9

The Tree Within the Seed

Those who are graciously united with the Satguru will meditate on Naam like the Gurumukhs.

God is an ocean, and the Shabd, the Sound Current, is His wave, and our soul is a drop of that ocean. The drop is water, the wave is also water, and the ocean is also water. When we withdraw our soul from the body and bring it to the eye center, this is the place from where we think, so when we bring our soul there, we come in contact with the Sound Current, or the Shabd which is the wave of the ocean which is God, and our soul climbs that wave and goes back to God. Then our soul realizes that she was not different from the Sound Current, and the Sound Current was not different from God, all three were one and the same thing. And then she realizes that she had lost her control over the mind because she had gotten separated from Shabd. Because she got separated from God, she has become the slave of mind. When the soul gets the human body, and does the devotion of the Lord, withdrawing from all the outer things, and again connects herself with the Shabd, and goes back to God, only then can the soul regain her control over the mind.

The seed of the banyan tree is very small, and the banyan tree itself is a very big plant when it has grown to its extreme. But if someone were to tell us that in this little seed the big banyan tree with its leaves and numerous branches is hidden, we would not believe it. But when we sow that seed in the ground and it comes out of the ground, and when we go on nourishing it, and one day the tree grows big, then we realize that all these things have come out of that little seed.

Guru Sahib tells us that God is in soul, and soul is in God. But we can understand this secret only when we think over the teachings of the Masters—only when we give up our own teachings, our own un-

derstandings, and follow the teachings of the Gurumukhs.

Guru Ramdas Ji Marahaj says that when God showers grace on us, first of all He brings us in the company of a perfect Master. And when the Masters shower grace on us, they connect us with Shabd Naam. And when we do the meditation of Shabd Naam, then we are convinced, we get the courage, and we know that we are walking on the true Path.

They do whatever pleases the Satguru.
The Perfect Guru will make them dwell in His House.

If we obey the commandments of the Master and lead our lives according to the instructions of the Master, and do our meditation on Shabd Naam, what does Master give us? Master invites us and welcomes us into Sach Khand. He takes us to our real Home, and gives us great honor.

Those who have the wealth of Naam within them,
He will remove all their fear.

Those within whom Master and Naam get manifested, they do not understand this world as supreme. They understand their Master as supreme.

Ordinarily we do not accept the teachings of the truth, and do not follow the path, because we are afraid of people's opinions, we are afraid of public shame. Many times it happens that when we start doing the devotion, our friends and relatives all taunt us and tell us that this is not our time to do the devotion, this is the time for eating, drinking, and doing the worldly things—and the time for doing the devotion of the Lord is when one gets old. When people are taunted like this, they are intimidated and stop doing their meditation. But Masters say that whatever work we are supposed to do tomorrow, we should do it today, and whatever work we are supposed to do today, we should have done that work in the morning. Kabir Sahib says, "Whatever you are supposed to do tomorrow, you should do it today! You should not postpone your work; who knows when Kal will come and take you away?

Those who are protected by the Lord Himself,
What will the people do against them?

No matter at what time the Masters came in this world, and no matter in what religion they came, they were always opposed and the people

of the world left no stone unturned to harass them. But those who have perfect Masters over their head, and those who have the hand of the perfect Masters, God is in their favor. No matter what the worldly people do to harass them, still they cannot do anything, because God is with them.

Nanak says, "Meditate on the Naam. He will rescue you in this world and the world beyond."

We should do the devotion and meditation of Shabd Naam. What reward do we get? If we do the meditation of Shabd Naam, we are honored and praised in this world, and when we leave this world, we go to our home in the court of the Lord.

The Glory of the Satguru is liked by the disciples of the Master.

Only the disciples of the Masters like the glory of the Masters. In the Satsang of day before yesterday I said, "What is the status of the sikh?" The status of the *sikh* or disciple is very high. Only he is called sikh or disciple who reaches Par Brahmand and removes all the three vestures from his soul. If we are the real disciples of the Master and anyone is glorifying our Master, we will listen to him with love and we will appreciate that. For the real disciples of the Master, that meeting is not appreciated where they do not talk about their Lover.

Kabir Sahib says, "Master makes us meet the Sadh, and Sadh inspires us to meet the Master. By obeying both the Master and the Sadh, we can get the knowledge of the Agam Lok."

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.

Within the Satguru, God is manifested, and that is why the Satguru always goes on singing the praise of God. And because He always sings the praise of God, God loves him, and He is as dear to God as the child is to the mother. God always protects and takes care of the Master.

When Saints or Mahatmas initiate souls, they take their residence within the initiates in the form of Sound or Shabd; and residing within them, They guide them and help them. Even after realizing and knowing this, if we still go on criticizing others, whom are we criticizing in

fact? In fact we are criticizing the Master who is sitting within them. Guru Nanak Sahib says that one calls people good and bad as long as he is involved in the duality. But when he sees within himself the fact that Master is present everywhere, he does not say good or bad, because he has got the knowledge of the Gurumukhs. Guru Sahib says, "Connect yourselves with the Shabd within and then see whom you are criticizing, whether you are criticizing the Master or the other people, and you will know whom you are obeying when you criticize." Mind is the only one whom we obey, and it is he whom we have made our Master, our prophet, and we are always following him, always obeying him. And obeying our mind, we are making friends, we are making enemies. And only because we obey the commandments of our mind, we say, "He is good," or "He is bad."

If you go within a palace which has many mirrors everywhere, you will find your image, your own self, everywhere. In the same way, when we take our soul to Par Brahmand, when we go there, we see our own Self; and after that we start seeing God; we start seeing our Selves everywhere.

The soul who has reached there – she is neither black nor white, neither man, nor woman. The physical body and all these things are below that place; only soul is there.

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.

Satguru always receives the strength of God, and always works because of the strength of God. Whatever He has, that all belongs to God. His honor is the honor of God, His glory is the glory of God. And further Guru Ramdas Ji says, "Those who had the darshan of my Master Guru Amardas, the One Who was one with God, all their sins were removed just by having the darshan of my Master."

Guru Nanak says, "Those who have seen or heard about the Master, they never go in the womb of the mother again."

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.

Those who have done the meditation of Shabd Naam, God honors them and gives them much respect. And Guru Ramdas says, "I long for the

dust of the feet of my friends, the disciples of my Master, who have seen my Master and have followed the instructions of my Master."

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.

Now Guru Ramdas Ji says, "People come and say, 'Show us your God, show us how God is manifested within you.' But only those who have love and faith in God, and yearning for God, can know how God or the Master is manifested within, and how they can also see God working in Him." Guru Ramdas Ji says, "If you ask a dumb man to describe the taste of the sugar which he has eaten, he will not be able to do that. He has tasted the sugar, but he cannot describe that; he has kept it within." In the same way, the Masters Who have manifested God within Them do not show outwardly how God is manifested within Them; They always keep God hidden within Them. But those who act according to Their instructions, they can easily know how God is manifested within Them.

Those who do the meditation of Shabd Naam, only they can know what the elixir tastes like. Hazur Maharaj Ji used to say, "The work which one man has done, others can also do that."

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.

There is one special type of sore which people have on their back. Who can know the pain of that type of sore? Only those who have had that. The one who has climbed the cross, only he knows how much pain he is having. The one who is sitting on the dais, how can he know what pain the one who is crucified is having?

The Lord knows the pangs of separation.
I always sacrifice myself to Him.

Those who have done the meditation, they know how they have to bear the pain, because meditation means we have to fight with our mind. Later on, when we have to deal with mind himself, then we will know

how we have to deal with mind. But right now, we are dealing with the organs of senses, and we are loving these things with which we have to fight.

Kabir Sahib says, "The unchaste people have spoiled the name of devotion for the pleasures of their organs of senses; and they have wasted the precious gem of the human body."

Those who have done the meditation, those who have worked very hard, have left the body and gone to Brahmand, ask them how easy or how difficult the meditation is.

Often I have said that the practices of the Path of the Masters seem to be difficult in the beginning, but later on it is not so difficult. Now, it is difficult for us to still our mind and keep it quiet and it is very difficult for us to go within. But if we go on working on it, and if we go within, after that, it will be difficult for us to come out.

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.

Now Guru Ramdas Ji is making a request to the Lord. He says, "O Lord, make me meet those dear ones, those lovers of my Master, of God, who are doing their meditation day and night, and have become mad in the love of their Master. I am the slave of those dear ones who are singing the praise of my Master day and night."

Those who are dyed in the color of the Lord, their bodies are filled with the color of the Lord.

We get ourselves dyed in the color of those people in whose company we go. He says, "When we go in the company of those who are doing the meditation of Shabd Naam, we also get inspired to do the meditation."

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.

Now Guru Ramdas Ji first puts a question. He says that this body has become very dirty: It has been polluted sometimes by the dirt of lust, sometimes by the dirt of anger, and sometimes by the dirt of egoism, greed and all the other passions. How can we get all this dirt out of the body; how can we purify this body? Then He Himself responds to the question. He says, "If we get the Perfect Master, and if that Perfect Master showers grace on us and gives us Naam Initiation, and if we meditate on that Naam given to us, only then can we make our body pure and holy."

The soap cannot become dirty even though it has to deal with the dirt; it removes the dirt without itself becoming dirty. In the same way, we cannot pollute the Naam with the dirt of our sins. In fact the Naam removes the sins and makes us pure.

Guru Sahib says, "The Truth never becomes old, and Naam never gets dirty."

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.

Now He says that those who have done the meditation in this way of the Saints, have never been disappointed. Those who have gone within, have always received the True Happiness. They have never got any disappointment.

We are not stable as long as we do not meditate on the Shabd Naam with love and faith.

Nanak says, "They deal in the True Merchandise in whose destiny it is written."

Who deals in the true merchandise of Naam, and who does the true meditation on Naam? Only those who have been chosen by God from the Eternal Home. And only those in whose fate it has been written by Almighty God that they have to do this work, only they do this.

No one's speed of progress is fixed on this Path. It is not like one's vision will be opened after ten, twenty or thirty years. There is no fixed time on this Path, because it all depends upon our efforts and upon our love. And Master always showers grace, so that is why it all depends on our efforts and the love and faith we have for the Master.

Swami Ji Maharaj says, "When the disciple who has a lot of yearn-

ing and longing for God, meets the Perfect Master Who has a knowledge of the Sound Current and Who can initiate him into the Sound Current and take him above, it means that the disciple was already good because he had the longing for God; and when he met the Perfect Master, he became better."

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.

"True" means that which is never destroyed and always remains, that which is permanent. And the Naam of God is the only thing which is the Truth, because the Naam of God is the only thing which will remain forever. So those who do the meditation, those who meditate on the True Naam of God, they go back to God, and they become one with God.

Further, Guru Sahib describes the condition of manmukhs: Manmukhs are those people who do *not* do the devotion of Shabd Naam. They come in this world, they suffer in this world, and they go. Their condition is just like the condition of the ghosts, who do not stay in one place but wander in pain from one place to another.

They talk nonsense, like those who are intoxicated with drink.

God has given this human birth for doing His devotion. But the manmukhs, those who do not do the meditation of Shabd Naam, do not realize that; and they always talk like the drunkards talk after getting so much intoxication. They do not know what they are saying, they do not know what they are supposed to say; they don't even remember what their Master told them, and what is good for them and what is bad for them.

In this bani Guru Sahib explains to us very clearly the qualities of the Gurumukhs and the manmukhs. Mahatamas say all these things so that we may come to the Path of devotion in one way or another.

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.

What religion is good for us? Only that religion in which we get ourselves connected with God.

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.

God creates the creation by Shabd, and God dissolves the creation by Shabd. Those who do the meditation on Shabd Naam, they make their lives successful. And when one does the devotion, the meditation of Shabd Naam, for him the colors of the world die out because he is getting the color of Naam.

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.

We can deceive the world, we can deceive our own self, but we can never deceive God, Who is sitting within us. How can we deceive the One who is sitting within us?

Kabir Sahib says, "God is sitting in the window above, and looking at everyone." In whatever way one is doing the devotion of the Lord, he is getting the reward from God in that way. When we put the color of gold on the thing made of brass or copper, and say that it is gold, it will never become gold. We can deceive the people, but when we take it to the jeweler, he will at once tell us that it is not gold. No matter if we go on telling people that we are the True One, we are the Real One; our reality will only be known when we go to the Court of the Lord. We cannot tell God that we are the True Ones; we cannot make Him believe in us. He knows who is true and who is not true. He always accepts the True Ones; whereas the false ones are always rejected.

Those who are in love with falsehood, glorify it.
Nanak says, The Lord Himself is True, and He Himself showers His Grace.

People are in love with garbage, with false things. And because they are in love with the false, and they are attached to the false, they always lie, and they say that they have become one with God. No one

can become one with God by reading a few books. When one has to fight with his mind, only then can he know how difficult it is to become one with God.

Guru Nanak Sahib says, "If a woman has never enjoyed with a man, but still she goes on saying that she is married, that she has enjoyed the pleasures; just by talking about the pleasures, she cannot enjoy. Unless she goes to a man, she cannot know what the pleasures are really like. In the same way, if the soul has not left the body, and if the soul has not attached herself to the Shabd, and if still the person goes on saying that he has become one with God, that will never happen. Because by reading books, by talking, no one can become one with God."

In the Sat Sangat lies the praise of the Lord;
In the company of Sadhus, the Beloved is met.

