Lord, if you make us rule over some kingdom, what is our glory? And if you make us beg things from others, going from one door to another, then what are we going to lose?"

If one has the Creator on his side, he has everyone on his side.
And all those who have his darshan praise him.

If God is in favor of you, if Master is in favor of you, then if anyone goes to have the darshan of those Masters whom God and their Masters favor, before having their darshan people may say anything they want to about that Master, but that Master has so much attraction in Him that once they see Him, they become His.

Chattar Das says that we don't know what magic Master performs in His boat. "Those who go and sit in His boat, they never come back, they remain with Him. Sitting in the boat of the Master, all problems, all questions, all disputes of religion and worldly things come to an end." And He says, "Now Hir has met Ranjah." Hir and Ranjah were two great lovers and they are often used by the Masters as symbols of the soul and oversoul. So Chattar Das says that when Hir and Ranjah have been united, then what can the other people do?

Kings and emperors, all made by God Almighty,
All come and make prayers in front of such a One.

Even kings and emperors—no doubt they are also made by the same God—but even they come to have the darshan of the Great Masters. Emperor Akbar, the great king of India, came to see Guru Amardas; that is why Guru Ramdas has written this.

Once Emperor Akbar was out hunting and felt thirsty. He went to a well and met a farmer, who gave him some water to drink. The farmer didn't know that he was the king, but he gave him some water anyway and Akbar was very pleased with him. And he told him later on that he was the Emperor Akbar and if he needed anything anytime, he could come to his palace and he would receive that. That farmer was very honest, and he didn't have any problems. But later there was drought in the country, and the farmer was in a very critical condition financially. So he thought of going to Akbar and asking for some help. When he went there, Emperor Akbar was offering his prayers to God. And after he completed his prayers, he stretched both of his arms facing toward the sky, and it seemed that he was begging something from God. When the farmer saw that, he asked Akbar, "What are you doing?" He replied, "You know that nowadays in this country there is a big drought, and I was begging to God that God might send us some rain, so that we might have peace all over the country." Hearing this, the farmer stepped back and started to leave. So Akbar asked him, "Why did you come? And why are you going back without saying anything?" So the farmer replied, "I came here to ask some help from you, but after coming and seeing you asking things from God, I think that you are not more than a beggar. What is the use of asking help from a beggar? It is better to go to the Lord and ask from Him directly. Why come to you and ask for help from you?"

The glory of a Perfect Master is great; by serving the great Lord, inestimable happiness is obtained.
The Perfect Master gives the immutable donation of the Lord's Naam every day and it still increases.

Now Guru Sahib says that the perfect Masters' glory is also very great and perfect. And the donation of the perfect Naam which They have given to us, that never decreases. Day by day it goes on increasing. If such a disciple manifests that Naam within him, no matter if He gives that wealth of Naam to all the world, still it doesn't decrease in Him; it goes on increasing.

The critic who cannot see His greatness is consumed (punished) by the Lord Himself.

Now He says that God punishes those who, obeying their mind, criticize such Saints. The Saints give the initiation into Naam because they are authorized by God and ordered by the Master. Those who criticize such Master Saints are punished by God.

Nanak utters the qualities of the Creator
He has always saved His devotees.

He glorifies the name of God, because God has always saved the honor of His children. He always protects the children, as the mother takes care of her child. God has created His devotees in every age, and He has saved their honor in every age. He saved devotees like Prahlad and Dhru, and He has always turned His back on the egotist and those who act from anger. Nanak asks for the Grace of such a God.

You are the Lord, Inconceivable and Merciful, Giver and Wise.
I see no one like You.
You are wise and pleasing to me.

Now Guru Ramdas Ji again sings the Glory of the Lord. He says, "Oh Lord, You are the giver, You are the wisest of all, and You are clever. You have come in my heart so much that now I can not leave You. I see no one greater than You."

Love of the family, all that is seen coming and going, is passing away;
Those who attach their minds to the things other than You, the Truth, are collecting false things and false are their hopes.

Now He says, "Oh Lord, this world, this family and everything which I saw as mine before, now looks like somebody else's. Even the body in which I am living now seems like a rented house. Oh Lord, those who, forgetting You, get involved in all these things, they are collecting garbage. None of these things are going to help them, nor go with them, except Your Naam and Your devotion. Everything else will remain here."

Once Prophet Mohammed called all His leading disciples and made them stand in a line. He asked them what possessions they had. When the turn of Hazrat Umar came, he got up and started counting all the things which he owned. He started saying, "I have a son, I have a wife,

I have this and that and all these things." He took something like forty-five minutes to tell all that he had. But when the turn of Hazrat Ali, the very devoted disciple of Prophet Mohammed, came, he stood up and said, "I have only God and You," and went back and sat in his seat. So Prophet Mohammed wanted to show his other disciples that Hazrat Ali was the only one who understood His teachings, because he said that he had only God and the Master.

Nanak says, Meditate on the True One, as without meditating on the True One the ignorant are consumed.

Do the devotion of Almighty Lord; because those who don't do that devotion do not take anything from this world. Nothing will go with us except God and the devotion which we do of Him. All the time which we spend in devotion is counted, and only that wealth of devotion goes with us. Mahatmas tell us that the devotion of the Lord is a very precious wealth.

If first the true love is not developed (for the Master)
Talking afterwards of it is of no use.
The Manmukh wanders about halfway; how can he obtain happiness just by talking?

When the Satguru tells us to do devotion, to do meditation, at that time we do not obey Him. We think that we will do it later on. But when our Master leaves the physical body, then such people repent and weep. But the perfect Masters, those who have done the meditation, and those who have experienced a lot, they tell us that Masters never die. They only change Their body. But those who are attached only to their bodies, they have to repent and they weep. When they don't take advantage of the Master's physical presence, they don't do the devotion, and they don't obey His commandments, they always repent at the end – because they are attached only to His physical body and not that which is working within His body.

Those who say that their Master has died, they should be asked why they became the disciple of such a Master who was involved in birth and death. The real Master, the perfect Master, never dies. No matter if the Master leaves the body right after initiating the disciple; for the disciple, the Master never dies. For him, He changes His body only. The only difference the physical departure of the Master makes is that the disciples do not have the benefit of the physical darshan of the Master. When the Master leaves the physical body, in no case do we change

the contemplation or remembrance of the Master. We contemplate on the form of our Master who initiated us, and we remember Him. But if we have any problem in our meditation, if there is any obstacle, or if we need some questions to be answered, we can go to His successor and ask Him, and we can go to His Satsang to receive the benefit of the physical darshan.

One gardener may plant saplings and leave, but the other gardener who works in his place may nourish those saplings. In the same way, one Master may leave the body after initiating the soul, but if the other Master comes and gives the water of Satsang to them, those saplings of the Naam which were planted by the earlier Master, they also sprout and grow very well.

But the new true seeker can be initiated only by the living Master. Guru Sahib says, "The Light is the same, the practices are the same, only the body is changed." But those who have only caught or looked at the physical body of the Master, they remain in confusion. Kabir Sahib said that people have taken the body of the Master as their Master, but they have not realized the real Master, the real Satguru working within Him. And such people remain in illusion and in the cycle of eighty-four lakhs.

Guru Nanak says, "My Satguru lives forever. He never comes, He never goes; He is immortal, and He is present everywhere."

Those who do not have love for the Satguru in their hearts come and go from this world as garbage.
If my Lord the Creator shows His Grace, only then can one see the Master as Parbrahm.

Those who have no love for the Master come in this world and go from this world as refuse. Refuse means "that which is subject to destruction."

Master Sawan Singh Ji used to say that if you cannot meditate enough, at least have complete love and affection for the Master. If you have complete love for the Master, at the time of death, you will be inclined to Him, you will be attached to Him, and you will go to the place where Masters go. If we love the Master, we will definitely go to the Master at the time of our death.

So Guru Ramdas Ji says that on whom God showers His grace, only they see their Master as the Parbrahm or the Almighty Lord.

Then he drinks the nectar of the Shabda of Master and removes all doubts, illusion and anxieties.

Day and night he remains happy. Nanak says, always he sings the praise of the Lord.

Those who understand Satguru as the owner of all and those who always drink the nectar of Naam, they remain happy; they never have periods of dryness and they never have any problems.

He who is called a disciple of the Master rises up early and meditates on the Naam.

The one who is called the disciple of the Master, what does he do? The first thing he does is he gets up in the morning, he sits for his meditation, he connects himself with Naam. *The one who is called a disciple of the Master starts his day with the work of the Master.*

Hazur Maharaj Kirpal used to say, "Leave one hundred urgent works to attend Satsang, and give up one thousand urgent works to meditate." He used to say that as it is necessary for us to give food to our body, in the same way, it is very important for us to give food to our soul – because our soul has been hungry from ages and ages and it needs the food of meditation and Shabd.

He makes efforts early in the morning; he bathes in the pool of Nectar.

First of all we have this physical cover. Inside this physical cover is the astral cover, and within that is the causal cover. The one who is called the disciple of the Master, he should remove all these three covers from his soul and rise above *rajo gun, tamo gun, and sato gun.* He should enter into the Amritsar or pool of nectar, and bathe there.

There is no Amritsar or pool of nectar outside which can remove the dirt of our sins. The real Pool of Nectar is within our body, within our own existence.

The town of Amritsar, which is now in Punjab in India, was started by Guru Ramdas and completed by Guru Arjan Dev, the fifth Guru. It is a copy of the real Amritsar or Pool of Nectar in Daswan Dwar. The architect who was told to make the copy of Amritsar said that he had not seen the lotus of Daswan Dwar, so how could he make it? Guru Sahib gave him special attention and graciously took him up to Daswan Dwar. That dear one requested the Master to allow him to stay there forever, but the Master said, "No, you have to come out, because you have to make the copy of it outside; then I will take you back." So

the pool in Amritsar is the copy of the lotus of Daswan Dwar. This outer Amritsar was begun by Guru Ramdas and completed by Guru Arjan Dev, and there was no such place when Guru Amardas was alive. But still Guru Amardas has written that we should bathe in Amritsar – the real Amritsar within the body in which Truth and the true Nectar resides.

So Guru Ramdas Ji says that it is the duty of the disciple to give up laziness and sleep in the morning and get up, and by making efforts, reach this Amritsar and bathe there.

According to the instructions of the Master he remembers the Lord,
By which all his sins and faults go away.

Such a disciple of the Master should read the teachings of the Master daily, and he should reach Amritsar: because by bathing in this Pool of Nectar, all sins and bad habits are removed. By bathing in this Amritsar, one attains the status of Sadh.

Again when the day starts, he sings the Gurubani (words of Master)
Whether sitting or standing he meditates on the Naam of the Lord.

When the day starts he should not waste time. He should go to the Satsang, and at Satsang also he should go on doing His Simran. While he is going to the place of Satsang, he should do Simran. While he is attending Satsang, he should do Simran. And while he is returning from the Satsang, then also he should do Simran. He should go on doing Simran with every single breath and should not waste any time.

He who meditates on my Lord at every breath and morsel
Such a disciple of Master is liked by the Master.

The disciple who does Simran with his every single breath is liked by the Master.

Often I have said that when we sit for meditation, we are sitting at the door of our Master. If the door is not open to us, it means that we are not yet ready to enter His Home. But we should not put any condition to the Master. We should not say that we will sit for meditation only if the door is open to us. We should develop the quality of beggars. It is the work of the beggars to arouse people in the Name

of the Lord, and it is the work of the householders to give to them. It is our work to sit for meditation, and it is up to the Master, if He wishes, to open the door for us. If He doesn't wish to, He will not.

To whom my Lord is Merciful
Such a disciple of the Master makes others hear the teachings of the Master.

Those on whom the Lord is gracious and those with whom He is pleased, only such people have the yearning and longing to go to the Master. Only such people like the teachings of the Master.