In the Satsang, the importance and the glory of God is explained. And only through the Satsang Masters create within us the longing and yearning to do the devotion of Lord. Masters tell us those things which have become a wall between us and God; they tell us, "Lust, anger, greed, attachment and egotism are deceiving you." And They tell us how to remove all these things.

Once there was a Master Who went to one place for doing Satsang. The next morning, when he was leaving, one greedy man accompanied Him. The people in whose house the Master had stayed the night made three stuffed chapatis for His journey. There came one point when the Mahatma had to go to attend the call of nature. So he told the dear one, "Dear one, you sit here and take care of my things, and I will be back in a few minutes." So this man, because he was greedy, thought, "Let me search through the bags of this Mahatma," because he had heard that the Mahatmas always have a lot of wealth, and he thought of getting some wealth from the Mahatma. So he searched through the bags, but he could not find anything except those three stuffed chapatis. And he was very hungry, and moreover he was greedy; so without asking the permission of the Mahatma, he ate one of those three stuffed chapatis. When the Mahatma came back, He said, "Okay, now let us eat the chapatis which the dear ones have made for us." When the Mahatma opened the bag, He was surprised to find only two stuffed chapatis there because he was told that there were three stuffed chapatis, and he was wondering where the third one had gone. So he asked that dear one, "Tell me, where has the third stuffed chapati gone?" And he replied, "Master, I don't know. I think they gave you only two, and I don't have any knowledge of that third chapati." Master kept quiet,

and He said, "It's okay, you eat one and I will eat the other one."

After eating those chapatis, they started walking again; and they came to a river which they had to cross. Mahatma was very confident because He had faith in God and he knew that He would not be drowned. But that dear one was very afraid. Even though he was accompanied by a Perfect Master, still he was afraid. When he went into the river with the Master, he felt as if he was going to drown. So he told the Master, "Master, I am afraid that I am going to be drowned; do something for me. I feel like I am going to die here." So Master said, "God has created us, and He will protect us. So you should remember Him, and request and pray to Him so that He may save you." So when that greedy man did the remembrance of God and prayed to Him, then he was saved; and both the Maser and the greedy one crossed the river without any problem.

When they had crossed the river, the Mahatma thought that now this dear one would speak the Truth because God had showered so much grace on him. So He said, "Dear one, you know that God created you and He showered a lot of grace on you; He saved you from this water. Now you should swear by the same God and tell me who ate that third chapati." And he said, "Master, truly I don't know anything about it. If I had known about it, I would definitely have told you." Master was very patient, and He kept quiet. He said, "Okay." He knew that sooner or later he would come around and speak the Truth; so He did not become impatient.

Again both of them started walking, and they came to one forest which was on fire. Master was confident and he was not afraid to go through that fire. But the greedy man was afraid, and when they came near the fire, the greedy man felt that the fire would burn him up. So he said, "Master, the fire is coming, and we are caught in the fire; there is no way out, so what should we do?" The Master said, "God, Who has created you and has saved you from the water, now if you will again remember Him and pray to Him, he will definitely save you. I have full faith in God, so you do that." So that dear one again remembered God and prayed to Him, and he was saved from the fire also.

When they were saved from the fire, Master thought, "Again God has showered a lot of grace on Him, and now he should realize his mistake and tell the truth. He should admit that he has eaten the third chapati." So He said, "Dear one, you should remember how gracious God is on you. He has been doing so many things for you; He has saved you from the water, and now from the fire. And understanding the same God Who has created you and saved you in both places, feeling His presence, you should swear by Him and tell me about that missing third chapati." So that dear one said, "No, Master, I don't know any-

thing about it. I don't know who ate the chapati; I never ate that." So Master was still very patient, and He said, "It's okay."

Again they started walking; and they came to a dense forest where there were many wild animals. Two tigers were coming towards them. Masters, because They have full faith in God, and they know that everything is in the will of God, are never afraid of any circumstances. So Master was not afraid, but that greedy man was. So he said, "Master, you see those tigers, they are coming toward us and they will kill us and eat us. What should be done?" So Master said, "You should remember God, because God has saved you many times, and He has done a lot for you. If you will remember Him, He will definitely save you. You should have faith in Him, you should be confident." So according to the instructions of the Master, when he did that, when he remembered God and prayed to Him to save him from the tigers, after some time the tigers were not there; they had gone in some other direction.

Now Master thought, "It has been three times that this man has been saved by the grace of God. Now he should realize that God is working everywhere, God knows everything. Now he should not lie anymore, he should tell me the truth." Master wanted him to speak the truth, so that he might get the benefit of his company with the Master. Whenever Masters come in the world, sometimes by telling us stories, sometimes by telling us directly, they always try to make us truthful. That is why they do all these things. So the Master told him, "Look here, dear one. Up till now you should realize how gracious God has been on you. He saved you from the tigers, he didn't let you drown in the water, he saved you from the fire, he gave you many things. So you should swear by God, and tell me about that missing chapati." So he said, "Master, truly if I had known about the chapati, I would have told you in the beginning. Why should I keep telling lies?"

Master said, "Okay." He knew that he would come around. So he did one more thing. He said, "Okay, dear one, it has been a long time that you have been with me, and I would like to give you something. What would you like to have?" He said, "Master, you know that I am very poor, and I would like to have some money, some gold." So he said, "Okay, you collect some pebbles, some stones, and I will turn them into gold." So when he collected some stones, Master turned those stones into gold. He made three piles of it, and said, "God has showered grace on us, and He has given so much wealth. I will take one of these piles, one pile is for you, and the third pile is for him who has eaten that chapati. So now you tell me the truth." So that greedy man at once said, "Yes, Master, this is the truth: I ate that chapati."

Masters know our weakness; that is why They always do things so

that we may understand that God is Truth, God is present everywhere, and Masters know everything. And moreover Master knows that only the pure mind, the truthful mind, can do the meditation of Shabd Naam; that is why they always try their best to make us truthful.

By egoism the world is led astray, by misleading worldly passions.
Only if one meets the Satguru, the gracious Sight may be cast upon him; otherwise the manmukh is in dark blindness.
Nanak says, He Himself unites them with Him, who have love for the Shabd.
The glory of the Truly True One is great and is sung by him who is steeped in love for Him.
Those who meditate on Him with one mind (with concentration),
Their body never tatters.
Hail, Hail to those, and blessed are those, who drink the nectar with their tongue.
Those who like in their mind the Truly True One, are accepted in the True Court.
Blessed, blessed is the birth of those who love the Truth.
Their faces are brightened by the Truth.
The Sakats (manmukhs) go and bow before the Master,
But they are not sincere and have falsehood in their hearts.
When the Master says, "Rise, O my brother," they sit down like cranes.
The Satguru resides in the disciples of the

Satguru. Those who are privileged by
God are selected by the Master.
The sakats hide before and alter their face
and do not mingle with the disciples.
Their lord is not there. The pigs go and
eat the dirt.
Though the sakat be fed, yet he vomits
poison;
No fellowship should be made with any
sakat, as he is rejected by the Creator.
Whose this play is, He makes and watches it.
Nanak remembers the Naam.
The Satguru is an Agam Purush who keeps
the Lord in His Heart.
No one can come up to the Satguru on whose
side is the Creator.
The sword and armor of the Satguru is the
devotion of the Lord,
With which the Negative Power is destroyed.
The Lord Himself is the Protector of the
Satguru.
After the Satguru everyone is saved by the
Lord.
He who thinks ill of the Perfect Satguru is
killed by the Creator Himself.
This is the talk of the Court of the Lord. Nanak
has realized this.

Those who remember God while sleeping sing
His praises when they wake up.
Such disciples are rare in the world who
become one with the True Gurumukh.
I sacrifice myself on those who speak the
truth both day and night.
Those who love the True One in body and
mind go to the True Home.
Nanak utters the True Name and always
worships the True One.

10

The Sweet Disease

By egoism the world is led astray, by misleading worldly passions.
Only if one meets the Satguru, the gracious Sight may be cast upon him; otherwise the manmukh is in dark blindness.
Nanak says, He Himself unites them with Him, who have love for the Shabd.

Saints and Mahatmas, beloveds of God, come into this world carrying one and only one mission, and that is of liberating the souls from this world and taking them back to God. And that is why, through the satsangs, they tell us about those obstacles which stand between God and the soul. They not only talk about such things in the satsang, but if we practice the Path – if we get initiated into the Path of the Surat Shabd and if we meditate according to the instruction of the Masters – they help us from within and without. From outside, through their satsangs they tell us our shortcomings and the remedies for them; and after we get encouragement from Them through the satsangs, when we go within They are there in the form of the Shabd. And that form of the Master helps us within and takes our soul back to God. The more we make our mind pure, and the more we do Simran with our purer mind, the more our mind and soul will get concentrated.

When our mind and soul get more concentrated, become still at the eye center and stop wandering here and there, then we cross the stars, sun and moon, and after that we come to the Radiant Form of the Master.

Now, when the Form of the Master first appears, people get upset and complain that the Form doesn't stay there: they say that it comes

and goes; they see the Form of the Master only for some time and then it disappears. But that is not true. The Form of the Master doesn't go anywhere, it is always present there at the eye center. It is something like this: We cannot see our image in moving, rippling water, and if the water is dirty we cannot see our face no matter what we do. But if we clean the water and it remains stable at one place, then we can see our face very clearly. In the same way, as long as our soul and mind are not pure, the mirror of our soul is not clear and we cannot see the image of God in it. When we concentrate our mind and soul and make them both pure enough, then we will see the image of the Master very clearly, and it will always remain there.

When we are in the physical body, Master is in front of us in His physical body. When we go to the first plane, *Sahans dal Kanwal,* there the Form of the Master is Light. And when we go to Par Brahm, there the Form of the Master is Shabd. We can know about the perfection and reality of the Master only when we go to Par Brahm. Only then can we know the glory of the Master, the importance of the Master, and what mission He has brought into this world.

If a child goes to school, and on the very first day the teacher tells him that he will have to study for sixteen or seventeen years to graduate, and how many big books he will have to read and how many courses he will have to take, the child will get nervous and he will not be able to learn even the studies of the first grade. So the teachers don't reveal all their competence to the child on the very first day. They pretend they know only the teachings of the first grade, because they want to teach the child. They don't tell the child that they know a lot. As the child grows, he goes on to second and third grade and the teacher reveals more of his competence to him. By the time he goes to high school, the student has learned a lot and the teacher tells him more about his competence, and the student starts having respect and appreciation for him and begins to realize how much the teacher knows. By the time he graduates from college and begins work for the master's degree, the teacher reveals all his competence and the student can grasp everything. Then the teacher reveals everything and doesn't withhold anything. Because the child studied gradually, he was not nervous on the first day. And by the time people get the master's degree, then they don't remember how they had passed the lower grades. They don't even remember that they have spent so many years. But if in the beginning you tell them that they will have to come to school daily for sixteen or seventeen years, nobody will want to do that.

In the same way, if on the very first day Master reveals all His competence to you, you will be very nervous and you will not be able to

progress. As you go on progressing in meditation Master also goes on revealing His competence to you. When we are in the physical body, Master also has a physical body and in it He responds to all our questions. And outwardly He helps us and He inspires and encourages us to go within.

When we go in the astral plane and get the astral body, Master comes there in His astral body and He responds to our questions and guides us to the higher planes above.

And when we go in the causal plane and start working through the causal body, Master also takes up His causal body and there also He responds to all our questions.

After that, when our soul goes to Par Brahm in the Daswan Dwar and comes in the form of complete Light, then Master's Form is the Pure Shabd. And then that Shabd Form of the Master takes us above.

So Master teaches us gradually. When we are in the physical body He works through His physical body and teaches us. As we go on increasing our yearning for meditation, as we go on progressing in meditation, Master begins to reveal His competence. So it is said that unless you go within you cannot know how very important the Master is, or what His mission is. You cannot know about the perfection of the Master unless you reach Daswan Dwar.

So long as Saints are working in the physical body, they never say, "I am your Master." They never say, "Take me as your Master." They say, "You can consider me as your brother, your younger brother or your older brother, or your friend, or your teacher. Whatever you want to call me, you can say that. But go within. And once you have gone within and have seen what my real Form is there, after that you can call me whatever name you want."

After going within, no doubts remain. Outside, you don't know when your mind is going to deceive you. The condition of our mind outside is that if a few people come and tell you, "He is a Perfect Master," you will start believing in Him, and if a few people come and tell you that He is not a Perfect Master, then your faith in Him will be shaken and you will no longer believe in Him.

Masters do not mean to involve us in meditation for all our life. They do not mean that we should go on suffering pain in meditation for all our life. They say, "Meditate correctly, abstaining from all the things which we tell you to abstain from, and keep your love and faith in the Master. If you do this just for some time, you can become successful."

The first step is to develop love for the Master. When you have love for the Master, only then are you able to progress within. Masters are not hungry for the love of their disciples; the mirror doesn't say, "Come and look at your face in me." If you want to see what your face looks

like, you need to go to the mirror. The mirror is not inviting you. In the same way, Masters are not hungry for your love, because they are already in love with Their Master. But unless the disciple has love for the Master he cannot go even a little bit within.

Masters work in two ways. On one side they have become one with God and they are bringing the message of God and giving it to the people. On the other side, because they are in the world they are connected with the world and they inspire the people to go within and get connected with God.

We know that when we have love for the Master, whenever Masters give us Their darshan, we never even remember our body—we don't have any awareness of our body—and if we are sitting in the satsang with complete love and full devotion for the Master, then we are not even aware of the time. We don't even know when the hour or hour and a half of the satsang has passed because we are so absorbed in the darshan of the Master. We can get this absorbed in the Master only if we have love for Him.

There is no better austerity in the world than to carry the Form of the Master within at all times and to always have the sweet remembrance of Master. And there is no better repetition than doing the Simran of the Master all day long.

Masters tell us about the obstacles or hindrances which stand between us and God. What are those obstacles? Egoism is one. What is egoism? Egoism is when we say, "This is my community," "This is my religion," "This is my family," "I am a learned man"—anything in which the sense of I-hood comes, that is counted as egoism. Those on whom God showers His grace, He brings them to a Master, and Master graciously shows them the Path. And if those dear ones start practicing the Path which the Master has shown, they can easily remove this obstacle. When we buy a ticket and sit in a train, then it is the responsibility of the railroad to take us to our destination. We are no longer responsible for our journey. In the same way, when we collect our scattered attention with the help of Simran and bring our attention to the eye center, then it becomes the responsibility of the Master to take us up.

The glory of the Truly True One is great and is sung by him who is steeped in love for Him.
Those who meditate on Him with one mind (with concentration),
Their body never tatters.

Now Guru Ramdas Ji sings the glory of doing the devotion of the Lord. Because we have only one mind, we can do only one thing at a time.

Either we can do the devotion of the Lord, or we can indulge in worldly pleasures.

Hail, Hail to those, and blessed are those, who drink the nectar with their tongue.
Those who like in their mind the Truly True One, are accepted in the True Court.
Blessed, blessed is the birth of those who love the Truth.
Their faces are brightened by the Truth.

Blessed are the people who are engaged in the devotion of the Lord day and night, who are singing the glory of the Lord day and night, and who are doing His Simran. Such people are honored in the Court of the Lord; they are given a special place to reside there and they are very much respected by Him. If there is anything precious, any greatest wealth, anything which will go with us when we will leave this world, it is the Naam of the Lord.

The Sakats (manmukhs) go and bow before the Master,
But they are not sincere and have falsehood in their hearts.

There are two kinds of people: *gurumukhs* and *manmukhs.* The Muslims call those who do the devotion of the Lord *momins,* and those who don't devote themselves to God, they call *kafirs.* Master Sawan Singh Ji used to say, "To the Masters numerous kinds of people come. Some people come just out of curiosity to see what is happening there; some people come because they see that other people are going; some people come only to steal things and enjoy. But some dear souls come who have a yearning for God." Those who come to the Masters only out of curiosity never get inclined to the Masters and to the devotion. They are worldly people, and no matter how much time they spend in satsang, still they can never come to the Path of devotion. No matter if you put a stone in water for ten days or for millions of years still not a drop of water will enter into the stone. It is the same with the *sakats* or worldly people: no matter how much time they sit in the satsang of the Masters, no matter how many years they spend with the Masters, still they are like a stone which does not absorb any water.

That is why Hazrat Bahu said that we should not go in the company of such people, we should not get attached to them and thus bring a bad name to our generation. No matter if you pick a squash and take it to Mecca, still it will not turn into a watermelon. No matter if you put hundreds of tons of sugar in a sour well, still you cannot turn the

taste of the water. Such people may boast that they have spent so much time with the Masters and they have done this and that with the Master; but still they are far away from the Master. Master Kirpal used to say that the people who are around the Master are bloodsuckers; and Master Sawan Singh used to say this very often too.

When the Master says, "Rise, O my brother," they sit down like cranes.
The Satguru resides in the disciples of the Satguru. Those who are privileged by God are selected by the Master.

The Master knows everything: who are the loving souls, who are the true souls, and who are sitting in meditation like cranes—they just close their eyes and pretend they are doing meditation, but in their mind, they are thinking about something else. So when the Master puts the disciple to the test, he knows who is the true one and who is not. Mahatma Charan Das says that the crane has a beautiful white body similar to the swan's body, and he is standing on one foot pretending to do the devotion of the Lord—but how can he realize God when he is having the desire of catching fish?

Mahatmas are very wise and clever, and they know how to put the dear ones to the test, and they know who is the true soul and who is not. So whenever they want to test anyone, they just stop giving honor to him and they tell him to do something which he doesn't want to do. Those who are not true ones get upset, and that's all. On the other side, within the true disciples Master Himself resides. And that is why it is not difficult for the Master to separate the true souls from the false.

Once there was one disciple of Guru Arjan Dev whose name was Mana, and he refused to work in the langar, even though he came to get food before anybody else. But he was not interested in doing seva. So those dear ones who were working hard were upset with him. Whenever they would tell him to do anything, he would say, "I will not obey my equals. If Master will order me, only then will I do this work." The dear ones were tired of him, so they complained to the Master.

So the Master called him and said, "Well, like others, you also have the right to eat from the langar. But like others, you should also work in the langar." He said, "Master, no. First of all, I don't want to do what the other people, my equals, want me to do. But if you will give me any order, I will definitely carry it out. But don't tell me to work in the langar."

So Guru Arjan Dev Ji told him, "Okay, if you don't want to work in the langar and if you say that you will obey my orders, go into the

forest, collect some wood, light a fire with it, and burn your body in that fire." Guru Arjan Dev knew that he would not do that; but he was putting him to the test.

Mana went to the forest and started obeying the orders of the Master: he collected some wood and burned it—but he was afraid of the fire. He went around the fire many times, thinking how to enter the fire, but he was very much afraid. After some time he said, "Well, I can't obey this order." So he left off that idea of obeying the Master's orders.

A thief came there who was being chased by the police because he had robbed things from some big trader's house. He asked Mana what he was doing there in the forest and why there was a fire. So Mana told him his story.

The thief was very much impressed, and he said, "Do you want to exchange the word of the Master for this wealth? You give me the order of your Master and I will carry that out, and you take the wealth which I have robbed." Mana became very happy, thinking he was getting a good deal. So Mana gave him the order to burn himself in the fire and he took the wealth from the thief. That thief at once jumped into the fire because he knew that the police would come and take him to prison. In order to escape from the police he preferred to die, so he jumped into the fire and his soul was liberated by Guru Arjan Dev because he was obeying the orders of the Master.

But when the police arrived and found Mana, they recovered all the wealth which was stolen. They took Mana into custody, thinking that he was the thief, and there he was punished a lot. So, our mind may say that we will not obey the orders of others—if Master directly gives us the order, only then will we obey. But our mind is such a tricky thing that he will not let us obey even the direct orders of the Master.

Whenever Masters want to test anyone, they give them some work to do which they are not able to do and in which they fail, and then it becomes very obvious that they were not true disciples.

The sakats hide before and alter their face and do not mingle with the disciples.
Their lord is not there. The pigs go and eat the dirt.

Such people cannot sit with the dear ones, and they cannot talk about meditation. When the dear ones are doing seva such people will go and sit for meditation. And there, the mind will give them a hard time and they will not be able to meditate. So they will neither do the seva nor will they do the meditation. And then they will go in one corner, find

some other people like themselves, form a party, and start criticizing and backbiting others. And in that way, instead of purifying the soul—the purpose for which they came to the Master—they will defile, they will *pollute* their soul more than they could purify it by attending the satsang and doing a little bit of meditation.

Guru Sahib says, "As the pig is attracted by the dirt—as soon as he sees any dirt he goes and eats there—in the same way, those who don't obey the orders of the Master are attracted by occasions where they can criticize and backbite." Master Sawan Singh Ji used to say that when we have come to the satsang, either we should do seva or we should meditate or we should attend satsang. We should not do anything else besides these three things.

Though the sakat be fed, yet he vomits poison;
No fellowship should be made with any sakat, as he is rejected by the Creator.

He is called a sakat who has no love and affection for God and the Master, and whose heart is very black and dirty. His condition is like the snake: no matter how much milk you give a snake, as soon as the snake drinks it, it will turn into poison. In the same way, no matter how much grace is showered on such sakats, they will not change for the better, and no matter how much you tell them, still they will continue doing criticism and backbiting and other bad things. So Guru Ramdas says, "Don't go in their company, because they are rejected by God." Kabir Sahib said, "You should never go in the company of sakats. Even if you see them coming from afar, you should run away. Don't even look at them. Because, even if we don't talk to them, still, if they touch us we can get stained."

Whose this play is, He makes and watches it.
Nanak remembers the Naam.

God has kept everything in His hands. He decides whom He has to bring to Him, whom He has to unite with Him, and whom He still has to keep in the state of forgetfulness, wandering here and there. Those who are chosen by God for union with Him, He makes them good people. "He makes them good people" means that He makes them do the meditation of Shabd Naam; whereas those people who are not chosen by God for union with Him, they are made bad people by God and they are made to spend their time involved in criticizing, backbiting and other bad habits. And because of those bad habits they never

come to the Masters and never get united with God.*

Guru Sahib says, "Oh Lord, You Yourself have created the true ones and the false ones, and You Yourself know who are the true ones and the false ones. That is why You accept only the true and reject the false; You keep them in illusion and make them wander here and there in the creation."

The Satguru is an Agam Purush who keeps the Lord in His Heart.
No one can come up to the Satguru on whose side is the Creator.

Now Guru Ramdas Ji says, "Satguru is Agam Purush, He is competent, no one can compete with Him, because God is manifested within Him and no one can reach to Him."

The sword and armor of the Satguru is the devotion of the Lord,
With which the Negative Power is destroyed.

What sword does Master have, what weapon does Master use in liberating the souls? The Master has the sword of the devotion of the Lord, and He's wearing the armor of the Shabd Naam. In the olden days, when people fought in battles using swords, they wore armor made of chains and iron to protect themselves. So here Guru Sahib says that Satguru has the sword of devotion and He is wearing the armor of Shabd Naam. And using His weapons, He's fighting with His enemy, the Negative Power, and He's rescuing the souls.

The Lord Himself is the Protector of the Satguru.
After the Satguru everyone is saved by the Lord.

As long as the child remains in the lap of the mother, he's comfortable because the mother is responsible for his bathing, his eating; she knows at what time she has to do what; and she takes every care of her child. But when the child gets down from the lap, she doesn't care so much about him. In the same way, as long as we remain in the lap of the Master, He worries about us, and He takes good care of us. God protects the Master, because God works through the Master, and God is worried about the Master; that is why as long as we remain in the lap

* EDITOR'S NOTE: Here the Master wishes to emphasize the power of God, so He speaks in this way. But it is part of the paradox that is the universe. It is absolutely true that

of the Master and understand ourselves as the instrument of the Master, we remain comfortable.

He who thinks ill of the Perfect Satguru is killed by the Creator Himself.
This is the talk of the Court of the Lord. Nanak has realized this.

Now Guru Sahib says, "Whatever is happening in the court of the Lord, I am telling you that. And this is what is happening there: Those who think evil about the Masters are punished by God. Masters have no enmity, and if we criticize them, or oppose them, it is not good. Masters always pray for the welfare of the people and of all creatures. So if we have enmity with such great personalities, then definitely it is not just, and God always punishes."

Those who remember God while sleeping sing His praises when they wake up.
Such disciples are rare in the world who become one with the True Gurumukh.

There are a few who are connected with God, even while they are asleep, as well as when they are awake. Kabir Sahib says, "Whether I am sleeping or awake, I am always at the same place." Further, Kabir says, "I don't close my eyes, I don't plug my ears, I don't suffer any pain in my body, because I am seeing the beautiful form of my Master with my open eyes, and with all the happiness in my heart."

I sacrifice myself on those who speak the truth both day and night.

Now He says, "I sacrifice myself on those who are always connected with the meditation of Shabd Naam." Further, He requests the Lord: "O Lord, make us have the darshan of such people so that we may also come to you and we may also remain connected to the Shabd Naam."

God is responsible for everything – the point emphasized here – but it is *at the same time* true that He loves us and actively wants to bring us back to Him – all of us – and that we are responsible for the things which prevent us. See *The Jap Ji* (particularly p. 89, including the footnote) and *The Ocean of Love;* both books deal with this paradox very extensively.

Those who love the True One in body and mind go to the True Home.

Those who do the devotion of the Lord mentally, as well as physically—which means those who stay in meditation day and night—such people are welcome and are given a special place in the court of the Lord, the home of God; they are always honored. If we do the devotion of the Lord and if we search for God with our true heart, then definitely we become successful and we realize him.

Nanak utters the True Name and always worships the True One.

So in this little hymn, Guru Ramdas Ji has lovingly explained to us about the Shabd Naam and the importance of getting ourselves connected with It. He has told us about egoism, and how we are all suffering from this sweet disease. Mahatmas ask us: What things are we proud of? Are we proud of good health? Have we not seen any sick person—how his face becomes pale and how he feels so much weakness? So what is the use of having pride of good health, since it is a temporary thing? In the same way, why are we proud of our wealth? Have we not seen any poor person begging in the streets? Are we proud of our name and fame? Have we not seen people falling down and losing their name and fame? None of these things are worth being proud of because we can lose any of them at any time.

What is sleeping? What is waking?
Those who are Gurumukhs are acceptable.
He who remembers the Lord with every
breath and morsel is the most perfect
and excellent man.
By destiny one gets the Satguru, and the
meditation is done day after day.
Those who remain in their company get
honor in the court of the Lord.
Those who remember the Lord while sleeping
also remember Him when they wake up.
Nanak says, Their faces are bright who
when rising from sleep continually remem-
ber Him.
If we serve our Satguru we get limitless
Naam.
He rescues those who are drowning in the
ocean of life by giving them the gift of
the Lord.
Blessed, blessed is that wholesale merchant
who deals in the Naam.
The disciples - the retailers who come - are
ferried across by means of the Shabd.
Nanak says, On whom grace is showered
they serve the Creator.
Those men of the True One are the devotees
of the Lord who meditate upon the
True One.