Nanak asks for the dust of such a disciple of the Master,
Who himself meditates and makes others meditate on Naam.

Now Guru Ramdas Ji says, "I ask for the dust of the feet of such a disciple, because the title of *Sadh* is not a small title. It is a very great title." And He says, "I long for the dust of the feet of such disciples, such Sadhs, who themselves do the meditation of Naam, and who make other people meditate on Naam."

Only those who have experienced the pain of separation know what this pain is like. Only the lovers can tell us how to love. The message of lovers is only for lovers.

I have the pain of love and I am telling this to lovers. I will get healed only by lovers. Without the lovers, the story of the lover cannot be completed. If you think that this is not true, you can fall in love and see.

Lovers do not argue with clever people; they would rather remain quiet than to argue with the wise.

Everybody talks of their own pain. But to whom can Ajaib Singh talk about His pain? He has the pain of love.

The reality is that such a disciple has only love for his Master, and the pain of the love of his Master. By all means and in every way, he sings of the love of his Master. Such a disciple understands all moments and breaths as illegal which he spends without the love and remembrance of the Master.

They are a few rare ones who meditate on you, the True One.

Now Guru Ramdas Ji says, "O Lord, those who meditate on You are very few. Rare are those who are meditating on You. If we search for

such people, we will find only few in this world."

Innumerable are the ones who are benefited by the devotion of those who remember You with one heart and mind.
Everyone remembers You but only they are accepted who are liked the most by You.
Those who eat and dress without serving the Master are dead and will be reborn as lepers.

There are few people who do the devotion of the Master; and those who don't do the devotion—those who eat, sleep, and go jolly—they are nowhere counted.

In front of others they speak sweetly, but within them is *poison.*

When such people come to the Satsang of the Master, they say that they do a lot of meditation and that they are very good in that devotion and so forth. When they come to the Master, they act as though they are His; but when they go out into the world, they become worldly people, because they are always involved there.

They have deception in their minds and they get separated from the Master.

Guru Ramdas has lovingly explained to us what the *gurusikh*, the disciple of the Master, is; what is the glory of the disciple of the Master; and up to which stage the disciple of the Master goes. According to the instructions of Guru Ramdas, we should also try to become disciples of the Master. We should make efforts and reach Daswan Dwar and bathe there, and make our lives successful.

The disaffected One made his servant wear
the black and blue quilt (coat) which was
full of filth and lice.
No one let them sit near. They have fallen
in dirt. The manmukhs came back
having more dirt (than before).
The bemukh (he who has turned away from
the Master) was sent to criticize and
backbite.
There also both of their lives were blackened.
At once all the world heard, "Brothers the
Bemukh and his servant came back after
being beaten up with shoes."
Further he was not allowed to mix with the
Sangat.
So the daughter-in-law and niece came to take
him home.
This world and the world beyond, both are lost,
he cries in hunger and thirst always.
Blessed, blessed is the Lord, the Creator, the
Supreme Being Who Himself caused true
justice to be done.
These words are said by Him Who has created
the whole world.
When the Master (or Lord) is naked and
hungry, how can his servant be satisfied?
If the Master has the things in his home, it

comes in the hands of the servant; how can he get it if there is none in the home ?
That seva is difficult (of no use) by doing which the accounts are still seen (by the Lord of Judgement).
Nanak says, Serve the Master or Lord Whose darshan is fruitful, so that no one may ask for the accounts.
Nanak says, after thinking, that all the four Vedas say that whatever the Saints say from their mouth are the true words.
It is well known everywhere.
All are hearing that the foolish ones who criticize the Saint never get any happiness.
They desire the Saints' virtues and are burning in the fire of egoism.
What can those poor ones do if their fate is not good from the very beginning ? Those who are killed by the Par Brahm are not undefeated by any one.
Those who have enmity with those who have no enemies get punished when the Lord of Judgement judges.
Those who are cursed because of the Saint wander here and there.
The tree which is cut down from its roots, its branches all dry up.

He who meditates on the Lord, the Master,
his glory is great.
The glory which is given by the perfect Master
does not diminish even a little bit.
The True Lord is in favor of the Satguru;
The people work (against Him) with no results.
He blackens the faces of the critics and the
Creator Himself increases the glory (of the
Master).
As the critic goes on criticizing, the glory of
the Master goes on increasing manifold.
Nanak says, He who has meditated on the
Lord, at His feet the Lord has laid all
the world.
He who mistreats the Satguru is lost in this
world and the world beyond. Every day
he gnashes with his teeth, he emits foam
and in this way he breaks down.
For the sake of Maya he plans every day.
But his former wealth always goes away.
What does he gain, what does he get, who
has the pain of feeling guilty?
He who has enmity with those who have no enmity
takes the sins of the whole world on his head.
He does not get any support here and there.
Who has felt the taste of criticism as the mango.
If he deals with gold it becomes the sand.

If he comes to the refuge of the Master he gets
forgiveness for his past mistakes.
Nanak says, "If he meditates on Naam day
and night by doing the Simran of Lord
all the pains vanish."
You are Truly True and are above all.
Those who meditate on you and serve you,
O True One, their hopes are true.
Within Him is truth, their faces are bright,
they speak the truth and your true strength
is within them.
Those who praise the Gurumukhs and hold the
true sign of Shabd are the devotees.
I sacrifice myself on those who serve the True
One truly.

6

Those Who Have No Enmity

The disaffected One made his servant wear the black and blue quilt (coat) which was full of filth and lice. No one let them sit near. They have fallen in dirt. The manmukhs came back having more dirt (than before).

In the beginning [of this series of talks] I said that when Guru Amardas started doing His work He was opposed by everyone, especially by the sons of Guru Angad Dev, Bhai Datu and Dasu, who kicked Guru Amardas and said, "You used to be our servant – now you want to become the owner of the throne which belongs to us." They kicked him, but Guru Amardas was so humble that instead of getting upset at them, he massaged their bodies, saying, "Forgive me, because I have this old body; I just have the skeleton and bones and I am afraid that you would have hurt yourselves because you kicked my old body." He was very humble and he didn't get upset at them. Then, when Guru Amardas left everything and came to Goindwal, where He started His work, he was also very much opposed there. There lived a yogi who was performing austerities, and before Guru Amardas came there, he was well known and people went to him. I told you all these things, and I also said that that yogi, with the help of Gondar the shepherd, who was the chief of that village, started opposing Guru Amardas. In those days, Emperor Akbar was ruling over India, and that yogi told Gondar, the chief of that village, "You go to Emperor Akbar, and tell him that Guru Amardas is a fake sadhu; he is not a good man; I am the only good person here, and this person should be thrown out of the country."

In those days, whenever anybody wanted to go to Delhi to meet the Emperor and complain about something, he had to wear a special coat which Emperor Akbar had given to every district. So there was a coat there; but there was only one coat for the district of Punjab, which

was very big. Everybody was using the same coat, and nobody wanted to wash it, so it was very dirty; there were many insects and lice in it. It did not belong to anybody; that is why nobody bothered about cleaning it. Gondar didn't want to wear that coat, so he made his servant wear it. And both of them went to Delhi.

But when they reached there, Gondar had to put on the coat because he was going to present himself in front of the Emperor and complain about Guru Amardas. He went to the court and started talking about Guru Amardas, but Emperor Akbar didn't believe him because he had once visited Guru Amardas; he had seen Him, attended His Satsang, and moreover he had taken food from His langar also. So Emperor Akbar knew Guru Amardas very well and he knew that He was a true Sadhu and that all these people were trying to bother him and harass him. So he did not believe Gondar and he kicked him. When he did, Gondar fell down and the place where he fell down was very dirty. So his coat became even more dirty and he was so embarrassed that he would not go back to his home, because he had not been treated well by Emperor Akbar. Word spread that he had been humiliated by Emperor Akbar because he was making false complaints.

When he did return he did not go into the village, because nobody came to welcome him even though he was the chief of the village. So he sat outside waiting for someone to come. Nobody came; but eventually his daughter-in-law and his niece came to receive him. After that, when he returned to his home, he became so sick that even though he felt like eating, he couldn't eat anything. He couldn't put any food in his stomach through his mouth, and he was in such terrible shape that in the end he left the body in a lot of pain.

So all that happened in those times Guru Ramdas has very beautifully pictured in this bani. And he will tell us how all these things happened there.

The bemukh [he who has turned away from the Master]
was sent to criticize and backbite.
There also both of their lives were blackened.

Guru Ramdas Ji says that no one welcomed Gondar the shepherd, and his servant, who went to Delhi to complain about Guru Amardas. Instead of welcoming them, the Emperor blackened their faces and sent them back, saying, "You don't know how to do anything except criticize the true Saints."

At once all the world heard, "Brothers, the bemukh and his servant came back after being beaten up with shoes."

When Emperor Akbar ignored those who went to criticize Guru Amardas, and when he refused to listen to them, when he kicked and humiliated them, then this news was spread all over India: that the critics of Guru Amardas were treated this way by Emperor Akbar. So when they came back, nobody welcomed them in their homes, and nobody talked to them with respect.

Further he was not allowed to mix with the Sangat.
So the daughter-in-law and niece came to take him home.
This world and the world beyond; both are lost, he cries in hunger and thirst always.
Blessed, blessed is the Lord, the Creator, the Supreme Being Who Himself caused true justice to be done.

So Guru Ramdas Ji Maharaj says, "Great is the Lord Who gives always true justice." Because when he came back, he became so sick that he was hungry but he couldn't eat any food. In those days, medical science had not progressed enough that they could feed him intravenously. There was no other means except putting food through the mouth, and he was not able to do that. So he was always hungry.

Guru Sahib says, "Great is the Lord, Who gives the perfect and true justice. Whatever one does, he suffers its reaction according to that justice."

"Those who criticize the Perfect Master, the True One Himself has killed them."
These words are said by Him Who has created the whole world.

Guru Ramdas Ji says, "Masters do not curse anyone. Whatever I am saying, it is not me saying it: it is God Who is manifested within me." He says that critics always repent and suffer for what they have done, and the meditators of Naam always enjoy the meditation they have done.

When the Master (or Lord) is naked and hungry, how can his servant be satisfied?
If the Master has the things in his home, it comes in the

hands of the servant; how can he get it if there is none in the home?

Guru Amardas had meditated very much, He had worked very hard, and he had served his Master. But still, this Perfect Mahatma, Who had done so much meditation, had to leave His original place which was called Kadur Sahib, and had to come and settle in Goindwal; and there also he was very much opposed.

So Guru Ramdas Ji says, "How can those people whose Masters are hungry, be satisfied? Only those whose Masters have something in their home, can be satisfied." Guru Ramdas Ji means to say only this: If the Master has not reached Sach Khand, how can the disciples get any wealth of devotion? How can the disciple think of going to Sach Khand if his Master has not reached there? So that is why the disciple will get only that which the Master has in His Home. Those whose Masters are blind, the disciples also become blind. They always do their own will, and they are always involved in untruths.

Perfect Masters have worked very hard and have spent all Their life in meditating. How can those who have spent their nights meditating criticize others? How can They allow Their disciples to criticize others? Those who have done the meditation know how much they lose if they criticize others. So how can those who have this awareness criticize others?

Swami Ji Maharaj says, "One who meditates on the Shabd, or earns the Shabd, He is the Perfect Master; we become the dust of His feet."

Kabir Sahib says, "Don't ask the caste of the Master; ask about His knowledge. Don't bother about the value of the sheath; learn the value of the sword."

We should read the life of the Master. We should know whether the Master has done any meditation in his life or not. If He has spent years of His life in meditation, then we don't need to ask to which caste He belongs, from which country or religion He comes, because we have to take only Knowledge from Him; we have to take only Naam from Him.

That seva is difficult (of no use) by doing which the accounts are still seen (by the Lord of Judgment).
Nanak says, serve the Master or Lord Whose darshan is fruitful, so that no one may ask for the accounts.