Those Gurumukhs who have searched for and found the Path have realized the Truth within.
Those who serve the True Lord subdue and conquer the Negative Power.
The Perfectly True One is greater than all; and those who serve the True One are united with Him.
Praise to the Perfectly True One - by serving the True One one gets all the fruits.
The manmukh is a foolish creature.
Without Naam he is deluded.
Without the Master the mind does not become fixed.
Again and again he falls into the womb.
One meets the Satguru only if the Lord is gracious on him.
Nanak says, Praise the Naam so that the pain of birth and death might go.
I will praise my Guru with affection in many ways.
My mind is attuned to the Satguru. He himself has made this.
My tongue is not satisfied by praising Him so much.
My heart is turned towards the Lord.
Nanak has the hunger of Naam in His heart.

Having drunk the nectar of the Lord he
becomes satiated.
The Perfectly True One is the Known Power
who has made the day and night.
He is True who is always praising Him.
The greatness of the True One is True.
One who is praising Him is True and his
praise is also true.
But no one has realized the value of the True
One.
When one meets the Perfect Satguru then the
Lord becomes present and comes into sight.
He who praises the True Gurumukh, all his
hungers are ended.

11

The Condition of the Gurumukh

What is sleeping? What is waking?
Those who are Gurumukhs are acceptable.
He who remembers the Lord with every breath and morsel is the most perfect and excellent man.

Whenever God showers His grace and has mercy on humanity, He comes in the human body, because only a human being can teach a human being. Kabir Sahib says that Brahma speaks through the body of a human. How can even Brahma speak, without a body?

One kind of Saints, or the human beings in which God comes, are those who come from the Eternal Home and are Saints from the very beginning; and the other kind are those who get the Knowledge from the Saints who have come from the Eternal Home, and with their effort, reach the Eternal Home and make their soul free – they also become Saints. As one lamp is lit by another lamp and there is no difference between the light, in the same way, there is no difference between the Saints who come from the Eternal Home and the Saints who are prepared here.

Ever since our mind and soul have forgotten their Home they are wandering here and there outside. They have understood the material of the world as the ultimate truth and, becoming extroverted, they are wandering here and there in the worldly materials. Our mind has not thought about going back to its home, which is Brahm, nor has our soul had any thought about returning back to its Home, Sach Khand. It is not difficult to get a kingdom or power in this world, as compared to the difficulty of progressing spiritually. Both our mind and soul have the habit of wandering outside and they have become extroverted from

ages and ages, and we have to gradually invert the attention of our mind and soul and make them introvert.

If we bring an uncivilized or wild man into our home where there are many modern comforts and good foods, because that man has the habit of remaining and living free in the forest, first of all he would not like to come with us into the house, but if we bring him there, he would not like to remain. He will feel very nervous and uncomfortable there, even though there are many things that can give him comfort. In the beginning, though, he won't appreciate them. He will be so nervous and upset that, if we don't stop him, he will try to run away and even start throwing things out of the house. But gradually, as he sits there in the house, and looks at the things which are present there, he starts getting interested in them. And as he begins to eat good foods and enjoy the comforts, he likes them so much that if we tell him to come out, he will not want to. Even if we force him to come out, he will not want to. In the beginning it was difficult to get him to remain in the house, but now that he knows how to enjoy the things which are there, it has become difficult to get him to come out.

Our mind also is in the same condition. Now it is very difficult for us to take our mind inside. And even if for once we take our mind inside, he doesn't necessarily want to stay. But if we become introverted and show our mind how many beauties there are lying within, and gradually develop the habit for our mind of enjoying those beauties, and when our mind starts tasting the nectar of Naam, then he starts getting interested in going within. The nectar of Naam is so sweet that once our mind has had the taste of It, he will never want to give that up. So, when we have forced our mind to go within, and after we have developed the habit of going within, then it becomes very difficult for us to come outside. Then our mind will always want to sit for meditation. Now, it is very difficult for us to take our mind within, as it is difficult to take that wild man within; but when our mind has visited the inner planes, when we have gone in the inner planes and enjoyed all the things there, then we will not want to waste a single minute. Whenever we get any time we will want to sit for meditation.

In this hymn Guru Sahib will describe the condition of the *Gurumukhs*—their importance, their qualities, how they are connected with the Lord, and how much love they have for the Masters. Gurumukhs are connected with the Lord all the time, whether they are asleep or awake. When they breathe in they are connected with the Lord, and when they breathe out, then also they are connected with the Lord. And they are always in love with the Lord.

Only such Gurumukhs are accepted in the Court of the Lord. And

when Gurumukhs do anything—because Master is within them, God is within them—they are successful in whatever they do. And what is it that they do? Their works are to give us the Satsang, to meditate, and to make us meditate.

Guru Sahib says, "They always remain awake and they never sleep." When we, the worldly people, sleep, with our body our soul also sleeps. At that time our soul comes down from the eye center and spreads all over in the lower *chakras* or parts of our body, and whatever thoughts we have had during the day we are troubled by those thoughts and we have dreams according to them. Even in sleep, we are not at rest. As we were bothered by thoughts in the daytime, in the nighttime also we are bothered in the form of dreams. The thoughts change their form and they come down into the dreams and bother us. But when the Gurumukhs sleep, their soul doesn't come down into the lower chakras; their soul goes up into the higher planes. While their body is sleeping they are doing Satsang; they are giving inner Satsang to someone, or they are taking care of some souls. Whenever Masters sleep it is only their body which sleeps but their soul is still working.

Gurumukhs are so competent in their work of spirituality that if they are doing Satsang at one place physically, at the same time at many other places they appear and take care of the souls of the disciples. They give darshan to the disciple at some other place at the same time when they are doing Satsang physically at one place. And they are so very competent that, if they are traveling in this part of the world, right at that time they might be giving darshan and Satsang to other dear ones in other parts of the world. And yet they are very humble and always give the credit to their Master. Whenever dear ones have such experiences, they go to the Master and tell him, "Satguru, you gave us darshan at this time." At that time they don't become proud of that and they don't accept any credit for their own selves; they always say, "It is all the grace of Baba Ji."

Once in the satsang of Master Sawan Singh one young girl stood up and thanked Master for taking care of her grandmother's soul. She said, "I thank You, Master, very much because when my grandmother died You came and took her soul up." Master Sawan Singh said, "Thousands of grandmothers are dying, and always Baba Ji is coming and taking them up. It is not a new thing." At that time, Mastana Ji of Baluchistan was present there. He had brought some bones and ashes from some dead bodies whose souls had been received by Baba Sawan Singh Ji. So when Baba Sawan Singh said to that girl that thousands of grandmothers are dying and always Baba Ji (Baba Jaimal Singh, His Master) was coming, Mastana Ji stood up and said, "That is not true. You Your-

self come to receive the souls of these dear ones." (Many people had died in that area, because of a cholera epidemic.) In India it is a tradition that when anybody dies they take some ashes or leftover bones which are not burnt, and they immerse them in the holy waters of the River Ganga or Jamna. So, Mastana Ji had brought the bones and ashes of those people, but instead of immersing them in the River Ganga or Jamna, he had brought them to Master Sawan Singh – because he used to say that Master Sawan Singh is the most holy place of pilgrimage.

By destiny one gets the Satguru, and the meditation is done day after day.
Those who remain in their company get honor in the court of the Lord.

We get those Satgurus Who are One with God only if we have very good karma. When God showers grace on us and when we have good karma, only then God brings us in the company of the Master. Often I have said in satsang, that the Perfect Masters who have done their meditation never criticize anyone and don't allow their disciples to criticize anyone. Guru Nanak Sahib says that the place where only one Naam is talked about is called satsang. The Naam is the Will of God which we can understand only by the grace of the Master. Guru Nanak says that that place where criticism and backbiting and other things are going on, cannot be called a place of satsang. Only that place is satsang where the people sing the praise and glory of Almighty Lord and the Master. Further he says, "Oh dear ones, you came in the company of the True One and found the sangat, and by coming in the sangat you will enjoy the true Nectar."

Those who remember the Lord while sleeping also remember Him when they wake up.
Nanak says, Their faces are bright who when rising from sleep continually remember Him.

Now he says that such Beloveds of God, whether they are asleep or awake, always remain connected with the Lord. When they get up they thank the Lord, and when they go to bed, then also they thank the Lord. He says that such Beloveds of God who thank Him day and night, get much honor in the Court of the Lord, and when they reach there, their faces are brightened and they are glorified. Such Beloveds of God feel that whatever breath they have taken without the remembrance of Master is illegal. They always understand any moments, any breaths, as use-

less and illegal in which they have not done the remembrance of Master. Guru Sahib says, "Oh Lord, if I forget You even for a moment, I will find a gap of fifty years."

If we serve our Satguru we get limitless Naam.
He rescues those who are drowning in the ocean of life by giving them the gift of the Lord.

First of all you should remember that our first job is to obey the commandments of the Master. If we obey, it becomes very easy to cross this ocean of life. Master Himself makes us sit in His boat of Naam and takes us across this ocean of life to our Home easily and safely.

Blessed, blessed is that wholesale merchant who deals in the Naam.
The disciples—the retailers who come—are ferried across by means of the Shabd.

Blessed is the Master Who came into this world as the True Merchant of Naam, and blessed are the disciples who went to Him and dealt in the merchandise of Naam. When the disciple comes to the Master, what is his work? What is the business in which the Master makes the disciple involved? That is the merchandise of Shabd Naam. Kabir Sahib says, "Oh Kabir, call him the poor one who doesn't have the wealth of Naam in his heart!"

Nanak says, On whom grace is showered they serve the Creator.
Those men of the True One are the devotees of the Lord who meditate upon the True One.
Those Gurumukhs who have searched for and found the Path have realized the Truth within.
Those who serve the True Lord subdue and conquer the Negative Power.
The Perfectly True One is greater than all; and those who serve the True One are united with Him.
Praise to the Perfectly True One— by serving the True One one gets all the fruits.

Truth is God, Which never gets destroyed, Which never goes away, and Which is permanent. Gurumukhs themselves are connected with that Ultimate Truth and They connect Their dear ones, Their disciples, also

with that Truth. All the religious leaders are searching for God, but up until now no one has achieved peace, no one has realized God, by performing outer deeds and remaining in the outer religions. And in the future also that will never happen. Gurumukhs say that Shabd Dhun, or the Sound Current, is the Path, and Master is the One Who leads us on the Path.

The manmukh is a foolish creature.
Without Naam he is deluded.
Without the Master the mind does not become fixed.
Again and again he falls into the womb.

Now, after talking of the glory of God and telling us the qualities of the Gurumukh, now he is coming to the *manmukh.* He says that manmukhs are ignorant; they don't have any real knowledge because they are not introverted. They are doing the outer things; and unless they go within they cannot have the Knowledge of God. No matter how much hatha yoga we practice and try to control the mind in that way, we cannot do it. Instead of our mind coming under our control and being disciplined, it goes out of our control. Controlling the mind by hatha yoga and similar practices is just like putting on ashes to stop a fire; the fire is not stopped by that, it still goes on burning underneath, and when a strong wind blows the ashes away, again the fire starts burning in its full force. In the same way, if we are doing any other practices to control our mind, if we keep our mind disciplined, we may get a little bit of success and gain a little bit of control over the mind, but when the strong wind of the desires blows, those ashes or whatever discipline we have over the mind all goes away, and again the mind goes out of our control. Controlling the mind by practicing hatha yoga is just like controlling a snake by putting it in a box. We cannot remove its poison. He will have the same anger and hatred towards us, and whenever he gets a chance, whenever we open the box, he will at once bite us.

If we want to control the mind, first of all we need to know what our mind likes. And what is that thing by which we can control the mind? Masters tell us that mind is fond of pleasures of many different tastes. The most pleasure-giving thing is the Nectar of Naam, the Sound Current. You make him listen to the Sound Current and taste the elixir of Naam, and in that way your mind will come under your control.

He says, "Why are you thinking so much? Just kill your mind with the Naam of the Lord."

One meets the Satguru only if the Lord is gracious on him.

Nanak says, Praise the Naam so that the pain of birth and death might go.

Mahatmas whose eyes are opened, awakened Mahatmas, tell us that we can come in the company of the Masters only if we have the special grace and blessing of God. And when we come in the company of the Master and Master is merciful on us, only then can we take our soul back to the place from where it was separated.

History tells how the parents and the relatives of Guru Nanak were against Him. Out of His whole family only His sister and His brother-in-law recognized Him as the Master. Until God showers grace on us, we can never recognize the Master. Even if He comes to us by Himself, or if He starts living in our neighborhood, or even if He is born in our own house, still, unless God showers grace on us, we cannot recognize Him. The unfortunate ones never get the Master even if they sit with Him all the time.

I will praise my Guru with affection in many ways.
My mind is attuned to the Satguru. He himself has made this.

If you want to criticize, criticize your mind, because mind is the only thing which stands between us and the Master. And if you want to praise anyone, sing the praise and glory of the Master. If we make our mind sing the glory of the Master, our mind starts enjoying His company and tries to go within.

Kabir Sahib says that in all the three worlds and the nine divisions of this world, there is no one greater than Master. Master can do many things which even God cannot do. Saints and Mahatmas do not come as equals of God; they come as the Beloved Children of God, and they have bound their father in the chains of love. You know that the dear son can make his father do anything he wants. In the same way, Masters can make God do anything they want.

My tongue is not satisfied by praising Him so much.
My heart is turned towards the Lord.
Nanak has the hunger of Naam in His heart.
Having drunk the nectar of the Lord he becomes satiated.

The tongues of the true disciples never get tired or bored of singing the glory of their Master. Instead, they find it very delicious. They get great pleasure from singing the praise of their Master, and they remain con-

tented as a blossomed flower when they see their Master. These are not the false lovers, they are the real lovers.

Mahatma Chatardas says, "The work which love can do, not even the sword can do that. The wound of love is so deep that it cannot be healed quickly, and only Love can heal the wound of love. The wound of the sword can be healed by medicine, but the wound of love cannot be healed unless the lover gets to see the Beloved. Our soul is a little one, but the love is so much that it becomes very difficult for the soul to bear it. And the condition of the lover is that he never has any attachment, he never likes to sleep, he never likes to eat a lot, he always remains in the remembrance of his Master. There is no other medicine for such a lover except the darshan of the Beloved."

The Perfectly True One is the Known Power who has made the day and night.
He is True who is always praising Him.
The greatness of the True One is True.
One who is praising Him is True and his praise is also True.
But no one has realized the value of the True One.
When one meets the Perfect Satguru then the Lord becomes present and comes into sight.
He who praises the True Gurumukh, all his hungers are ended.

Those who don't believe in the existence of God, and who say that there is no need to abstain from anything or to stop doing bad deeds because no one is going to ask for an account after we leave this world, who say that God is nowhere—they should think about this very patiently and with a cool heart. They should try to figure out what the Power is which is working behind the seen and unseen world. They should try to think, Who is taking care of this Creation? If they look at just a few things—if they only give their attention to the sunrise and the sunset—they should think about this: Who is the one who is making the sun rise at the exact time? And Who makes night come at the exact time? And Who is taking care of this Creation?

Gurumukhs come and tell us that whatever is happening in this world, God is working behind all these things, God Himself is doing them. They tell us that God doesn't reside anywhere outside; He is residing within each one of us. He is taking care of the Creation, and He is taking care of us also.

But how can we realize God? Gurumukhs tell us that God is within you. Therefore, you can realize Him only if you know how to go within.

Those who search for God with purity and truth in their heart, always get God because God is waiting for a man to become a noble man.

In the olden days when there were not many means of communication and it was not possible to spread the wisdom of the people everywhere, in India in those days there used to be at least one wise person—so called "wise person"—for every ten or fifteen villages.

Once it so happened that an elephant went to one village, and the villagers had never seen an elephant. But the elephant passed in the nighttime, and the next morning, when they saw the footsteps of the elephant, they were surprised, because they had never seen such a big creature, and they were trying to figure out what it meant. So they called that "wise person"; and when he came there, first he laughed and then he started weeping. So people asked him why he was doing that, and he said, "Listen—because I know what this is. Some man has done this. He has put many footsteps together and made a big footstep. I laughed because I know this thing and I am telling you. I am weeping because I was thinking what will happen to you when I die?—because I am the only wise person here and who will tell you all these good things? So that is why I wept."

Again it so happened that some people from another country brought one oil mill, which was run by bullocks. It had a big wooden shaft which they could attach to an animal, and when the animal moved, whether it was a horse or bullock or whatever, then that oil mill would move also. So when some people were carrying that oil mill in a bullock cart, the village people came and asked what it was. But they couldn't ask the people who were carrying it, so they all started speculating on it. When they couldn't reach any conclusion they called the same so-called "wise person," and he said, "Oh it is a very easy thing. It is that shaft of wood which God uses to put the soot in his eyes."*

The meaning of telling this is that when the wise people leave this world and only so-called "wise people" remain, then people start guessing about things; they start making up their own ideas. And whatever those so-called "wise people," who are not really wise, tell us, we believe. When few meditators remain in this world, and most meditators who have knowledge of God leave, people start forgetting the existence of God. They don't remember that God has not gone anywhere: God is within them. But because there is no one to tell them how to search for God, they start having their own ideas about God; and for guidance they go to people who have never seen God and who do not have any knowledge; and that is why, nowadays, many people do not believe in the existence of God, because there are only a few real meditators.

* In India, people use soot or lampblack for eye makeup applied with a rod or stick.

In the olden days, only those Mahatmas who had left their body and gone up into the inner planes, were preaching the Path of God—because they had practiced the Path of God. They wrote their experiences in the form of books for the guidance of the people; and only they were the preachers who had themselves practiced. But now there are paid preachers who don't have any meditation, who have not taken their soul up, who have not done any research in the Path of God; they are writing books. And by reading their experiences, we feel that we have done a lot of meditation, and we know a lot about God; and we don't bother to meditate. We read the book, and leave it aside, and fill ourselves up with pride and ego, thinking that we know a lot about the Path of the Masters; but we never put the words of the books into practice. When we get the information from reading the books, whether of the Masters or of other people, we should try to make those words part of our practical life, and only then can we rise above our Pind, our body, and get to Brahmand.

Kabir Sahib says, "O Brother, by reading the Vedas and other holy books one can never become worriless, and one can never realize God." Guru Nanak says, "O Nanak, even if you read millions of tons of books, still that will not do you any good. All the books which you have read will add to your ego, and you will not get to know the glory of Naam. Until you go within and become one with Naam, you cannot realize its glory."

Regarding those who read books day and night, and don't understand them, and don't put the words of the books into practice, Guru Nanak calls them, "the traders of the Vedas." Nanak says, "We will see when the traders of the Vedas take their souls up. Nobody can achieve any peace, and nobody can rise above, by reading books. We will see when these traders of books take their souls up." On the other hand, Guru Nanak says that the soul who meditates on the Naam of the Lord, whether he is learned or illiterate, he gets high status. If there is any best scripture or holy book, that is the human body; because all books are the creation of man. And if we search this human body, then we can get the knowledge of all books.

Masters don't mean to say that reading books is a bad thing. But They say that whatever we are reading, we should try to understand that. "Understanding" means that we have to give up the faults which we come to know after reading books; and after giving up the faults, we should try to do our meditation as written in the books.

If we act according to what is written in the books, if we go within, if we meditate, then our reading is worthwhile and useful, and we can have faith in the author who has written the book. So we should do the meditation of Shabd Naam and make our life successful.

Searching in my mind and body I found the
Lord whom I was seeking;
I obtained the Master as the interceder who
joined me with the Lord.
He who has assumed the Maya is blind and deaf.
He does not hear the Shabd and wanders about.
Those who meditate on Shabd by attuning them-
selves to it are called Gurumukhs.
They hear the Naam of the Lord, obey it, and
become absorbed in it.
Whatever pleases Him He causes to happen.
Nanak says, The musical instrument sounds
as it is made to sound.
You, O Creator, know everything that is going
on within the creatures.
You, O Creator, are inestimable; the value of
the whole world can be calculated.
Whatever exists is made by You. All is Your
Creation.
You are present within every creature. Your
work is true, O Lord.
Those who met the Satguru are united with
the Lord.
They do not rely on anyone else.
This mind should be kept fast and the
attention should be toward the Gurumukhs.
Why forget Him, with every breath and morsel,
Who is within us while sitting or rising?

The worry about death and life goes away as
the soul is surrendered to the Lord.
Nanak says, As it pleases you, so keep me
and bestow the Naam.
The egoist manmukh does not know the
palace of the Lord.
One moment he is forward - one minute he is
backward.
He is always called to the palace but never
comes.
How can he get liberation in the court of
the Lord?
Some rare one knows the palace of the Satguru
and always remains with his hands folded.
Nanak says, On whom my Lord showers His
grace, He makes them return.
The performance of that seva is successful which
pleases the Satguru.
If Satguru is pleased, then all the sins run away.
The disciples hear with their ears the teachings
that are given by the Satguru.
Those who accept the Will of Satguru, they
prosper fourfold.
This way of the Gurumukhs is unique.
By seeing the Master and hearing Him their
minds are imbued with love.
He who conceals his own Guru does not get
any place or spot.

Both this world and that are lost, and he
gets no place in the Court of the Lord.
That time does not come to hand that he
may again go to the feet of the Satguru.
He is dropped from the account of the
Satguru and he passes his life in pain.
The Satguru is a Supreme Being without
enmity. Whom He wants, He attaches
him to Himself.
Nanak says, The ones whom He has made
to have the darshan are rescued in the
Court of the Lord by Him.
The manmukh is ignorant, foolish and
egotistical.
Within him is anger, and in gambling he
has lost his intelligence.
He speaks falsely and earns the sins.
What does he hear and what does he speak?
He is blind and deaf. He goes astray and
falls into a well.
The manmukh comes and goes blind.
Without meeting the Satguru he finds no place.
Nanak says, What was written before in
his destiny, he earns that.
Whose hearts are hard toward the Lord do
not sit near the Satguru.
There the Truth prevails - the hearts of the
false ones are sad.

Practicing fraud and deceit they spend time.
Then they again go and sit with the false ones.
You see and ascertain it: falsehood does not
mingle with Truth.
The false ones mingle with the false ones,
Whereas the truthful disciples sit with the
Satguru.

12

In the Company of the Saints

Searching in my mind and body I found the Lord whom I was seeking;
I obtained the Master as the interceder who joined me with the Lord.

All secrets, all realities, and all facts which exist are within our human body. Whatever we see outside, God has created within also.

It is like the radio: people play music, play drums, dance, sing and do all sorts of things—and we listen to all this through the radio. If anyone thinks they can break the radio and take out the dancers, singers and musicians, that is not possible; because they are not physically there; only their voices are broadcast through there.

Our body is like a radio set, within which all the Khands and Brahmands (higher planes) and the entire creation, seen or unseen, is lying. Not in their physical form, of course; they are in their astral or causal form. And if anybody thinks that by operating on the body he can take out the Khands and Brahmands, that is not possible. Just as the radio will not work until it is connected with a battery or with power and tuned to a station, in the same way if our body is not connected with the "battery" and is not tuned properly, we cannot know about the inner world, the Khands and Brahmands.

Who connects our "battery" and what is it? Our battery is the Shabd, the Power of God. And the Masters who have manifested the Power in them, connect our "set," our soul, with that Power, that "battery." And when we are in tune, then we can easily get messages and things from the Brahmand.

So Guru Sahib says, "When I searched for God with all my mind and body, then I realized Him. But I saw that without the help of someone in-between, He could not be realized." He says, "When the yearn-

ing for realizing God came within me, I searched for Him everywhere, using my body and mind. And when I saw that we cannot realize Him unless we have Someone to intercede between us and God, then I felt the necessity of the Master." Master is like a lawyer who wins the suit for us, who helps us solve the problem of realizing God. In the world, if we want to win some lawsuit, we need a lawyer who can help us. Without him it is more than we can handle. In the same way, if we want to solve this question, this "suit," of realizing God, we need a lawyer, and he is the Master.

He who has assumed the Maya is blind and deaf.
He does not hear the Shabd and wanders about.
Those who meditate on Shabd by attuning themselves to it are called Gurumukhs.
They hear the Naam of the Lord, obey it, and become absorbed in it.

We are sleeping in a deep sleep, because we are intoxicated by Maya; and that is why we are not able to hear the Sound of the Lord, which is sounding within us day and night, even though God is sounding that Sound within us all the time. And moreover we are not able to have the darshan of the Light which God has kept within us, because we are intoxicated by Maya. We have become deaf and blind.

Whatever pleases Him He causes to happen.
Nanak says, The musical intrument sounds as it is made to sound.

God has kept everything in His hands. He decides whom He has to make a Gurumukh and whom He has still to send in the cycle of births and deaths. The condition of the jivas is like musical instruments: it is up to the player to play whichever way he wants to play. The instrument cannot do anything. In the same way, it is all up to God. Only He knows how He has to play us.

This doesn't mean that we should stop working. When we know that God makes us do everything and that it is all in the hands of God, it doesn't mean that we should stop working at whatever we are supposed to do. We should always try our best, use our intellect, and go on working.

Once Prophet Mohammed was telling his disciples that everything is in the Will of God; God Himself does everything. So at that time one of his lazy disciples got up (one who used to guard the camels at

night), and said, "Then, Master, that means that now I don't need to take care of the camels. I don't need to tie them, I don't need to stay up and watch them, because you say that God does everything. The thieves are even sent by God, and everything happens in the Will of God, so what is the use of staying up and giving pain to the body?" Prophet Mohammed said, "No. No doubt, everything happens in the Will of God and God Himself is the Doer. But the work which *you* are given to do, the work which you are supposed to do, you should do that. You should tie the camels, you should stay up and guard the camels. And if after you do all this work, if *still* in the Will of God the thieves come and take the camels away, it means that God didn't want the camels to be with us." So whatever work we are given, whatever things we are supposed to do, we should do that wholeheartedly. But we should always leave the results for God to decide, because everything happens in the Will of God.

You, O Creator, know everything that is going on within the creatures.
You, O Creator, are inestimable; the value of the whole world can be calculated.

Now Guru Sahib says, "O Lord, You know everyone. You know who is good, who is bad, to whom You have to give darshan, and to whom You don't have to give the darshan. And no one can delude You by his cleverness."