We should not serve anyone if by serving him our accounts will still have to be seen, and we will have to pay. It is better to serve that Mas-

ter Who has done the meditation of Shabd Naam, because only the seva done for such a Master has worth.

Once Guru Hari Rai was taking a walk with some of his disciples, and they came across a big snake being eaten by ants: he was still alive but he couldn't move and he was in a lot of pain. So the disciples asked, "Master, what is this?" So Guru Hari Rai replied, "This is the result of becoming a false Master. In his past life, he pretended that he was a true Master, and he was teaching people. But in fact he was false, and those people who came to him, looking at others—because they were afraid of other people—this is their condition: they have become ants. He became the snake, and he is paying his karmas by suffering this pain. Because he deceived the disciples, they have come back as ants and they are eating up his body while he is still alive."

Even though Baba Bishan Das had the knowledge of only two Words, He had perfected himself up to the first two planes. He used to say that we should always take a Master after knowing about Him, as we should drink the water after filtering it. If the disciple is a true seeker, he can easily recognize the false Master. When a true seeker comes to a false Master, the false Master at once knows that now a true seeker has come, and he starts running because he is afraid that the true seeker will learn his secret and he will ask for something which he cannot give.

We cannot test anyone if we are still working on the level of mind and the organs of senses. If we are polluted by the dirt of the worldly pleasures, we cannot test anyone. Unless we go within and become pure, we cannot test anyone, we cannot recognize. As long as we are dirty, we cannot know who is True and who is not. If we want to see who is True and who is not, we need to become pure.

Once two pundits, or learned scholars, came to Dadu Sahib, a great Mahatma; they had heard about Dadu Sahib but they had never seen him. They came to him for Initiation, but when they came near His house they saw that a bald man—his head was shaved—was coming out of that house. In India, people believe that if you meet someone like that, it is a bad omen. So those people thought, "We came here to meet the Master to improve our life; but look at this! We have met this man and it's a bad omen; now we will not be able to meet the Master!" They got so upset at that bald man that they hit him on the head, not realizing that it was Dadu Sahib himself, and they asked Him, "Where is the dera of Dadu Sahib?" Dadu Sahib was the abode of peace, and He told them very patiently and lovingly, "This is the dera of Dadu Sahib. You go in and wait and he will come."

Both those pundits went and sat with the Sangat, and waited for Dadu Sahib to come. And after some time, He came, and they saw the same

man, whom they had hit on the head; and they were much afraid. They thought, "Now, He will not give us Initiation! We had so much yearning and we came for Initiation, and we insulted Him. He will not even want to talk with us." But when the Satsang was over, Dadu Sahib called them; they were very much afraid, and they apologized. Dadu Sahib was very patient and loving, and he said, "It's all right. You know that if you go to buy a pot, you hit it to make sure that it is good. It's all right that you hit my head to make sure that I am the true Mahatma." So when the Great Masters come into this world, They are the abode of peace, They are very patient and loving, and They don't mind all these things.

If anyone criticizes the Perfect Masters, the Masters do not respond. Instead of getting impatient and upset, They always pray to the Lord, "Oh Lord, if You want to shower grace and have mercy on him, please give him my recognition so that he may know what he is doing.

When Hazur Maharaj Kirpal told me to give Initiation, He told me that His teachings should not remain hidden in the world, and that they should be spread. At that time I presented my shortcomings and lackings, and I told him all about them; but He said, "When the bad man will not stop his bad deeds, why should a good man stop his good deeds?" He told me that I should do this work, and I should not worry about others. When the Masters start Their work, They are very determined. They do Their work with full determination and They don't worry about the criticism or blame which they get from others. They never respond in the same tone.

So Guru Sahib says, "Those who criticize the Beloveds of God, the Beloveds of God do not reply in the same way and they do not lose their quality."

Hazur Maharaj Sawan Singh Ji used to say, "The foolish or mean people always present excuses, and try to prove that they are true. But the wise man always waits, because he is patient and knows that time will tell the truth."

Nanak says, after thinking, that all the four Vedas say that whatever the Saints say from their mouth are the true words.

Now Guru Sahib says that even the four Vedas bear this witness; they also say that whatever words Saints speak, are weighed and are spoken after great understanding. And whatever they speak is true. Whatever they speak is what happens.

It is well known everywhere:
All are hearing that the foolish ones who criticize the Saint never get any happiness.

In this world there are many well-known stories about those people who criticize the Master, and what they got for it. The Guru says that up until now, no one has been benefited by criticizing the Master.

Once some children of *Yadav* caste – into which Lord Krishna was born – came to Rishi Durvasa and made him the butt of a practical joke. There was a boy named Samba, and they tied things on his stomach and disguised him as a pregnant woman. They brought him in front of Durvasa Muni, and said, "You are called Saint and Rishi; tell us what this woman will have: a boy or a girl?" Durvasa Muni knew that they were playing a joke on him, and he tried to tell them that they should not do that, they should go and not bother him. But they didn't stop and they didn't go. Durvasa Muni was very quiet and said, "Sons, don't play jokes on the Saints; it is not good for you. It can bring many bad results." But they still didn't stop. So in the end, Durvasa Muni said, "If you want to know what this woman will bear, I will tell you. She will bear that which will be the means for the destruction of your dynasty." When he said that, they all went back, and when they thought over that statement, later they became very worried because it was obvious that Durvasa Muni had cursed them.

So they went to Lord Krishna, and told him what had happened. Lord Krishna, who had insight, said, "Whatever that Saint has said, that cannot be changed; whatever he has said, will happen. But let us try something. Open this 'lady' up and see what she has." When everything was untied, they found a ball of iron. Lord Krishna told them to file that iron, make dust of it, and put it in the river, so that the iron ball would lose its existence and they would not have to worry about it. But when they did that, that dust eventually settled on the bank of the river and made a very fertile soil in which a special type of grass was grown. That grass had leaves that were very wide and sharp, as if they were swords.

Once it so happened that the Yadavs had a marriage celebration in their dynasty. After doing all the ceremonies, they came to the bank of the river to enjoy, and they drank wine. Eventually, they became so intoxicated that they started fighting with each other, and they used the leaves of that grass as swords. It is said that fifty-six crores of Yadavs were destroyed just because they played a joke on Durvasa Muni.

They desire the Saints' virtues and are burning in the fire of egoism.

When the critics of Saints see that people are coming to the Master and are getting benefit, and that the Masters are getting honor, and are becoming well-known in the world; they don't like that. They are full of ego, and they are burning within with the fire of anger, and they cannot stand that and become jealous.

That yogi who criticized Guru Amardas had this jealousy. He thought, "I know many mantras and other things, and this Guru Amardas is an old man. Why do people go to him and not to me?"

What can those poor ones do if their fate is not good from the very beginning? Those who are killed by the Par Brahm are not undefeated by any one.

Now Guru Ramdas says, "What can those poor people do when it is written in their fate to criticize and do the bad deeds? When God has decided for them that they are supposed to do that work, what can those poor people do if they don't have the grace of God?"

Those who have enmity with those who have no enemies get punished when the Lord of Judgment judges.
Those who are cursed because of the Saint wander here and there.

Masters are without enmity, and those who become Their enemies are sent by God to the Lord of Judgment. And the Lord of Judgment gives them punishment according to their deeds. And those people come in this world again to suffer the reaction of the deeds which they have done in their past life. They continually come and go in this world, and in this way they suffer.

The tree which is cut down from its roots, its branches all dry up.

When the tree is cut down, the branches die of themselves. In the same way, when we become the enemies of those Masters who have no enemies, we lose a lot. The Law applies to everyone: It is not true that the Law doesn't apply to us and that we are special people. The Law applies to everyone; those who criticize the Masters always get pain.

Master Sawan Singh used to say, "Those who like to criticize others cannot give up this bad habit because they are so attached to it."

Guru Nanak says, "There is medicine for every disease but there is no medicine for the critic. God makes him forget himself, and God

Himself makes him wander here and there in births and He makes him come and go in this world."

He who meditates on the Lord, the Master, his glory is great.
The glory which is given by the perfect Master does not diminish even a little bit.

The glory of the disciple who after taking Initiation manifests Naam within him, cannot be diminished by anyone. His Satguru has given him that glory, and nobody else can reduce it.

The True Lord is in favor of the Satguru;
The people work (against Him) with no results.

When the True Lord, the One Who never dies, is in favor of the Master, then no matter what the people of the world may do, they still will never become successful. And in the end, when the people do not get any success, they hold back and repent.

He blackens the faces of the critics and the Creator Himself increases the glory (of the Master).
As the critic goes on criticizing, the glory of the Master goes on increasing manifold.

Now he says that God blackens the face of the critics; day by day He glorifies the Name of the Master and diminishes the glory of His critics.

I have seen this: when Master Sawan Singh was very much opposed by the Akalis, they built a gurdwara right in front of the Dera. They always abused and criticized Master Sawan Singh. But Master Sawan Singh was very gracious and very loving with them, and He would always invite them to come in the langar and have food. He would say, "Brothers, you might want some food to eat because you are doing this work from morning to night. Why don't you come and have some food here?" He was always graciously inviting them to come and eat food in His langar.

Many times the Akalis would invite other Akalis to come and discuss how to work more effectively against Master Sawan Singh. But when the new people would come there and see the Dera right behind the gurdwara, in the evening they would attend the Master's Satsang.

Instead of criticizing the Master, they would become so impressed by Him that they would take Naam, and leave the company of the critics. As the Akalis saw that many people were becoming impressed by Master Sawan Singh, and were even becoming initiates, they decided to move from that place. They turned that gurdwara into a school, which still exists.

Once some four or five hundred Akalis came to test Master Sawan Singh at midnight. They said they were hungry and wanted food to eat. They didn't think that Master Sawan Singh would have enough food in His langar to feed them all and they would be able to humiliate Him and say that He was not a Master. But Master Sawan Singh did not become nervous, although the dear ones in charge became nervous (they had enough food for only forty people). But Master Sawan Singh told them to start cooking food, and said, "Let us distribute whatever we have to them." So they started giving food, everybody was well fed, and in the end, there was still food for forty people.

So Master Sawan Singh fed everyone with love and patience, and they were very impressed to see how Master Sawan Singh was serving them at midnight, when He didn't even have enough food for all these people. Master Sawan Singh told His dear ones that Guru Nanak had been opposed by the Siddhas, who had supernatural powers. Once they removed the teeth from their mouths, and came to Guru Nanak and said, "You are called the Master; feed us. People say whoever comes to you, you feed them well. You see that we don't have any teeth; so feed us some food we can eat." They thought that Guru Nanak would have nothing to feed them because if they were fed with regular food they would not be able to eat it, and they would get one more excuse to criticize Him. But Guru Nanak Sahib didn't become nervous either, and he invented halvah, and gave it to everyone. Halvah is a food which, as most of you know, you don't have to chew; you just swallow it—it is very delicate.

So Master Sawan Singh said, "When the Siddhas came to Guru Nanak, they had supernatural powers, and they removed their teeth and Guru Nanak fed them with halvah. But these poor Akalis do not have any supernatural powers, and they cannot remove their teeth. When Guru Nanak fed His opponents with halvah, can't we feed them with regular food?" So Master Sawan Singh loved them very much and He fed them very well; and they were very impressed.

The dear ones who have gone to Rajasthan know what halvah is; because at least once each trip we make halvah so you will know about it. When the dear old man of Sant Bani Ashram, Baba Gerald, came

to Rajasthan, we made halvah. When I asked him how it was, he said, "I don't know anything else, except that it is very easy to swallow!"

Nanak says, He who has meditated on the Lord, at His feet the Lord has laid all the world.

God inspires the souls to come to the Masters Who have done the meditation of Shabd Naam. Souls come and apologize to such Masters. Bheeka Sahib says, "Even if the Master meditates in the world below, still He will be manifested everywhere. People will know about Him, even in the sky."