You know about all the creatures whom You created—You know the number of them—because after giving them birth, You didn't forget them. That is why You always bring birth and death at the destined time. You have never forgotten how many creatures You have created; You always remember them. But the poor souls cannot remember. They do not know when You came into existence, because the poor souls are in Your hands, and they don't know anything about You.

Whatever exists is made by You. All is Your Creation.
You are present within every creature. Your work is true, O Lord.
Those who met the Satguru are united with the Lord.
They do not rely on anyone else.

Now he lovingly says, "O Lord, in a unique way and very beautifully, You are residing in everyone, You are present in every heart. But how do we know this? We can know this secret, we can get convinced of

this fact, only when we go in the company of the Gurumukhs and when the Gurumukhs give us Naam and make us realize You. Only then do we become convinced that You reside everywhere. Once we have seen You in our own selves, we see You working everywhere in everybody's heart. And after that, we don't need to come back into this suffering world again."

This mind should be kept fast and the attention should be toward the Gurumukhs.
Why forget Him, with every breath and morsel, Who is within us while sitting or rising?

If we want to meet God, if we have a real yearning for God, first of all we need a pure mind. And then we need determination. We should be determined to meet God, we should always give preference to this work of realizing God; only after that we should take care of the world. That is why he says that the Simran which our Satgurus have given to us, we should do that day and night, whether we are sitting, standing, asleep or awake. All the time we should do the Simran of the Masters.

But what is our condition? Our heart is weak and we are not strong in our determination, but we try to imitate the lovers of God. We try to realize God by talking, but as far as walking in the Path of Love is concerned, we walk backwards.

The worry about death and life goes away as the soul is surrendered to the Lord.
Nanak says, As it pleases you, so keep me and bestow the Naam.

When we practice the teachings of the Gurumukhs, we control our mind. And when we have control of our mind, it makes no difference if we are criticized or we are praised, if pain comes or happiness comes. Because when we have controlled our mind—when we have practiced the teachings of the Masters—whatever we get, we understand all that as coming in the Will of God. If we are criticized, we understand it as the Will of God; if we are praised, then also we give credit to the Lord; if pain comes, we accept that in the Will of God; and if we get happiness, we become grateful to the Will of God.

The egoist manmukh does not know the palace of the Lord.

One moment he is forward—one minute he is backward.
He is always called to the palace but never comes.
How can he get liberation in the court of the Lord?

Those who obey their mind get caught up in ego, and when Masters call them, when Masters tell them, "Come on, come in, come within, go up, go to the inner planes, go to your Real Home," at that time they don't pay any attention to the words of Master; they don't take any advantage of the presence of Master. But when the Masters leave, then they repent.

Some rare one knows the palace of the Satguru and always remains with his hands folded.
Nanak says, On whom my Lord showers His grace, He makes them return.

There are very few people who know the home of the Lord. Those who do know the home of the Lord and go there have a lot of humility and meekness and are always very humble. They keep their hands folded before their Master, and they say, "Without You, we are nothing. Whatever we have, that all belongs to You, and whatever position we have got, that is all because of You." Only those who have that much humility within, can enter the home of the Lord.

Hazur Maharaj Ji used to say that if you want to meet God, first of all you should develop humility. Because God is Almighty—He has everything except humility. He doesn't have humility because He is All in All, He is Almighty. Before whom should He show humility?

The performance of that seva is successful which pleases the Satguru.
If Satguru is pleased, then all the sins run away.

Only that seva to the Master is accepted which we do according to the instructions of the Master. If Master tells us to cut the grass, and if we cut the grass according to His instructions, He is pleased and our seva is accepted. If Master tells us to do anything else, and we do it according to His instructions, only that seva is accepted. Those who do the seva of the Master according to the instructions of the Master, all their sins are removed and they become able to realize God.

Once a dear one whose name was Bhai Biddi Chand came to Guru Har Gobind, the sixth Guru of the Sikhs. Before coming to the Master he had been a thief, and when he applied for Initiation the Master told

him that he could get Initiation only if he promised that he would stop doing his work and not rob anymore. So he said, "Okay, I will not do this work," and he got Initiation. So when he got Initiation, you know that habit is after all, habit: it is very difficult to change habits. So even though he was given Initiation and he started coming to satsang, still, sitting in the satsang he would think about stealing things and harassing people. He started going to the place in the satsang where people left their shoes, but when he tried to steal some shoes he at once remembered that his Master had told him not to do this job any more and that he had promised that he would not when he applied for Initiation. So he thought, "Well, Master has told me not to take these away but at least I can change their places." So he took the shoes from one side and he put them on the other side so that people would think that somebody had stolen them. The people were bothered a lot, and they complained to the Master. When they confronted Bhai Biddi Chand he said, "Listen, Master told me not to steal them. But he didn't tell me that I couldn't change their places. So I am obeying the orders of the Master—I am not stealing them!"

Our condition is like that. When Master tells us not to do one thing, we obey that particular word. But we change the form of His order, and we don't apply it very deeply. We may give up doing that act outwardly, but within, we keep doing that act. Master tells us not to hate people. We may abide by that outwardly, but within we have hatred. That is why we never progress.

The disciples hear with their ears the teachings that are given by the Satguru.
Those who accept the Will of Satguru, they prosper fourfold.

Masters tell us how we have to listen to the Sound, and how we have to meditate. So those who obey the instructions of the Master—those who abstain from the things they are told to abstain from—and those who listen to the Sound Current according to the instructions of the Master, they know how to remain happy in the Will of God. And those who remain happy in the Will of God—those who accept the Will of God in all circumstances—Master blesses them in abundance. Master Sawan Singh Ji used to say that when the potter makes the pot, from the outside he may hit the pot, but from the inside he holds his hand so that the pot doesn't break. In the same way, when Master is giving us a blessing—when Master is putting us to a test—from outside He may be very hard, but from inside He has kept His soft hand, so that

we may not break down. If we know how to remain happy in the Will of God, we can get more blessings from Him.

This way of the Gurumukhs is unique.
By seeing the Master and hearing Him their minds are imbued with love.
He who conceals his own Guru does not get any place or spot.
Both this world and that are lost, and he gets no place in the Court of the Lord.

Those who hide their Masters get no honor in this world; in fact, they lose everything. God will never appreciate them.

That time does not come to hand that he may again go to the feet of the Satguru.
He is dropped from the account of the Satguru and he passes his life in pain.

First of all, people obey their mind and go away from their Master. But whenever they get trapped in any problem, or when they get sick, they remember Master, and when they are helped, then they repent that they left the Master earlier. You know that many people when they get some problem or when they realize their mistakes, they come back to the Path of the Masters.

The seed of Naam which is sown by the Master within anyone will definitely sprout and grow. There is no power in this world which can destroy that seed.

The Satguru is a Supreme Being without enmity. Whom He wants, He attaches him to Himself.
Nanak says, The ones whom He has made to have the darshan are rescued in the Court of the Lord by Him.

Masters are without enmity; they have no enemies, because God has showered a lot of grace on them and has given them a lot of love. They see God working everywhere, and they are very gracious: whoever has their darshan gets liberated in the Court of the Lord. The Negative Power doesn't accept such souls who have had the darshan of the Master.

Master Sawan Singh Ji used to tell the story very often about a merchant who went to a village to reclaim the loan which he had given

to a farmer. That farmer was very poor and he had nothing to give to him. So the merchant took all his belongings and made the farmer homeless. The farmer was so upset that he told him that he would not help him in taking his things to the nearby town from where that merchant had come. Looking at his condition, the other farmers also thought that there was no need to help that man, because he was very cruel. "Today he has mistreated our brother, tomorrow he can do the same thing with us, so we should boycott him and not help him."

That merchant needed someone to take his luggage to the town, so he was looking for someone but no one came up to help him. There was one mahatma there who was seeing all this, and he felt very gracious on that merchant and said, "I will help you in taking the luggage to the town, but there is a condition: either you tell a story to me and I will nod—I will say, yes, yes—or I will tell you a story and you should listen to it, very carefully."

That merchant thought there could not be any cheaper bargain than this, so he said, "Okay, Mahatma Ji, you carry the luggage and tell me a story, and I will listen to it, and pay attention to it."

The Mahatma was very gracious—Masters are always very gracious. They tell us stories; the meaning of their telling stories to us is not that they want to entertain us—they tell us a story so that we may listen to the story and see what faults we have. That Mahatma told him many stories, and through his stories he told him what faults he had. So gradually, as he was going on telling him stories, that merchant realized his faults.

When they came near the town that Mahatma told him, "Okay, now take your luggage and go. But let me tell you one thing: You have realized that in your whole life you haven't done a single good thing, you have no good karma, and you will not get any fruit of good karma. You have done only one good deed—you have spent this hour with me. And you will get the benefit of it. When you go to the Lord of Judgment they will ask you if you want to enjoy the fruit of this good karma before going to hell, or if you want to do it later. You should tell them that you want to come to me before going to hell, and when you come to me then you will realize how very important it was for you to be in my company. Because this is the only good deed which you have done."

When that merchant died he went to the Lord of Judgment, and the Lord of Judgment looked at his account and told him, "Well, you don't have any good karma in your account except for one thing: you spent one hour with a mahatma. Because of that you will be allowed to go and see him once again, but only for a few moments. Do you want

to do that before going to hell, or do you want to save that until later?"

The merchant remembered what the Mahatma had told him, so he said, "Who knows when I will come out of hell? Let me go to see that Mahatma and express my gratitude to him, before going to hell." So the Lord of Judgment sent the angels of death with him and told him that he could go to the plane where the Mahatma was living; and since the angels of death were not allowed to go there, he should go there alone, and after two moments when the angels of death tell him by signs that his time is up, he should come back.

So when that merchant came to the Mahatma, Mahatma said, "Dear one, so you have come." He said, "Yes, Mahatma, I have come, but I'm afraid that I will have to leave very soon because the angels of death are waiting for me. They have told me to come back after two moments. So what should I do? I am very afraid." So the Mahatma said, "Don't worry. Keep quiet. Sit down here. Don't worry about them, don't pay any attention to them, because they cannot enter this place."

Then that merchant realized how very important it was for him to be in the company of the Master. Because, when he came in the company of the Master, he was allowed to see Him once again for two moments; but because that Mahatma was very gracious and loving towards him, He forgave him all his sins and paid off all his karmas, and liberated him from all the sufferings of hell.

So when the Masters give us their loving, gracious darshan, at that time they are showering a lot of grace on us. The company of the Master is always valuable. We people don't realize how much we are getting by coming in the company of the Masters, but we will realize it when we go in the court of the Lord.

The manmukh is ignorant, foolish and egotistical.
Within him is anger, and in gambling he has lost his intelligence.

Now he tells us about the manmukhs. The manmukh has qualities of anger, hatred, egoism, jealousy, greed, and all the bad qualities which mind can create, and when he is swayed by the wave of anger, he loses all his wisdom, and feels like that gambler who loses everything.

He speaks falsely and earns the sins.
What does he hear and what does he speak?

Obeying their mind, such people always lie. What knowledge can such a person give people? What can people get from him?

He is blind and deaf. He goes astray and falls into a well.
The manmukh comes and goes blind.
Without meeting the Satguru he finds no place.
Nanak says, What was written before in his destiny, he earns that.
Whose hearts are hard toward the Lord do not sit near the Satguru.
There the Truth prevails—the hearts of the false ones are sad.

Those whose hearts are hard, who don't have any love and affection for God, even if they come in the Satsang of the Master, they cannot take advantage of it, because when the Master speaks the Truth, they cannot accept it; they have no softness in their hearts and they don't like it.

Practicing fraud and deceit they spend time. Then they again go and sit with the false ones.
You see and ascertain it: falsehood does not mingle with Truth.

Such souls, even if they come in the presence of the Master, spend their time in tricks. Sometimes, they will look at the ground, sometimes somewhere else; they cannot look at the Master, because they are not true to their own Selves. When the meeting is over, they go and join the critic, and do the same work.

You may try your best but you cannot manifest lies or false things in the true souls. When true souls come into the Satsang, no matter how much other people, the critics, tell them, "you should not go there, you should not do this and you should not do that"; for those souls it has no effect. They do not take such advice, and they keep coming to the Satsang.

The false ones mingle with the false ones,
Whereas the truthful disciples sit with the Satguru.

Those who are the false ones, those who are dealing in refuse, and those who are criticizing, all join together at one place. Whereas the true souls, those who are doing the meditation of Shabd Naam, go in the presence of the Master and do the meditation of Shabd Naam, and they make their lives successful.

He Himself, making efforts, destroyed the
remaining critics.
Nanak says, Those who help the Saints are
present everywhere.
Those who have forgotten from the very begin-
ning, where can they put their hands?
Nanak says. They are destroyed by the
Almighty Doer.
Taking nooses they go in the night, but the
Lord knows all His creatures.
They look at another's wife, hiding themselves
away.
They break holes in the walls of houses in a
rough place and enjoy sweet liquor.
They themselves will repent of their own deeds.
The Angel of Death will press them like sesame
seeds in an oil mill.
Only the servants of the True Emperor are
accepted.
Nanak says, Those who serve others are
ignorant and die in pain.
The destiny which is written by the Lord
cannot be erased.
Nanak says, Meditate on the Naam of the
Lord - which is the wealth and capital.
To whom the Lord has put a stumbling
block, where will he put his foot?
He always tastes poison who is committing

countless sins. He dies in pain, criticizing.
In his body he burns.
Who can protect him who is destroyed by the True Lord?
Nanak says, I am in the refuge of the Alakh Being.
There are many pains in the deep hells-
which are the places for the ungrateful one.
Nanak says, Those who do not become grateful are destroyed by the Lord.
There are remedies for all diseases, but there is no medicine for the critic.
Nanak says, He who has forgotten the Lord suffers a lot and goes in the womb again.
The Perfect Satguru gives the unending wealth of the Lord.
All worries are erased and the fear of Yama ceases.
Lust, anger, and bad qualities are destroyed in the company of the Sadhus.
Those who serve other than the True One will die becoming crippled.
Nanak says, Master has blessed the Naam.
Remain attached to it.