He who mistreats the Satguru is lost in this world and the world beyond. Everyday he gnashes with his teeth, he emits foam and in this way he breaks down.

Now He says that if anyone treats the Perfect Master badly, his condition is like a dog who foams at the mouth and is not attended by anyone.

For the sake of Maya he plans everyday.
But his former wealth always goes away.

Hazur Maharaj Kirpal Singh Ji used to say, "Who knows what intention people have when they criticize the Master?" Some criticize the Perfect Master because they want more material wealth. But they don't realize that if they criticize Him, the wealth that they already have will go away.

What does he gain, what does he get, who has the pain of feeling guilty?

The habit of our mind is such that when we have made any mistake, he always makes us aware of it. So the Guru says, "The one who feels guilty all day long, how can he earn anything, how can he get anything?"

He who has enmity with those who have no enmity takes the sins of the whole world on his head. He does not get any support here and there.
Who has felt the taste of criticism as the mango?

Because the Masters are without enmity, those who become His ene-

mies have no happiness in this world, and when they leave this world, get no comfort and nobody supports them. Those who feel the taste of criticism as if it were mango juice, may feel that here, but when they leave this world they will not find that taste.

If he deals with gold it becomes the sand.
If he comes to the refuge of the Master he gets forgiveness for his past mistakes.
Nanak says, If he meditates on Naam day and night by doing the Simran of Lord all the pains vanish.

Even if the critic deals in gold, it turns into sand, and he always gets defeated. Whatever work he starts, he never succeeds in it. But if the same critic comes back to the Master, does meditation and remains in the refuge of the Master, Master forgives all his past sins and again puts him on the Path.

You are Truly True and are above all.
Those who meditate on you and serve you, O True One, their hopes are true.
Within Him is truth, their faces are bright, they speak the truth and your true strength is within them.
Those who praise the Gurumukhs and hold the true sign of Shabd are the devotees.
I sacrifice myself on those who serve the True One truly.

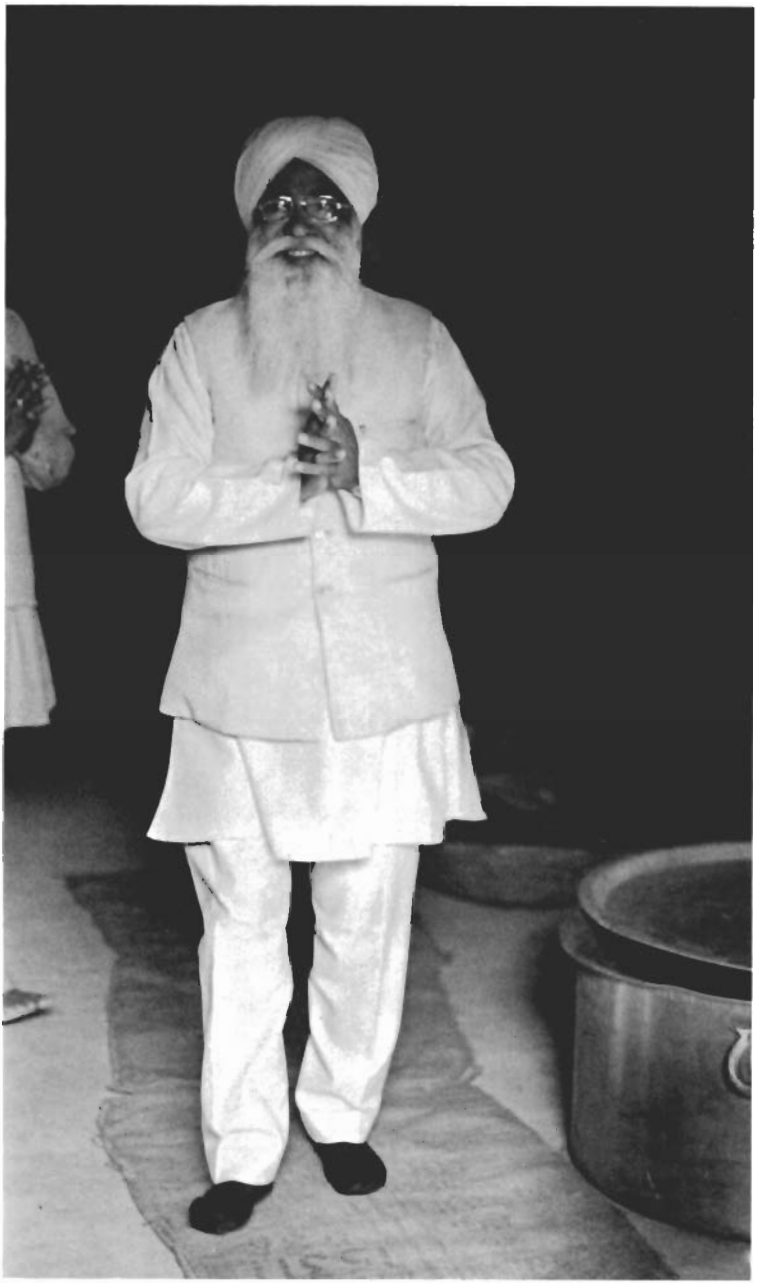
Now he comes to the Lord. He says, "Oh Lord, You are the Giver to everyone. You are the Emperor; You are the Donor and You take care of us all. Those who meditate on You, those who remember You, You honor them and give them a place in Your Home." Further he says, "Those who search for God with a true heart, God makes them realize Himself." So that is why, according to the instructions of Guru Sahib, we should also do the meditation of Shabd Naam, and make our lives successful.

Guru Teg Bahadur was killed, in Delhi, because at that time the Emperor Aurangzeb thought that Guru Teg Bahadur was not the True One, but that he himself was the True One. That is why he killed Him, to reduce the glory and name and fame of Guru Teg Bahadur. He thought that if he killed Him, people would forget Him and they would always remember Aurangzeb.

But that is not true; if you go to Delhi now, you can see how people remember that great soul; how people remember Guru Teg Bahadur,

and make parshad and sing hymns in praise of God in the place where Guru Teg Bahadur was killed. Even though they are not even sure that this is the exact place where the Guru was killed, still people remember Him there and they sing His glory. Whereas nobody goes to the tomb of Aurangzeb; nobody is even there to take care of the tomb, and it is filthy with bird droppings.

Those who do the devotion of the Lord, their glory cannot be reduced no matter what people do. Even if people take their lives, they cannot reduce the glory of those Masters – because the Lord has honored them and has given them that glory. It may take some time, but always, Those who have done the meditation are glorified.



Those who are kicked by the Perfect Master
(Guru Nanak) are now kicked by the
Satguru (Guru Angad).
Even if they desire very much to be united
with Him, the Creator Himself does not
allow this to happen.
They do not get entrance in the Satsang, the
Master thinks about whether to accept
them or not;
Even those who meet such people are kicked by
the angels of death.
Those who were rejected by the Guru Baba
(Guru Nanak) were also rejected by Guru
Angad.
The Third Guru (Amardas) thought: "What
is in the hands of these poor ones."
The Guru has appointed His Fourth generation
Who has liberated all the sinners and critics.
Whether His son or His disciple, Whosoever
serves Him,
He makes his work accomplished.
Whatever He desires, He obtains; Son, wealth
and riches.
The Lord unites him with Himself and liberates
him.
All the Treasures are in the Satguru, within
whom the Lord resides;

He gets the Perfect Satguru on whose forehead
this destiny is written.
Nanak asks for the dust of those disciples of
the Master who are beloved friends of
the Master.
Those whom He Himself glorifies, at their
feet He Himself makes the world bow down.
One would be afraid if anything were done by
him (the individual), (but) The Creator
Himself expands everything with His own
skill.
Behold, O brother, this arena of the True
Beloved Hari, who by His Own power
makes all bow down.
Hari, The Lord, protects His devotees and
He causes the faces of the critics and wicked
people to be blackened.
The Glory of the Satguru increases manifold
every day.
He Himself makes one praise and do the
devotion of the Lord.
O the disciples of Master, meditate on Naam
day and night, so that Satguru,
Who is the form of Hari the Creator, may
make you dwell in your Own Home.
Understand the Bani of Satguru as the Truth.
O the disciples of Master, Hari the Creator
has Himself uttered it from His mouth.
Beloved Hari brightens the face of the

disciples of the Master, and in the world
He makes everyone say, "Victory to the
Master."
Humble Nanak is the servant of Hari.
Hari protects the honor of His servants.
You yourself are the True Lord. You are our True
Emperor.
O Lord, make firm in us the capital of Naam.
We are your traders (of Naam).
We serve the Truth. We deal in true
merchandise. We sing Your qualities.
He who meets the Master, becoming His
servant, the Master beautifies him
with His Shabd.
You are the True Lord, and untraceable.
Only by the Shabd of the Guru may you
be found.
In whose heart there is jealousy for others,
he will never do well.
No one obeys what he says, He stands alone
in the desert and cries.
In whose heart there is back-biting, and
who becomes known as a back-biter—he
loses all that he has achieved.
He who does the untrue back-biting of
others, cannot show his face to others as it
has become black.
In the Kali Yuga this body is the field of
Karma; As one sows, such he will reap.

Justice is not given by mere words. He who eats the poison dies instantaneously.
Brothers, behold the Justice of the True Creator. As one acts, so one receives.
To humble Nanak all this True Understanding has been given. So He speaks of the affairs of the Court of the Lord.
Those who are separated from the Master when the Master is still present, they do not get the place at the door of the Lord.
If any go and join those critics, their faces become flavorless and people spit in their faces.
Those who are cursed by the Master, by the Satguru, are cursed by the world.
Every day they wander here and there. Those who hide from their Master, they wander about sighing.
Their hunger is never satisfied. They constantly cry out in hunger.
No one listens to them. They die gradually.
Those who cannot see the glory of the Satguru, they find no place in this world or the world beyond.
Those who go and join those who are cursed by the Satguru, they lose whatever honor they have left.
Those who are cursed by the Master, they

further become lepers; and those who join
them also suffer leprosy.
Don't have the darshan of those who have
attached their mind to another love.
There is no remedy against what is written
by the Creator Himself.
Nanak says, Meditate on Naam to whom
no one can reach.
The Glory of Naam is great. It increases
every day.
He who is appointed by the Master while the
Master is still in the body, His glory is great.
To Him all the world bows and falls down at
His feet.
His fame is spread all the world over.
To Him on whose head the Master has kept
His hand,
The divisions and grand divisions of the
Creation salute, and He becomes perfect.
The Glory of the Master increases manifold
every day, and no one can reach it.
Nanak says, The Lord Himself is the
Creator and He Himself protects His
Honor.
In the body is a limitless castle in which there
are shops.
Whatever business the Gurumukhs do, they
collect the things of Hari.

They deal in the wealth of the Naam of
the Lord, and collect the diamonds
(Knowledge of God), and gems (yearning).
Those who search for this wealth outside
their bodies are fools.
They are deluded as the deer is deluded by
the sound.

7

In Search of the Fragrance

**Those who are kicked by the Perfect Master [Guru Nanak]
are now kicked by the Satguru [Guru Angad].
Even if they desire very much to be united with Him, The
Creator Himself does not allow this to happen.**

Showering a lot of His grace, God has sent us into this world, after making us the leader of the 8,400,000 (eighty-four lakhs) kinds of creatures. If we miss this golden opportunity, then there are many chances that we may again go back in the cycle of eighty-four lakhs births and deaths. Then who knows, maybe we will take birth in such a place where we cannot come to the Path of God even in the state of forgetfulness.

If after reaching Sach Khand we look at the world from above, then we can easily realize that everything is in the hands of God and God Himself is doing everything in this world. That is why there is a great difference between the Saints and the worldly people. The Saints look at the world from above and they do not see even one place where God is not working. We, the worldly people, are the slaves of our mind and senses. That is why we always look at the world from below. And that is why ego and other negative things come and bother us.

So here Guru Ramdas Ji says that those who didn't get the Initiation from Guru Nanak, they came to Guru Angad; but still they were not successful. He means to say that once we have lost the opportunity of getting Initiation, then who knows how many more births we have to take before we come back to the Master and take Initiation.

This truth is known by only those souls who leave, rise above the body and reach Brahmand. Those who become one with God, only they realize this fact. Only they know who is kicked by the Master and who is welcomed by the Master, and who is given Initiation by the Master.

They do not get entrance in the Satsang, The Master thinks about whether to accept them or not;
Even those who meet such people are kicked by the angels of death.

From the Sangat, Master sees and thinks about the dear ones, who is able to get Initiation and who is not able to get Initiation—who is fit for it and who is not. Those who are rejected by the Master, those who are rejected by God, if people go in their company, they also become like them. And they also remain away from the devotion of the Lord. Master used to say that one fish can spoil the whole pond. In the same way, one devotee of the Lord, if he comes into the world, one gurumukh, can liberate many other souls; whereas one person who is obeying his mind can pollute many other people and disturb them.

Many people used to attend Master Sawan Singh's Satsangs, but many of them did not have the yearning to get Naam. Now when I see them, they repent and they say, "No doubt we used to attend the Satsangs of Master Sawan Singh, but still at that time we didn't have any yearning to get Naam."

Those who were rejected by the Guru Baba [Guru Nanak] were also rejected by Guru Angad.
The Third Guru [Amardas] thought: "What is in the hands of these poor ones?"
The Guru has appointed His fourth generation
Who has liberated all the sinners and critics.

Now Guru Ramdas Ji says, "No doubt Guru Amardas showered a lot of His grace on all the souls, but there was nothing in the hands of these poor souls, because they were rejected by God. Even though Guru Amardas showered a lot of His grace on the souls, still they were not able to take any Initiation; they were not able to get any benefit from Him. But with the grace of God, God put a lot of grace and mercy in the fourth Guru [Guru Ramdas, the author of the hymn] and all those who were far from the devotion of the Lord, those who turned away from the Masters and were criticizing Him, they all came and got Naam. And now they are all liberated."

If in our past lives we had met any perfect Master and received Naam from Him, then we would not have come back in this suffering world and taken up this suffering body.

Whether His son or His disciple, Whosoever serves Him,

He makes his work accomplished.

For the Master, the family in which He was born is dear to Him. But all the other dear ones are as dear to Him as His family is. So Guru Ramdas Ji says that no matter if the physical son of the Master does His devotion or the disciple of the Master does His devotion, He always takes care of all his works. He always makes him able to finish all his works; He always connects his soul with Shabd.

Whatever he desires, he obtains: son, wealth, and riches;
The Lord unites him with Himself and liberates him.

Those who do the devotion of the Master, all their works are taken care of and they always succeed in that. And those who have done the devotion of the Lord in their past lives, when such souls come in contact with the Master, it is like dry gun powder coming in contact with fire. As soon as they come in contact with the Master, they get benefit from Him and they go right up.

All the Treasures are in the Satguru, within whom the Lord resides;
He gets the Perfect Satguru on whose forehead this destiny is written.

Satguru is the owner of all things, because God is manifested within Him. But who gets such a perfect Satguru? Only those in whose fate it is written by God.

Nanak asks for the dust of those disciples of the Master who are beloved friends of the Master.

It is a matter of great good fortune. If we have fortune, only then can we get such a Master. But even if we get the disciple of such a Master, that also means that we have very good fortune; it is not an easy thing to meet the disciple of the Master, because within the disciple the Master Himself is residing.

Guru Arjan Dev Ji Maharaj says, "If I meet a disciple of my Master, I may bow down to him and touch his feet. I may tell him about the pain in my heart. And in that way, I may remove all the pain of my heart."

Those whom He Himself glorifies, at their feet He Himself makes the world bow down.

One would be afraid if anything were done by him (the individual), (but) The Creator Himself expands everything with His own skill.

When God has done everything, it means that He has His gracious hand on our head. So why worry about anything, and why be afraid? When God has done everything, He is protecting us. Saints and Mahatmas always remain in the Will of God, and they are never afraid of anyone, because they know that God has put His gracious hand on their head. He says that we should be afraid only if we follow our mind.

Guru Sahib says, "I don't know even one word of mine. Whatever is coming in the Will of God, I am telling that to the people." He says, "Whatever I am speaking, that is not of my own; I am not saying that. Whatever I am telling the people, that is coming from God."

Behold, O brother, this arena of the True Beloved Hari, who by His Own power makes all bow down.
Hari, The Lord, protects His devotees and He causes the faces of the critics and wicked people to be blackened.

This world is like a big field in which God Himself inspires and brings the souls to the Master, and He Himself makes them bow down to the Master. As children are dear to the mother, in the same way, Saints and Masters are dear to God. That is why God performs everything for them.

Guru Gobind Singh says, "When I was ordered by the Lord to come into this world, at that time I didn't want to come into this world, because my surat was attached to His feet, and I didn't want to leave His feet. But God told me, 'I am sending you as my son; and whenever you need me, I will come to protect you.' " The one who is connected with the beloved does not want to suffer the pangs of separation. But the great souls cannot disobey the orders of the Lord. Whenever they are sent, they have to come in the orders of the Lord.

The Glory of the Satguru increases manifold every day.
He Himself makes one praise and do the devotion of the Lord.

The glory of the Satguru increases by leaps and bounds – because They always sing the glory of the Lord.

O the disciples of Master, meditate on Naam day and night, so that Satguru,

Who is the form of Hari the Creator, may make you dwell in your Own Home.

Now Guru Ramdas Ji is saying to the disciples of Guru Amardas, "O my dear ones, O my friends, O the disciples of my beloved Master, do the meditation of Shabd Naam according to the instructions of my Master, Guru Amardas; so that when you do the meditation, He may take you to live in Sach Khand, His real home." The disciple of the Master who manifests Master within Him, connects the disciples with His Master and He never disconnects them.

Understand the Bani of Satguru as the truth.
O the disciples of Master, Hari the Creator has Himself uttered it from His mouth.

Now He says, "Listen, O disciples of my Master: Whatever Master has told you to do, you should do that; because the words of the Master are not ordinary; they are not coming only from Him. Master speaks those words only which God makes Him speak."

Beloved Hari brightens the face of the disciples of the Master, and in the world He makes everyone say, "Victory to the Master."
Humble Nanak is the servant of Hari. Hari protects the honor of His servants.

If the disciples sit together and do the meditation of Shabd Naam, their faces are brightened in the court of the Lord, in Sach Khand, and they are honored there. The servants of the servants are always honored by God, and God always protects them.

Often I have said how much love the disciples of the Master should have for the other disciples of the Master, if they become the real disciples of the Master. When the disciple of the Master meets another disciple of the Master, both of them try to touch the feet of each other and both of them bow down to each other. This is the way the disciple of the Master should meet another disciple of the Master, because this is the way of the devotees. But this path of devotion is very sharp. It is much sharper and much thinner than the edge of a razor. The disciple of the Master who forgets to bow down to the other disciple of the Master, Master will not manifest within him. Those who do not love and respect the other disciples of the Master, Master will never be with them.

You yourself are the True Lord. You are our True Emperor.
O Lord, make firm in us the capital of Naam. We are your traders (of Naam).

Now He says, "O Lord, You are our real Emperor, and we the disciples have come to you as traders to deal in the real merchandise of Naam."

We serve the Truth. We deal in true merchandise. We sing Your qualities.
He who meets the Master, becoming His servant, the Master beautifies him with His Shabd.
You are the True Lord, and untraceable. Only by the Shabd of the Guru may you be found.

"O Lord, You are the True One and the disciples of the Master come into this world to deal in the merchandise of Naam. No doubt You are hidden and nobody can trace You; You are Alakh. But those who take the secret of Naam, those who take Naam initiation from the Master, and those who do the devotion of the Master, those who meditate on Shabd Naam, they trace You and they realize You."

In whose heart there is jealousy for others, he will never do well.
No one obeys what he says, he stands alone in the desert and cries.

In the previous lines, Guru Sahib was teaching the disciples of the Master how they have to love the other disciples of the Master and how they have to meet the other disciples, because we are all children of the Master.

Now He talks about those dear ones who have jealousy for other people, for other dear ones. He says that those who are jealous towards others and have hatred for others, no matter if they go on calling, nobody listens to them. Swami Ji Maharaj used to say that if the Negative Power cannot succeed in playing any of his tricks on the Satsangis, then he tears the Satsangis apart, taking his seat within them, and creates the feeling of disharmony and disunity among them.

In whose heart there is back-biting, and who becomes known as a back-biter—he loses all that he has achieved.

We call them back-biters, who have the habit of back-biting. Even if he is a very good man, even if he does a lot of devotion; if he has this habit of back-biting, then whatever he is doing is nullified, and he loses all the benefit of it.

He who does the untrue back-biting of others, cannot show his face to others as it has become black.
In the Kali Yuga this body is the field of Karma; As one sows, such he will reap.

This body is like a field in which whatever we sow, we will have to reap that. If we do bad karmas with this body, we will have to suffer the reaction of those bad karmas on this body. And if we do good deeds, then we will enjoy the fruit of those good deeds in this body.

Justice is not given by mere words. He who eats the poison dies instantaneously.

No one should think that he will become the great one by reading books and learning many things to talk about and by learning to debate and argue. In that way you will never be able to become the great meditator. No one can expect to survive after eating poison.

Brothers, behold the Justice of the True Creator. As one acts, so one receives.
To humble Nanak all this True Understanding has been given. So He speaks of the affairs of the Court of the Lord.

Now Guru Ramdas Ji says, "Brothers, see, this is the way that God works. If one does good deeds, he gets the fruit of that. And if one does bad deeds, he gets punishment for that. And this is what's happening in the court of the Lord. This is His justice. I am not telling you anything to frighten you, but because God has made me aware of what is happening in His home; and what I have seen there, only that I am telling you. Don't think that I am telling you these things because I want to frighten you."

Once there was a *Punditani,* the wife of a pundit, and her young boy died because a snake bit him in his youth. She was very upset, because her son was her only hope. She started calling God bad names and cursing God. So God appeared there and said, "Look here, I didn't kill your son, a snake has bitten him. I have not done anything in that."

So she started cursing the snake: "Why did you bite my son? Why did you kill him?" So the snake also appeared there and said, "I didn't kill your son. I was born, I was living here even before your son was born. When his time came, he came in front of me and I just bit him and in that way he died. But truly speaking, I should not be blamed for his death. You should blame his time." So she said, "Who brings the time? Who causes the time to happen?" So the snake said, "It all happens when the sun rises and the sun sets. When the sun rises the day begins, and when the sun sets the day ends. And in this way, the time is happening." So that lady started cursing the sun god: "You have become the means of the death of my son," etc. So the sun god appeared and said, "I have nothing to do with this business. I have not killed your son. People do the karmas in my light and when I am away, then also they do the karma. And what they do in their time, they have to suffer and enjoy according to their good and bad karmas. So you should curse the karma of your son, who brought about his death." So then that lady realized that it was maybe because of some karma which her son had done in his past life, that he was dead. So she stopped cursing God, and the snake, and the sun god, etc. She realized that it was his time and it was because of his past karmas that he was bitten by a snake and left the body. So Swami Ji Maharaj also says that whatever karma you have done in this world, you will have to suffer and enjoy the reactions of. Farid Sahib says that whatever karmas you do in this world, they all are seen in the court of the Lord.

Those who are separated from the Master when the Master is still present, they do not get the place at the door of the Lord.
If any go and join those critics, their faces become flavorless and people spit in their faces.

Now He says that if our Master is living, and after taking Initiation from Him, we leave Him and join the critics, God doesn't allow such persons to enter in His court, and He never appreciates them.