13

The Highest Window

He Himself, making efforts, destroyed the remaining critics.
Nanak says, "Those who help the Saints are present everywhere."

Guru Ramdas Ji Maharaj has told us the story of the *tapa,* that yogi who opposed Guru Amardas, and he has told us the condition of the manmukhs—those who obey their mind—and he told us the condition of those who take Inititiation from the Master and turn away from Him, and of those who criticize the Perfect Master. Further, he has told us the qualities of the Gurumukhs, and he told us how to differentiate between the Gurumukhs and the manmukhs. He has told us about those who obey their mind, how their mind drags them to hell and how they are not able to do the meditation of Shabd Naam. And he has told us many other things regarding the Path of the Masters in a very beautiful way.

Now the same bani is continued and on the same subject, but now the fifth Guru, Guru Arjan Dev Ji Maharaj, True Lord, is continuing this bani and He will comment on the same subject.

Guru Arjan Dev was a very peaceful Mahatma—He was very quiet-natured and He had done a lot of meditation. The love which He had for his Master is very obvious by reading this bani. His bani will tell us very clearly how much love He had for his Master. He says, "When I had good fortune—when God showered grace on me—He made me realize Himself within me, with the grace and help of my Master. And that is why I sacrifice myself on my Master, Guru Ramdas Ji, because He made me see God within myself."

Once Guru Arjan Dev was sent to Lahore from Amritsar. Guru Ramdas Ji used to live in Amritsar and He sent Guru Arjan Dev to

Lahore. Lahore and Amritsar are not very far away from each other; it's a difference of only a few miles. But Guru Arjan Dev was having so much pain of separation from his Master, that he said, "If I don't see You even for a moment, I feel that the Kali Yuga—or the Negative Age—has made its impression on me. Now, when am I going to see You? Oh Lord, tell me when I'm going to come back and when I'm going to see You. I cannot sleep at night—I spend the night counting the stars. And I don't like anything. Please, Oh Lord, shower grace on me, and call me back so that I may have Your darshan, because if I don't have Your darshan even for a moment, I feel that the Negative forces are making impressions on me." This is the type of love Guru Arjan Dev had for his Master.

Guru Ramdas left Guru Arjan Dev to guide the sangat, and apart from guiding the sangat, Guru Arjan Dev did a great work which is still helping the practitioners of the Path of the Masters. He worked very hard, collected the writings of all the Mahatmas who had done the meditation of Shabd Naam, and compiled those writings and edited them and formed them into the book which we call Guru Granth Sahib. The Guru Granth Sahib was compiled by Guru Arjan Dev Ji.

Guru Arjan Dev had an elder brother named Prithia. Prithia was very much against Guru Arjan Dev, because even though he was older than Guru Arjan Dev, still he was not appointed as the successor to his father. So he went to the Emperor Jahangir along with another dear one called Chandu Savai. They both told the Emperor that Guru Arjan had compiled a Granth, a book, in which there was criticism of the Muslim religion. Emperor Jahangir asked for the Guru Granth Sahib many times, but he couldn't do anything because whenever they read they didn't find even a single word of criticism. Because there is no criticism in the Guru Granth Sahib; all that is written in the Guru Granth Sahib is regarding the Shabd Naam and the Master.

Because of the opposition, Emperor Jahangir called for Guru Arjan Dev in Lahore and asked him for a lot of money, millions of rupees. And when Guru Arjan Dev said, "I don't have that much money in my home," because of the other people, Guru Arjan Dev was tortured to death by Emperor Jahangir. He was made to sit on hot coals while burning sand was poured on his head, and once he was made to stand in a big container of boiling water. In this way he was given a very hard time.

Even though he was tortured to death, still he never cursed anyone nor had any bad thoughts for anyone. When he was being tortured, Mian Mir, one of the dear ones, came there and when he saw that Guru Arjan Dev was sitting on the hot coals in the remembrance of Master, Mian Mir told Him, "Guru Dev, if you order me, I can raze the city

of Lahore to the ground." But Guru Arjan Dev replied, "No, dear one. I could also do that. But that is not the Will of God. It is much better to be in the Will of God. I like the Will of God, it's very sweet. So you should not do that." He said, "O Lord, I like Your Will – It is very sweet. And Nanak always prays for the boon of Naam. Humility is my shield, and no one can stand in front of this shield."

If anyone criticizes the Master, or if anyone troubles the Master, the Masters do not imitate them – the Masters do not respond back with trouble and criticism. They do not lose their quality, They do not lose Their grace which God has given Them. They do not misuse the grace and the power which God has given Them, and They do not do anything against Their critics and those who give them a hard time. Instead of cursing and thinking ill of them, Masters always pray for their well-being. They request to God, "O Lord, please shower grace on them so that they may realize what they are doing." So that is why he says here that if anyone criticizes the Beloved of God, the Beloved of God doesn't lose His quality.

So far, all the successful Masters, prophets, rishis, munis, and all the great sages and seers who came in this world and were successful in their practices never criticized anyone. And they have told their disciples to abstain from criticism. Master Sawan Singh used to say that the critic always finds the means to become mean. He used to say that people get pleasure from indulging in other bad things, but they don't get anything from criticizing, because it is tasteless – it is neither sour nor sweet – but still, it is amazing, it is a pity, how people are attached to it, how day and night people indulge in criticism.

Everyone is carrying two bags: one in front and one in back. We always keep our bad qualities and faults in the bag on our back and we never count them or pay any attention to them. But we do not keep our front bag clean either because when we criticize others we take their faults and put them in our front bag. So that is why we are plundered; when we criticize others we take their bad qualities, and in that way we become worse and worse. Kabir Sahib said,"Looking at other people's faults, you are happy and you are enjoying and are pleased; but you never pay any attention to your own faults which have no limits."

Guru Arjan Dev Ji says here that those who criticize and trouble the Saints, God does punish them. He Himself hands over such souls to the Negative Power; and Negative Power gives them punishment. And because Beloveds of God are the dear Sons of God, God always protects Them and takes care of Them as a mother takes care of her children. So Masters are always under the protection of God, and no matter if They are criticized or tortured to death, still They always remain happy in the Will of God because They are in His protection.

Those who have forgotten from the very beginning, where can they put their hands?
Nanak says they are destroyed by the Almighty Doer.

Now Guru Arjan Dev Ji Maharaj says, "What can the poor souls do? There is nothing in their hands." Because those who are made by God to forget from the very beginning, how can they realize? How can they be aware? And those who are made by God to drown, from where can they ask for help? And how can they be saved?

Taking nooses they go in the night but the Lord knows all his creatures.
They look at another's wife, hiding themselves away.

God has created this earth and He Himself has created all the creatures on this earth. So as man has the right to live on this earth, in the same way other creatures, animals and insects, also have an equal right to share this earth and live on this earth. If we kill the animals for our food, and if someone tells us that we should not do that, we argue: we say, "Why has God created them, if we are not supposed to eat them?" Mahatmas have a very good answer for that. They say, "Just imagine, if someone kills you for his food, what will you feel? Will you feel pain or happiness?"

We know that when the doctor prepares an injection to put into our body even though he is doing a good thing for us, still we feel pain in this body of six feet. But have we ever thought of our future? If, because of our bad karmas, we get the body of an animal, and if those who are animals now get the human body and if they have a sword in their hand and our neck is under their sword, what will we feel? Will we feel pain, or happiness?

So here Guru Arjan Dev Ji Maharaj says, "Oh man, we are killing for our pleasure." All that is counted, and we will definitely get the punishment for it. Whether we are killing an animal, or bird, or anything like that, we will definitely get the punishment for it. God is looking at all our actions. And further he says that if we are enjoying with people to whom we are not married, now we may feel pleasure coming from that, but when we will go in the Court of the Lord we will be given punishment there. Master Sawan Singh Ji used to say that those men or women who indulge with other men and women, they might feel pleasure and happiness here, but when they will go they will go in hell, they will be made to embrace heated pillars. It is a grave sin. Guru Gobind Singh Ji says that God may hear the call of the man later,

but He hears the call of the ant sooner. Don't think that when we are killing animals or doing other bad deeds there is no one who is keeping account and we will not get punishment for it. God is for everyone, God takes care, God nourishes and protects even the animals and the little creatures. And if we kill them, we definitely have to get punishment for that, because God is keeping all the accounts.

After creating this creation, God didn't become worriless, He didn't forget the world. Right after He created the Creation He started sending the rishis, munis, prophets, Masters and great Saints to set limits and make laws; to make people aware of the laws of Nature. And that is why, when the rishis, munis, great Masters and prophets come into this world, They tell us what is the good path and what is the bad path; They tell us how we are to give up our bad habits and turn to good habits. And They even tell us that human beings are superior to other creatures because God has blessed them with intelligence and sense. He can understand the sense of good and bad much more than the animals can. And because God has made us superior in all the Creation, we are expected to do certain things. So whatever we are doing that goes against the Law of Nature, we definitely have to get punishment for that. The government has made the law for criminals, and if anyone disobeys the law and murders someone and is caught and given punishment, if he repents and asks for forgiveness, he cannot be forgiven. He would be told that he should suffer this punishment, and next time he should not do that. When we go against the law, we definitely have to go to jail and get punished. In the same way when we go against the Law of Nature, then also we are punished.

Saints and Mahatmas have made the laws. The *banis,* or the writings of the Masters, are the laws. They tell us that God has given us eighty-four lakhs of births and deaths, and if we waste it without doing the devotion of the Lord, we will be punished. Masters tell us in their laws what are the good things for us to do and what are the bad things. They tell us, don't think that you will not get punished for those deeds which you are doing in secret and which you think that nobody else except you knows about it, so it is not a sin (you think). You know that when we do any good deed, any pious deed—such as giving—we try our best to show people how many good deeds we have done. But nobody consults anyone when he is committing any bad deed. But you know that in this world people are suffering the reactions of their bad deeds as well as enjoying the fruits of their good deeds, so we are getting punishment for the bad deeds which we are doing and not showing people. Masters tell us, "Don't think that the bad deeds you are hiding from people can be hidden from God; nothing can be hid-

den from God because God is within you, and He is aware of your every single action."

Kabir Sahib says, "Oh ignorant man! You have committed sins and you have hidden them, and you think that nobody will know about that. But they all will come out when you go to the Lord of Judgment." Mahatmas whose eyes are opened tell us that all that we are doing here is all being recorded like a videotape. The Lord of Judgment is not dependent on any witness. He will not ask anyone. He will not let us prove ourself worthy and good. He will play the videotape, the recording which he is making now, and we will have no excuse. Everything that we have done in this world will be very clear, and we ourselves will be able to see what we did.

Sitting in the highest window, the Lord is looking at all the deeds of the people, and whatever amount of His devotion they are doing, they are getting benefit.

They break holes in the walls of houses in a rough place and enjoy sweet liquor.
They themselves will repent of their own deeds.

God has no enemy—He is without enmity—He has only love for everyone. But whatever deeds people have done, they enjoy or suffer according to that. When we do deeds, when we develop karmas, at that time we don't realize that we will have to suffer or enjoy their reaction. We repent when we go into the next life, or in the same life later on when we have to suffer the reactions of our bad deeds. Then we realize and then we repent. But at that time we cannot do anything. Whatever karmas we have done we will have to suffer for them.

The Lord Who decides about our punishment—the Lord Who looks at our accounts, at our deeds, and decides which punishment we should be given—that God of Judgment gives the punishment to our astral body. The physical body doesn't get any punishment because it doesn't go there; but our astral body gets the punishment. And those who do many bad deeds, their body is made to pass through the mill, and they are churned, and they are given many other troubles.

The Angel of Death will press them like sesame seeds in an oil mill.
Only the servants of the True Emperor are accepted.
Nanak says, "Those who serve others are ignorant and die in pain."

Who are accepted by God? Only those who are meeting the Masters, doing the meditation, serving the Masters and obeying them—only they are accepted by God. And those who turn away from the Masters—those who don't do the devotion of the Master and don't serve the Master—those who practice other things other than the practices shown by the Master, they take birth, die, go from one body to another, and they are not accepted by God.

The destiny which is written by the Lord cannot be erased.
Nanak says, "Meditate on the Naam of the Lord—which is the wealth and capital."

Even before we were born—before we came in the womb of the mother—our destiny was written out; our fate, our pralabdha karma was written; and according to that we have to experience profits and losses. All that was predetermined. And that is why no matter how much we may try to avoid them still we get the results that we are supposed to have. These pralabdha karmas are determined by our past, and no one can increase or decrease them.

However, if we come in the company of the Master and remain in Their guidance, the Masters take on some of our karma Themselves; They pay it off in that way. But there are some karmas which we ourselves have to pay and which no one else can pay; the Masters advise us to pay off those karmas lovingly and happily in the Will of God.