Those who are cursed by the Master, by the Satguru, are cursed by the world.
Every day they wander here and there. Those who hide from their Master, they wander about sighing.

Those who leave the Master after taking Initiation from Him, they always go on revolving in a circle. They never get to go in one direction.

And they always are puzzled. Those who leave the Master and join the critics, they do not find support anywhere. And when the angel of death comes, then also they have a very hard time in leaving the body.

Their hunger is never satisfied. They constantly cry out in hunger.
No one listens to them. They die gradually.

Such people's hunger is never satisfied and they always remain in illusion. We leave the Master only when we have unfulfilled desire. We people don't know what we should ask from the Master. Often I say that Master does not give us those things which are not good for us; but when we don't get those things which we desire, then we leave the Master. And when we become the critic of the Master, then our hunger is never satisfied.

In the shop of the Satguru, there is Naam, and Naam is the precious gem. We can get those precious gems from the shop of the Satguru, and we can not get the other useless things. If we go to a shop where they sell only diamonds and pearls, and if we ask for useless things, we will not be able to get them. No matter if we curse that shopkeeper or whatever we do to him, still he will not give us the things which we desire, because he doesn't have them.

Those who cannot see the glory of the Satguru, they find no place in this world or the world beyond.
Those who go and join those who are cursed by the Satguru, they lose whatever honor they have left.

The disciple of the Master who is not pleased by looking at the glory of the Master, he never gets any place to live in this world; and when he goes to the court of the Lord, he is not respected.

Those who join the critics of the Master, they also lose their honor.

Those who are cursed by the Master, they further become lepers; and those who join them also suffer leprosy.
Don't have the darshan of those who have attached their mind to another love.

Those who have criticized the Master and made their soul leprous, we should not go in their company and we should not have their darshan. If we will go in their company, there are many chances that our souls will also get leprosy; we may also get the habit of criticizing.

There is no remedy against what is written by the Creator Himself.
Nanak says, Meditate on Naam to whom no one can reach.

Who doesn't want to do the meditation of Naam and who doesn't want to be a good person? But we can not do anything beyond our efforts; because whatever God has kept within us, only that comes out. Even if we want to do all those things, still we will not be able to do that, if God doesn't want us to do that. So Guru Ramdas Ji says that we all have to do the meditation on Shabd Naam because there is no other practice which can compete with the practice of Shabd Naam.

The soul became the slave of mind only when she disconnected herself from Shabd. And now if we will connect ourself with Shabd, only then will our soul be able to control the mind.

The Glory of Naam is great. It increases every day.
He who is appointed by the Master while the Master is still in the body, His glory is great.
To Him all the world bows and falls down at His feet.
His fame is spread all the world over.

The one who is authorized by the Master to continue the work after He leaves, such a soul gets glorified and everybody in the world sings the praise of such a person. The one who is authorized by the Master, while He is living, to continue His mission, Master Himself is responsible for Him.

To Him on whose head the Master has kept His hand,
The divisions and grand divisions of the Creation salute, and He becomes perfect.

The world will no doubt bow down to such a person. But even Khand and Brahmand will bow down to Him, because the perfect Master has put His perfect, gracious hand on his head, and made Him perfect.

The Glory of the Master increases manifold every day, and no one can reach it.

He has nothing of His own. The glory which He has, in fact, that is the glory of the Master which increases by leaps and bounds. If anyone tries to compete with Him or imitate Him, nobody becomes successful in that; because He has nothing of His own; all that He has

is of His Master. Guru Arjan Dev Maharaj says, "What can even millions of hands do against such a person who has Master in His favor?"

Nanak says, "The Lord Himself is the Creator and He Himself protects His Honor."

He has not become a Saint or Master by Himself. God and Master both sat together and decided about Him, and they both have authorized Him. That is why when One is authorized by the Master and God, He has nothing of His own. All that He is doing is of God and Master.

When Kabir Sahib started preaching Naam, the people of the Hindu sect and the Muslim sect opposed Him, and criticized Him. As you know, Kabir Sahib was born in a very low family and he was not very wealthy. So in order to humiliate Him and make Him feel embarrassed, once His critics wrote letters to people everywhere, inviting them to attend the feast which Kabir was hosting. This was a false thing, because Kabir Sahib was not able to afford such a feast. But because His critics wanted Him to face ridicule they invited people from everywhere to Kabir's home. So when all of them appeared there, to have the food and attend that bandhara, Kabir Sahib was very surprised; because He had not invited anyone, and He had nothing in His home to feed them. But when Mata Loi (who used to be with Kabir Sahib) became nervous, Kabir Sahib said, "Don't worry, don't be nervous. Whatever we have, we should start serving that, and if we are blamed, if our honor is lost, we should not worry because it is the honor of the Lord. And if we are glorified and if people sing our praise, then also we should not be excited about it; because it is the glory of God which will be increased. So don't worry, if we lose the honor, then also it makes no difference." It is written in history that Kabir Sahib had only one vessel full of food, a small vessel, from which he ordered Mata Loi to give food to people. And it is said that all the people who came to Kabir's home were fed well. And they liked the food so much that they started appreciating Kabir and praising Him. When they all praised Kabir, He replied, "I did nothing. I had nothing. It is all the grace of my Master. It is all the grace of my God. And I don't know how much grace He has showered on all the people, that everybody is singing the glory of Kabir."

In the body is a limitless castle in which there are shops. Whatever business the Gurumukhs do, they collect the things of Hari.

They deal in the wealth of the Naam of the Lord, and collect the diamonds (Knowledge of God), and gems (yearning).
Those who search for this wealth outside their bodies are fools.
They are deluded as the deer is deluded by the sound.

This body, our body, is a very beautiful fort. It is a very beautiful palace, in which God has kept many beautiful things. Gurumukhs, those who know the secret of the beauty of the body, go within the body and get many beautiful things. Whereas the other people, the manmukhs, are like that musk deer who doesn't realize that the fragrance he seeks lies within himself. In search of that fragrance, he goes from one place to another, and he doesn't find it. So the manmukhs wander here and there outside in search of truth and peace. They do not get it because the real truth and peace lies within. So Guru Sahib says that without going in the body and searching for the real things in the body, those who go outside are like ghosts who wander from one place to another but get nothing.

He who criticizes the Perfect Satguru becomes a distressed one in the world.
Hell is horrible and a well of pain. He is seized and carried there.
No one hears his cries and screams. In distress he weeps.
He loses all - this world and that. All his profit and capital is wasted.
He is made into the bull of an oil merchant, and every day, early in the morning, his master puts him under the yoke.
The Lord always sees and hears everything. Nothing is hidden from Him.
What he sows - that he reaps, as one has sown before.
On whom God showers his Grace, he washes the feet of the Satguru.
Following the Satguru he crosses over as iron may float on wood.
Nanak says, Meditate on Naam. Meditating on the Naam of the Lord, one gets happiness.
Those Gurumukhs who have met the Lord are the most fortunate ones.
In their hearts light is manifested, and they are absorbed in Naam, says Nanak.
This body is our temple in which the Light of the True One is present.

A jewel is hidden in it which is taken out
by some rare Gurumukh servant.
When the Lord who is within all is realized,
then one mingles with the One.
The One is seen, the One is obeyed, the
One is heard with ears.
Nanak says, Praise the Naam and your
seva for the True One will become true
(accepted).
All the happinesses are within those in
whose mind the Lord dwells.
Their faces are brightened in the Court of
the Lord. Everyone goes to see them.
Those who have meditated upon the fearless
Naam have no fear.
Those in whose destiny it is written, they
serve the best Lord.
Those within whose heart the Lord resides,
get the dress of honor in the Court of the
Lord.
They themselves cross with all the family,
and after them they release the whole world.
Nanak says, O Lord, unite me with Him,
seeing Whom I can live.
The place where my Satguru comes and sits
becomes glorious.
Those creatures flourish whom my Satguru
sees.

Blessed, Blessed is the father
Blessed, Blessed is the family
Blessed, Blessed is the mother
Who has given birth to the Master.
Blessed, Blessed is the Master who meditated on Naam.
He Himself got liberation, and He released those who saw Him also.
O Lord, graciously unite me with the Satguru so that I may wash His feet, says Nanak.
The True Satguru is the Perfectly True and Immortal One in whose heart the Lord resides.
The True Satguru is the perfectly True One who has destroyed the poison of lust and anger.
Those who have seen the Perfect Satguru have subdued their mind within.
I am constantly sacrificing myself to the Master to whom I am devoted.
The Gurumukh wins; the manmukhs lose.

8

Humility, Meekness and Love

He who criticizes the Perfect Satguru becomes a distressed one in the world.

This world is like a big forest in which many creatures have come, have lost their home, and are wandering here and there very upset.

Everyone is bothered by the five dacoits: lust, anger, greed, attachment and egoism. But the funny thing is that even though everyone knows that all these five dacoits are plundering them day and night, and there is no happiness with them, still people are letting them plunder them. These five dacoits have destroyed everyone's peace, but still people are allowing them to remain within them. So they are always being conquered by one of them. Someone is conquered by one of the five dacoits and someone is conquered by the other. We obey them because we understand them as our friends. You know that when you obey anger, you are upset. And when we obey greed, then also we are upset. And we already know about lust: when we obey lust, then how upset we are and how our peace is destroyed.

When God sees the people in this world troubled by all these things, He sends Masters into this world to tell people what the things are which are bothering them and where those things reside.

Soul has lost her power over mind ever since she got separated from the Sound Current. We can get our souls connected with the Sound Current only in the human body. Ever since our soul lost its connection with the Sound Current, it has been the slave of the mind, and mind is ruling over her. But in the human body, if we connect our soul with the Sound Current, only then will our soul again start ruling over the mind. For going within the body, the repetition of the Five Sacred

Names given by the Perfect Master is the only means. No matter how many outer practices we do for going within, still they are not good, and they will not help us. They will not make us successful in going within.

Showering a lot of grace, God comes into this world in the human body and gives His own message to the jivas. He comes and tells us, "God, who has sent you into this world, is calling you back. And you can go back to Him through me: Come on; I will take you back to your Home." But Kal (the Negative Power) deludes the souls and makes them resist the Saints, and prevents the souls from following the Masters' teachings.

When Kal met Kabir Sahib, he told Him to give him His secret, and he would not bother His initiates and would let them go to the home of God without any disturbance. But Kabir Sahib knew that Kal was playing a trick on Him, and He was not deceived. Kal tried many other means to know the secret of Kabir Sahib, but Kabir Sahib would not give him the secret. In the end, when all his tricks had failed, Kal said, "Well, now I will give you a very hard time: You will teach people not to eat meat, not to drink wine, to be chaste, etc. And alongside your path, I will start another path in which I will teach people to eat meat, to drink wine, and not to be chaste. And fewer people will be attracted towards Your teachings because they are very difficult to follow. Many more people will come towards the teachings that I will spread. Now the men are eating meat and drinking wine. But seeing them, the women will follow them and even they will start eating meat and drinking wine. In that way, not many souls will come to You and You will not be able to liberate them." And further, Kal said, "I will create many religions in the world. And people who will be caught up in the bounds of the religions will find it very difficult to leave them, even if they want to."

When Kabir Sahib first came in India, there were only two religions there, Muslim and Hindu. Out of both of those religions, there were only a few people who understood and came to Kabir Sahib. The others were against Him. Both religions were against Him.

At that time, Sikander Lodi was the Emperor, and because he was advised to by the Kazis, the Muslim priests, as well as the Hindu priests, he tried his best to kill Kabir Sahib. Kabir Sahib was neither against the Muslims nor against the Hindus. But He was very much against the outer rites and rituals which both of these religions were practicing. And He used to condemn them, in very powerful words.

Once His hands and feet were tied, and He was thrown into the River Ganges. But He did not drown. Once again His body was tied up and He was thrown in front of an intoxicated elephant; but instead of killing Him, the elephant started bowing down to Kabir Sahib. At that time the Kazis were in power: the law was in their hands and they made the decisions. So when the elephant would not step on Kabir Sahib's body, they told the mahout to encourage the elephant to step on Kabir Sahib. Three times Kabir Sahib escaped. They tried three times, but Kabir Sahib escaped all three times. It was a miracle, but the Kazi's mind was not softened. And instead of understanding and appreciating the truth, he became worse. So Kabir Sahib writes in His bani, "What fault have the Masters done that their hands and feet are tied, and they are thrown in front of elephants? The elephant doesn't want to step on the Master. Instead, he is bowing down to Him. But still the Kazi does not understand." We know that in those days there were only two religions where Kabir Sahib was preaching, and both of them were against Him and giving Him a very hard time. Nowadays there are many religions and communities, and most of them are always against the Master.

Master Sawan Singh used to say that the condition of the world is like the condition of the sheep. You know that sheep always follow other sheep. If one sheep leads all the other sheep anywhere on the mountains, they will go there. Wherever the first sheep goes, the others will also follow and they will not realize what they are doing. Suppose the place where the sheep are kept catches fire and someone has mercy on the sheep and tries to bring them out. But if one of the sheep is again trying to enter the place, the others will also follow. They will not realize that they are going to their death.

When Masters come into this world, they do not make us leave our religion. They do not make us leave the society or community in which we are living; because they respect all religions and societies. But the only difference between the teachings of the Masters and the teachings of the religions is that the religions keep us involved in the outer rites and rituals, whereas the teachings of the Masters do not.

Guru Nanak Sahib said that the condition of the manmukhs is like the condition of that woman whose husband is far away in a foreign country, but still she is dressing up. Even though her husband is not with her, still she is dressing up as though he were with her. The manmukhs are doing the devotion of the Lord who is not with them, who is far away from them. In this way, they are not getting any glory in the world. And moreover, their devotion is counted nowhere.

Guru Sahib further says that even if that woman makes a good bed and decorates it with flowers and waits for her beloved, if the beloved

doesn't come there and if she is not with him, then what is the use of preparing for that meeting?

When we go to the temples and mosques, and perform the repetitions and austerities, we do not realize God. Our mind becomes restless. And after doing all these things, when we come to the Masters, Masters lovingly tell us that God is nowhere outside, He is within you, and twenty-four hours a day He is always guiding you.

Since our childhood, in whatever religion we are born, we know the teachings of that religion, and we believe only in that religion. So when we come to the Masters, and Masters tell us, "God is within you," we do not try to empty our mind of all of the thoughts which we had since our childhood. Instead of understanding and appreciating the teachings of the Masters, we start criticizing them.

I was born in a Sikh family and I also used to say, "What is the use of following any Master other than Guru Granth Sahib?" But when I went to the feet of Baba Bishan Das, He told me, "This book is not going to help you. Whatever is written in the book, you should *do* that." When I told Baba Bishan Das about the things I thought were written in the Guru Granth Sahib, that there would be no Master after the last Master, and that the book should be taken as the Master—Baba Bishan Das denied that. He said that these things were not written in the book. At that time I was very confused, and I thought, "How is that possible? I have been reading this book since my childhood, and I have been believing that it is written because everybody says so. Why is it that Baba Bishan Das is denying that?" I was not satisfied. I went to Amritsar and brought three copies of Guru Granth Sahib. I had two other friends who were with me. For six months continuously, we read that book and we studied it, and then we realized that the things we were believing to be part of that book were not there. Then we came to Baba Bishan Das and surrendered to Him. We said, "Baba Bishan Das, you are the true one. The things which we were thinking were in the book are not there. And what you have said is true."

What was the thing which I didn't find in the book? That was the thing which most Sikh people are believing: that it is said in the book that the last Master said, "After me there will be no Master; this book will be your Master."

But Baba Bishan Das told us that we could read the book patiently and lovingly, and we wouldn't find these lines in the book. In order to find these lines, we three people worked very hard. But we didn't find those lines. Baba Bishan Das told us that those lines were written *after* Guru Gobind Singh; but they were not included in the Guru Granth Sahib: they were written by somebody else.

When Baba Bishan Das told us that the lines which we were thinking were in the Guru Granth Sahib were not there, He said, "Let us suppose for some time that it is in the book. I will explain to you what that means. Even though it is not the writing of the Master, and somebody else has written that, still if we explain that in its real sense, in its real meaning, then also you will find that it is inspiring you and guiding you towards the Living Master. That couplet says that people say that it is written by Guru Gobind Singh but in fact it is not. It says, 'When the timeless Lord ordered me, then I came into this world and started this Path (the Path of the Masters). Now it is the order of God to all the disciples, that they should take the Guru Granth as their Master. They should take Guru Granth as their Master and they should manifest the body of the Master. Those who have truth in their heart, will definitely get the company of the Master.' "

Baba Bishan Das told us that it was the *Master* saying, "When God ordered Me, I came into this world and started this Path. And now whatever is written in this book, you should take the teachings of this book as your Master." Reading the teachings of this book, you should search for the Living Master, you should search for the Master in the body. Those who have truth in their heart, they will definitely come in the company of the Masters. Every single line of Guru Granth Sahib is inspiring you to go to the Living Master. When you go to the Living Master—if you have truth in your heart, you will get the company of the Master. And when you come in the company of the Master, He will explain to you what all these things mean.

Master Sawan Singh Ji used to say, "The Sikhs have a very great wealth of spirituality in this Guru Granth Sahib. But it is a pity that they don't know what this book is telling them."

We respect Guru Granth Sahib very much and have much love for it. I have been reading Guru Granth Sahib since my childhood, and I have found that in that book it talks about the importance of Satsang, it sings the glory of Naam, and it talks about the Perfect Master. In Guru Granth Sahib nobody is criticized and all the truth is presented as truth.

Guru Arjan Dev compiled the writings of many Mahatmas to make this book. Master Sawan Singh used to say that the emperors of that time thought that this book was criticizing them, and was against their religion. So four times they studied this book just to see whether there was any criticism or not. But they couldn't find any. Still they gave the Masters a very hard time, those who wrote the *banis,* and the Master Guru Arjan Dev who compiled the banis of the great Masters. Master Sawan Singh used to say that in those days when this bani was written

and compiled, the Master who did that was tortured. And now also those who are preaching this bani, those who are spreading the teachings of this bani, they are also harassed a lot.

I have seen that when Master Sawan Singh would comment on this bani, then the Sikh people (those who were not initiated, of course) if they would listen to Master Sawan Singh commenting on the bani and realize what the bani was saying, then they would start weeping and they would repent. They would feel very sorry for wasting their time, and they would say that they had been reading the bani for a long time, but up until then they had not understood what the bani was really saying.

So in this bani, Guru Ramdas Ji says that the ones who criticize the Perfect Masters are always troubled in this world.

Hell is horrible and a well of pain. He is seized and carried there.

Those who criticize the Perfect Masters, the angels of death take them to the well in hell.

No one hears his cries and screams. In distress he weeps.

If anyone commits a crime and goes to jail, even if he weeps and begs for help, nobody listens to him. They all give him a beating, saying, "Whatever you have done this time, you will have to suffer for that. And when you are released, next time don't do it." So when the angels of the Lord of Judgment give the critics a hard time, the critics weep and shout aloud. But nobody listens to them. Whatever they have done, they get the punishment for that.

Kabir Sahib says that nobody can erase sins, nobody can say that he has not committed sins. When we commit sins, we may hide them here; but when we are presented in front of the Lord of Judgment, all our sins come out, and we have to confess that we have committed them.

He loses all—this world and that. All his profit and capital is wasted.

The critic has lost. The little bit of whatever he has earned in his life, he has lost that. And moreover, he has made his soul very dirty.

He is made into the bull of an oil merchant, and every day, early in the morning, his master puts him under the yoke.

The critic doesn't get the human body again; he gets the body of the bull of the oil merchant. The oil merchant covers the eyes of the bull, and all day long he makes him go around in a circle to run the machine, to take out the oil. And in that way, without leaving that place he has to travel a lot. He doesn't get any good food to eat or water to drink. Kabir Sahib says, "When you have four feet and the body of an animal; when you don't get any good food to eat; when you don't get anybody's attention; when you are not able to come in the shade by yourself; when you are not able to go in the sunlight by yourself: at that time, how are you going to sing the praise of the Lord and how are you going to do the devotion of the Lord? Your nose and ears will be torn up, you will be roped, and you will always remain a slave of others. At that time, how will you repent for the sins that you have committed? And how will you ask for forgiveness?"

The Lord always sees and hears everything. Nothing is hidden from Him.

God is not unconscious. He is conscious of everything. He knows who is doing good, who is doing bad. And even if we say that we are doing good or doing bad, God is not going to believe us, because He sees everything, crystal clear. He will decide what He wants to give us. He punishes people for their bad deeds and rewards people for their good deeds.

Our mind deludes us so much that we think that God doesn't know anything, and that if we don't criticize people, if we don't find fault with them, God will not be able to know where they are failing and what faults they have. We think that by criticizing them we are making God know people's faults. Those who understand God as unconscious or ignorant are deceiving their own selves. They think that they are deceiving other people, but that is not true: they are really deceiving their own selves.

God knows everything. Even without your telling, He knows everything, and is aware of all things. Masters have so much humility that even though They are great and have no faults in Their own selves, because They don't find faults in others—They are so humble that They always refer to Themselves as having many faults. Kabir Sahib said, "When I went to find a bad man, I couldn't find anyone outside. But

when I looked within myself, I saw that I was the worst of all." It doesn't mean that Kabir Sahib was the worst person, that He was a bad person. He was a great Saint. He was the first incarnated Saint in this world and He came in all the four ages. But because of His humility He called Himself bad.

Guru Nanak Sahib said, "My deeds are very low. But since I have taken refuge in You, O Lord, please save my honor." Guru Nanak Sahib also was a great Saint. It doesn't mean that He had really done low deeds: but every single word that He has written expresses His humility.

I have seen both Master Kirpal Singh and Master Sawan Singh many times use very low words to describe themselves, very humble words. Even when Master Sawan Singh was opposed very much and people would put up posters against Him, criticizing Him, He never responded to those posters with criticism. He used to say that if anyone criticizes the Perfect Master—He who has done a lot of meditation, has stayed up in the night, and has worked very hard—He doesn't respond in criticism because He doesn't want to lose His quality.

In His writing, Guru Gobind Singh also shows great humility. He says, "Those who will call me God will go to hell." He says, "I am a low servant of God and have come into this world to see the play of the world." Guru Gobind Singh even said, "After giving up all the doors, after leaving all the homes, now I have come to Your door, and I have caught Your hand. Because I have got hold of Your hand, please save my honor. I am Gobind, Your servant."

God has sent Masters into this world with a lot of humility, a lot of meekness, and a lot of love.

What he sows—that he reaps, as one has sown before.

Whatever we have sown in our past life, we are reaping it here. And whatever we sow here, we will have to reap in our next life. Whatever we do in this lifetime, we will have to suffer the reactions of that in the next lifetime.

On whom God showers his Grace, he washes the feet of the Satguru.

Those on whom God is very merciful and gracious, they come to the Masters. And after coming to the Master, they develop so much love and faith and yearning for the Master, that even if they are told to wash

the feet of the Master and drink that water, they will never hesitate to do it, but will understand it as their good fortune to be able to do that.

Many times such souls on whom God is very gracious, become so overcome, so moved by this yearning, that they even move the Master. And Master is compelled to do anything that they want Him to do. Last time when I went to Bombay, one couple came to me and they wanted to wash my feet and drink that water. They brought a silver plate and requested me to let them do that. I folded both of my hands to them and told them, "Please forgive me, don't do that."

When Master Kirpal came to my home, I also wept a lot and I also requested Him to let me wash His feet and drink that water. I told Him, "That water will bring a lot of peace to me; so you should allow me to do that." But He wouldn't let me do that. He didn't let me have that opportunity. And He involved me in talking and in the end He embraced me, and in that way He quenched my thirst.

But Guru Ramdas Ji said that those on whom God is very gracious and merciful, they give up all concern about public shame etc. They come to the Master and forget about those concerns.

Following the Satguru he crosses over as iron may float on wood.

Now Guru Ramdas gives a beautiful example. He says, "If we put a very small lightweight needle on the surface of the water, it will not remain there; it will be drowned. But if we put thousands of tons of iron on wood, it will remain on the surface and can easily cross the water." In the same way, no matter how many bad deeds we have done, how many bad karmas we have, and no matter if we have not improved ourself, if we go in the company of the Masters, we can easily cross this ocean of the world by going in Their company. As the iron remains on the surface and crosses the water after taking the help or going in the company of the wood; in the same way, coming in the company of the Masters, we the sinners can also get liberation.

Nanak says, "Meditate on Naam. Meditating on the Naam of the Lord, one gets happiness."

What should we do? When we have taken initiation from the Satguru, whether we are sitting or standing, sleeping or awake, we should do our Simran. We should collect our scattered thoughts and go within. Outside our mind doesn't let us develop love for the Master, so just go within, just a little bit. Go within just a little bit and you will see

how the flames of love are burning there. Now it is very difficult for us to go within, but if, with our efforts and with Master's Grace, if once with all our efforts and His Grace we go within, then it will be very difficult for us to come out.

Those Gurumukhs who have met the Lord are the most fortunate ones.

Fortunate and blessed are those who have got the Perfect Master in this lifetime.

"In their hearts light is manifested, and they are absorbed in Naam," says Nanak.

Master lights the lamp of Shabd Naam within us. And when we meditate, the light goes on increasing and there is light everywhere.

This body is our temple in which the Light of the True One is present.
A jewel is hidden in it which is taken out by some rare Gurumukh servant.

This body is the real temple, real Gurdwara, and to enter in this body is the real and true religious act, because God has kept His light, His Sound, within the body. The Sound will stop ringing within us and the Light will stop burning within us only at the time of our death. From our birth until our death, both Sound and Light remain present within us.

God has kept many other things within the body, all the seen and unseen creation which is created. We can see all that after going within.

If we are in the physical body, we have the contacts of the physical world and we know about the physical world. When we go in the astral, when we start working in the astral body, we come in contact with the astral plane and get to know about the astral world. In the same way, when we start functioning in the causal body, we come in contact with the causal plane, and start to know about the causal plane.

If we are in the physical body, Master also has taken up the physical body and He is sitting in front of us. He answers all our questions. He develops within us the yearning to go within. He tells us about devotion to God and doing the practices. When we withdraw from the physical body and start working in the astral body, Master also appears there in His astral form. And after that when we go in the causal

body, Master comes there in His causal body. The form of the Master in the causal plane is the Shabd. When we withdraw from there and go to Parbrahm, Master comes in the form of the pure Shabd. As we go on progressing, as we go on withdrawing from one body and go in another body and as we go on progressing in the inner planes, Master also changes His forms. He appears within us according to our progress.

When we see the position of the Master in the inner planes and how much respect He is getting, what His position is there, only then does the real love for the Master come within us.

When the Lord who is within all is realized, then one mingles with the One.
The One is seen, the One is obeyed, the One is heard with ears.

Why do Masters put emphasis on doing meditation? Because they want you to go within and see the truth of what they are saying. Outside our mind is always deluding us and we always go by the experiences of other people. If a few people say that this Master is not perfect, our faith in that Master is broken. If a few people say that He is a good Master, He is a perfect Master, we start believing in Him. In that way, we are always in this position, up and down. That is why we are never able to make our faith strong enough in the Master.

If we see with our own eyes that there is a horse, even if everyone else in the world says that he is not a horse, he is a bullock, we will not believe them, because we have seen that it is a horse.

So when we manifest Master within and see Him within, only after that do we start seeing Him for what He really is. We start seeing that He is functioning everywhere. Only after that we start to do only His meditation, only His devotion. We start preaching only His Name and we start singing only His glory in the world: because now we know for sure that only He is pervading everywhere and only He is functioning within everybody.

It happened with me also. When I was meditating in 16PS I was not seeing anybody. Many of my relatives were believing that Kirpal Singh had done some magic on me and that is why I was not seeing them and I was doing some things which I should not do. They used to come and say many things against the Master. But I would always tell them lovingly that I have seen only one thing and that is that by repeating the Name of Kirpal Singh many sinners have been liberated. That is why Ajaib Singh says, "You should never leave the support of

Kirpal Singh." When I would tell them this, and they would know that I had so much faith in the Master, then they would leave me alone after feeling a lot of embarrassment.

Once a woman came to me very sympathetically and said, "It seems that some ghost is controlling you. Let me take you to someone who can repeat some mantra and can remove that ghost from within you." I told her lovingly that within me such a Satguru is sitting who can heal people by repeating the mantra, but He is so dear and such a unique one that nobody can control Him.

One evening when I was sitting in the remembrance of Master with tears in my eyes, I came out of the cave and was sitting outside. That woman came with her son and they taunted me and said that nobody else was paying any attention to me. She said, "I can take you for treatment." I told her, "I will not be treated by anyone except Kirpal. For me, I need only one medicine and that is the grace of Master Kirpal. If Kirpal keeps showering grace on me, that is enough for me." When they saw tears in my eyes they were very impressed and they were also moved.

Nanak says, "Praise the Naam and your seva for the True One will become true (accepted)."
All the happinesses are within those in whose mind the Lord dwells.
Their faces are brightened in the Court of the Lord. Everyone goes to see them.

Those who are doing the meditation of Shabd Naam according to the instructions of their Masters, they get all the elixirs. They get all the taste of all the nectars. And you know that the elixir of Naam is the greatest of all. When they have manifested Naam within, they have got all things. So when those who are doing the meditation according to the instructions of their Masters get that elixir within, God keeps many other things within them. God Himself inspires people to come to Him. One who does the meditation, and repeats the Name of the Lord twenty-four hours a day—such a devotee cannot remain hidden.

Those who have meditated upon the fearless Naam have no fear.
Those in whose destiny it is written, they serve the best Lord.

He who meditates according to the instructions of the Master, rising above public shame and the threat of the people, he is never afraid of the people because his Master, his God, is protecting him.

Those within whose heart the Lord resides, get the dress of honor in the Court of the Lord.
They themselves cross with all the family, and after them they release the whole world.

The meditators of Naam are honored in the court of the Lord. God gives them the real respect, the true respect. They themselves get liberation, and moreover, they become the cause of liberation for their generation, for their families. Even if all the people of this world follow them, they can all get liberation.

Master Sawan Singh Ji used to say that one generation of the satsangi gets liberation; and of the satsangi who is doing meditation, a practicing satsangi, many generations get liberation; and many more generations of the Gurumukhs get liberation.

Nanak says, "O Lord, unite me with Him, seeing Whom I can live."

Guru Ramdas Ji requests the Lord, "O Lord, make us meet such a Sadhu, such a Saint, that after meeting Him, we may look at Him and have His darshan. His darshan is our life and we will not be satisfied even after having a lot of His darshan."

The place where my Satguru comes and sits becomes glorious.
Those creatures flourish whom my Satguru sees.

The land where the Masters are born and the land where the Masters go and sit is the blessed one. It is worth worshipping. And the creatures who go to have the darshan of such Masters, they are also most fortunate ones; because when they go to have the darshan of the Masters, their mind gets peace.

Blessed, Blessed is the father, Blessed, Blessed is the family, Blessed, Blessed is the mother Who has given birth to the Master.

Blessed, Blessed is the Master who meditated on Naam.
He Himself got liberation, and He released those who saw Him also.

Blessed is the family in which the Master was born and blessed are the parents who gave birth to such a Master. Blessed is that Master who did the meditation of Shabd Naam after renouncing the worldly pleasures. What does God give to such a Master? God liberates such a Master and gives Him such glory that those who go to have His darshan are also made free in the Court of the Lord.

"O Lord, graciously unite me with the Satguru so that I may wash His feet," says Nanak.
The True Satguru is the Perfectly True and immortal One in whose heart the Lord resides.

Now again He requests the Lord, "O Lord, make us meet such a Satguru, so that we may always remain attached to His feet, and we may always remain in love with Him." Master never dies, He only changes His body; because God is manifested in the Master.

The True Satguru is the perfectly True One who has destroyed the poison of lust and anger.

Satguru is the all-owner; He has controlled lust, anger, greed, attachment, and egoism. He has molded His life in a correct way.

Those who have seen the Perfect Satguru have subdued their mind within.
I am constantly sacrificing myself to the Master to whom I am devoted.
The Gurumukh wins; the manmukhs lose.

He says, I sacrifice myself on my Sat Guru who made my life. Gurumukhs win their body in this life. They utilize their body and go back to their home. The manmukhs always lose in this world. They are always obeying lust, anger and all the passions, and they never utilize their body. Gurumukhs take the profit, whereas the manmukhs even lose their capital.

Those who are graciously united with the
Satguru will meditate on Naam like
the Gurumukhs.
They do whatever pleases the Satguru.
The Perfect Guru will make them dwell
in His House.
Those who have the wealth of Naam
within them,
He will remove all their fear.
Those who are protected by the Lord Himself,
What will the people do against them?
Nanak says, Meditate on the Naam. He
will rescue you in this world and the
world beyond.
The Glory of the Satguru is liked by the
disciples of the Master.
The Lord protects the honor of the Satguru.
It continually increases.
In the mind of the Satguru is the Par Brahm.
The Par Brahm rescues him.
The Lord is the strength and support of
the Satguru.
He makes the whole world bow down to Him.
Those who have seen my Satguru with love,
all their sins are removed.
Their faces are brightened in the court of the
Lord and they get a lot of glory.

Nanak seeks the dust of those disciples who are my brothers.
I utter and praise the qualities of the True One.
The Glory of the True One is True.
Those who have tasted the true Nectar of the True One, they remain satisfied.
Only those who know, relish the Nectar of Hari as a mute person eats the sweets.
Those who have served the Lord through the Perfect Master, in their mind congratulations are sung.
Within whom there are sores, they know the pain.
The Lord knows the pangs of separation.
I always sacrifice myself to Him.
O Lord, make me meet my Beloved. I will roll my head on the ground for them (who make me meet my Beloved.)
To those disciples who work for the Master, I am the slave of slaves.
Those who are dyed in the color of the Lord, their bodies are filled with the color of the Lord.
Nanak says, Graciously make me meet the Master, to Whom my head has been sold.
This body is full of faults. How will it become pure, O Saints ?

By purchasing the qualities from the Gurumukhs, one can wash off the filth of egotism.
Those who purchase the Truth with pleasure, their merchandise becomes the True One.
Loss does not befall him to whom the profit of the Lord is pleasing.
Nanak says, They deal in True Merchandise in whose destiny it is written.
Praise the Praiseworthy True One Who is different from the others.
By serving the True One, the True One dwells within, and the True Lord is the Protector.
Those who worship the True One, are united with the True One.
Those who do not serve the True One are manmukhs, and they become ghosts.
They talk nonsense, like those who are intoxicated with drink.
In the Gauri Rag, she who remembers her husband has a good character.
She walks according to the will of the Satguru, and makes the will her ornament.
The true Shabd is her husband whom she always repeats.
As the color of boiled "manjith" (saffron) is dark red,

So she gives her soul to the True One.
She who is in love with the True One, is
dyed in the true Color.
Falsehood and deceit do not remain hidden
even if they are covered.
Those who are in love with falsehood,
glorify it.
Nanak says, The Lord Himself is True,
and He Himself showers His Grace.
In the Sat Sangat lies the praise of the Lord;
In the company of Sadhus, the Beloved is met.