To whom the Lord has put a stumbling block, where will he put his foot?
He always tastes poison who is committing countless sins; He dies in pain, criticizing. In his body he burns.
Who can protect him who is destroyed by the True Lord?
Nanak says, "I am in the refuge of the Alakh Being."

Those who are selected by God to do this negative work cannot come to Him and will not be able to do His devotion as long as they eat the poison of criticism. Day and night they go on criticizing and because of that they go on developing their karmas. Guru Arjan Dev Ji Maharaj says that the critics are not only burning from the outside—their body is burning within also.

He continues, "But we are very fortunate ones because our Master, Guru Ramdas Ji, showered a lot of grace on us and has made us see the Alakh God, Whom we cannot comprehend."

There are many pains in the deep hells—which are the places for the ungrateful one.

We know that in this world those who are good people are not troubled, but for criminals the jails and prisons are ready. In the same way, God has created hells and heavens and moreover He has created His Eternal Home—the Eternal Home of Souls, Sach Khand. We know that ideally nobody sends the good people into the jails; only criminals are sent to jail. So Guru Arjan Dev Ji Maharaj says that in hell there is a lot of suffering, and that place is made for those who don't do the devotion of the Lord.

Nanak says, "Those who do not become grateful are destroyed by the Lord."

Who gets beatings and sufferings in the hells? Only those who do not do the devotion of the Lord, who do not become grateful to the Lord. Before starting the meditation daily I have said that the devotion of the Lord is the precious wealth, and those who work hard to earn this wealth, they definitely become wealthy with the wealth of the devotion of the Lord. The devotion of the Lord is like nectar and it removes lust, anger, greed, attachment and egoism. Those who search for God and devote themselves to God with their whole heart and with true yearning, they always become successful.

There are remedies for all diseases but there is no medicine for the critic.
Nanak says, "He who has forgotten the Lord suffers a lot and goes in the womb again."

In this world people have made medicines for almost all diseases; they have made medicine for dysentery, diarrhea, constipation; for the problems of eyes, ears; for almost everything. But God has not made any medicine for the critics. Because God Himself makes the critic forget. Nanak says, "He goes in the cycle of birth and death." No matter where the critic goes, whether he becomes a learned man or not, no matter what he does, still he cannot be forgiven. Because when God doesn't want to forgive him, when God wants him to go in the cycle of birth and death, then who can shower grace on him?

The Perfect Satguru gives the unending wealth of the Lord. All worries are erased and the fear of Yama ceases.

Lust, anger, and bad qualities are destroyed in the company of the Sadhus.
Those who serve other than the True One will die becoming crippled.
Nanak says, "Master has blessed the Naam. Remain attached to it."

Guru Sahib talks about the qualities of his Master and he glorifies Him. He says, Our Master Guru Ramdas was very gracious on us and that is why we came in His company—because God was gracious on us. And when we came in the company of the Master He taught us many things and He connected us with Shabd Naam. And all the passions—lust, anger, greed, etc.—He made it possible for us to remove them; in fact, He helped us in removing all these passions. And after making us perfect, He gave us the limitless wealth of Naam, which we are using. Moreover, to those who are coming to us, we are giving them the wealth also. But all we have done, and all that we have, that is all because of our Master, Guru Ramdas; that is why, millions of times we are sacrificing ourselves on Him.

Hazur Maharaj Kirpal used to say, "If you love me, practice my teachings and obey my commandments." All the Perfect Masters—those Who have come in the past and those Who will come in the future—have never up until now allowed us to do any bad things, and They have emphasized the necessity of keeping ourselves pure. They say that the purer you keep your heart, the more you will progress in meditation and the more you will go above.

He is not an ascetic who is greedy in his heart
and every day wanders about for the sake
of Maya.
First he was called with respect but he did
not come to take the alms.
Later on he repented and made his son sit
among the others.
All the righteous people started laughing when
the ascetic was swayed in the wave of greed.
Where the ascetic sees little wealth he does
not go near, but where he sees a lot he
loses his religion.
O brother, he is not an ascetic - he is a crane:
Thus think the Sadhus.
The ascetic criticizes the Sat Purush and is
praised in the world - and for this fault
he is killed by God.
Look at what fruit the yogi got by criticizing
the great souls: He lost all he had earned.
Outside he sits among the righteous people
and is called an "ascetic", but when he
sits inside he commits sins.
The Lord shows his inner sins to the righteous
people.
The Lord of Judgment says to the angels of
Yama, "Seize this yogi and put him in
the place where the great murderers are!"

No one should have any connection with this ascetic again as he is rejected by the Satguru.
Nanak has told what is happening at the court of the Lord. He who understands it will improve his life.
The devotees of the Lord meditate on the Lord and this is the greatness of the Lord.
The devotees of the Lord sing the praises of the Lord always.
The Naam of the Lord is the happiness giver.
The devotees of the Lord are always blessed with the Glory of Naam, which increases every day.
The devotees of the Lord are made to sit in an immovable house and the Lord Himself preserves their honor.
The Lord will ask for the account of the critics and will punish them severely.
Whatever the critics have earned in their heart, they will get that fruit accordingly.
Whatever is done in the heart will manifest outside even if it is done sitting within the earth.
Nanak says, I have become happy seeing the Glory of the Lord.
The Lord Himself is the Protector of the devotees.
What can the sinner do against them?

The foolish egotist practiced egoism and
dies eating poison.
As a ripe field is harvested, few are the days
of life.
Their reward will be as the deeds they have
done.
The Lord of humble Nanak is great - he is
the Lord of all.

14

The Crushing of the Ego

He is not an ascetic who is greedy in his heart and everyday wanders about for the sake of Maya.

This is the bani of Sri Guru Ramdas Ji Maharaj. Those who have been attending Satsang at the Sant Bani Ashram are very familiar with this bani of Guru Ramdas, on which I have been giving Satsang for the last two weeks. They might remember that in the beginning Guru Ramdas talked about the ascetic or yogi who was opposing his Master. So now he says, Who is the real ascetic? Who is the real yogi? He who is free of pride, jealousy, egoism, and negative habits. In the Path of the Masters, showing miracles and using supernatural powers is not allowed; those powers are of no importance. In the Path of the Masters, Saints and Mahatmas tell us how to meditate on Shabd Naam – because our soul has come into this world to meditate on Shabd Naam and go back to our Home.

So lovingly He tells us that if we have love and yearning for God, if we want to realize Him, and if we have longing to meet Him, then we should abstain from these bad habits. Lust, anger, greed, attachment and egoism: all these are retarding factors, and we should always abstain from them. Out of these, greed is a very dangerous passion, and if we want to realize God we should become free from this bad habit of greed.

First he was called with respect but he did not come to take the alms.
Later on he repented and made his son sit among the others.

You know that that yogi used to oppose the Master, Guru Amardas, very much. So here, Guru Ramdas Ji is telling us the story of what happened to him. Because he was opposing and criticizing, and because the Masters are always gracious and They always try Their best to forgive Their critics, Guru Amardas invited him to eat with Him. But the yogi was so much against Guru Amardas Ji that He wouldn't accept the invitation. He said, "What is the use of going to such a person?"

Later on, Guru Amardas Ji announced that anyone who ate in the langar, would not only be fed free, but they would be given a lot of wealth. When this was announced, many people came to eat the food, including that ascetic—but he didn't dare to come all the way in and eat the food with the other dear ones. He was interested, though; and he was walking here and there outside the langar, thinking that maybe Guru Amardas would come out and invite him again, and this time he would accept. But Guru Amardas didn't come out; he had invited him already, but he hadn't come; what was the use of inviting him again? Guru Amardas knew that he was waiting outside, but he paid no attention to him. Anyway nobody came to invite him, and he didn't dare come in, but he was attracted by the wealth, so he thought of sending his son. So he sent his son in his place to eat and collect the promised wealth, but when the Satsangis and others who knew the story saw his son, they laughed at him and said, "Look at that yogi! How greedy he is! He was criticizing Guru Amardas on the grounds that he was greedy for name and fame and wealth; now he cannot control his greed, so he sends his son to take the wealth!" Greed is such a funny thing.

So here in the bani, Guru Ramdas says, "Greed makes us criticize others." Master Kirpal Singh used to say that those who find fault with others have some self-interest behind that. Nobody criticizes anyone without self-interest.

In India, the householders invite those people who leave their homes and go in the wilderness and become so-called "sadhus" to have food and visit with them, and they think that they are doing a good deed and will get the blessings of God. In the olden days, when these "sadhus" used to go to people's houses to eat food, the householders would make very delicious food for them because they wanted to please God. And after eating the food, the sadhus would ask for money to cover the wear and tear of their teeth. They would say, "We ate your food using our teeth, and you should pay us for that." So the householders also gave them money.

When I was searching for God in my youth, once I was in the company of one Lundu Baba, a so-called "sadhu," and we were going from one place to another in search of God. Once when we were in Punjab, we came to a farmer's home and he prepared very delicious food for

us. After eating the food, that Baba asked for that wear and tear money. The farmer gave one rupee to me and another rupee to the Baba. I did not want the money and I gave it to the Baba, but the farmer felt very bad. He said, "If this is going to happen, my religious deed will not be completed. Unless you accept the money, I won't get any benefit." I told him lovingly, "Listen, I am not after money. I am the son of a farmer, I have even more wealth than you have. And I can eat any food, I don't have to eat all this good food. But I am in search of God, and that is why I am accompanying this Baba. And I don't accept any money because I have a lot of my own, so I am giving this money to him." So that Baba took the money quietly and put it in his pocket without saying anything. I told that farmer, "Up until now I have eaten many types of different food, very hard food and very soft food also, but I have never found that my teeth suffered any wear and tear; I still have good teeth."

The point is this: The so-called "sadhus" go to people's houses and eat food, and even then because they are so greedy, they ask for the "wear and tear" money. They find some excuse for getting money from the householders. And because the so-called "sadhus" are tempted by wealth, Guru Amardas Ji invited that ascetic for lunch and when he didn't come, in order to tempt him, he announced that he would give away a lot of money. And because the yogi couldn't control his greed, yet didn't dare go himself, he sent his son.

I was born in a Sikh family and I had the idea that if you visit the holy places where the great Masters have been, you can get liberation and peace of mind. So I left no place out; I visited every place where the past Masters had gone—all the holy places, all the great temples—but I didn't get any peace. And when I came to Baba Bishan Das, he told me that unless we go within, unless we visit the most holy place that is the human body, we cannot realize God. Baba Bishan Das told me that unless we go within, we cannot get rid of greed and other passions. He told me that the waves of greed, lust, anger, all come from within. Nothing comes from outside. Outside, we just act according to the feelings or thoughts which have come in our mind. Since the disease comes from within, then the medicine for removing the disease is also within.

All the righteous people started laughing when the ascetic was swayed in the wave of greed.
Where the ascetic sees little wealth he does not go near, but where he sees a lot he loses his religion.
O brother, he is not an ascetic—he is a crane: Thus think the Sadhus.

The ascetic criticizes the Sat Purush and is praised in the world—and for this fault he is killed by God.
Look at what fruit the yogi got by criticizing the great souls: He lost all he had earned.
Outside he sits among the righteous people and is called an "ascetic," but when he sits inside he commits sins.
The Lord shows his inner sins to the righteous people.
The Lord of Judgment says to the angels of Yama, "Seize this yogi and put him in the place where the great murderers are!"

We can deceive the world, but we cannot deceive God, because he is sitting within us and watching our every single action. Guru Sahib says that he is not an ascetic who is envious, jealous and critical of others. He is a false devotee, a false worshiper of God; he is like a crane who stands in the water pretending he is doing the devotion; he is standing on one leg and closing his eyes as if he were doing the devotion of the Lord. But in his mind he is only thinking of catching fish. And whenever he gets any opportunity he catches a fish and eats it. He who is critical and jealous of others is not a *tapa* or ascetic. Never think that nobody is seeing the karma; God is seeing everything. Even if you sit for meditation in the world below, still you will be manifested outside; the fragrance of your meditation will be spread all over, in the sky, on the earth, everywhere. The devotee of the Lord who meditates on the Naam of the Lord twenty-four hours a day, doesn't remain hidden.

In the same way, if we go underground and commit any sin, the bad smell of that deed will spread all over, and God will know it. So here he says, when the end time of that yogi came, God ordered the Lord of Judgment to send that tapa to such a place where the great sinners were gathered. We know that if we are aware of whatever law we live under, but don't obey it, then we are likely to get more punishment than those who don't know anything about the law. In the same way, if we are called "Mahatmas" or "devotees" or "great meditators" and many people worship us, and then if we are not really great meditators and Mahatmas and are doing bad deeds, we will get much more punishment—millions of times more punishment—than ordinary people.

Kabir Sahib says that those who teach others but don't practice what they teach will get sand in their mouths. And those people who take care of other people's courtyards, but don't protect their own field, they will always repent. First of all one should have control of his own mind; then he might try to teach others. First of all we should extinguish our

own fire, and then we might be able to extinguish other people's fires. But what is our condition? We are burning with the fire of lust, anger, greed, attachment, and egoism, and we are planning and scheming to save other people from this fire.

So when the Lord of Judgment was told by God to send that tapa to the place where the great sinners were, then the Lord of Judgment told his angels, his servants, "You send him to such a place where nobody can see him, because he has criticized the Sat Purush."

No one should have any connection with this ascetic again as he is rejected by the Satguru.
Nanak has told what is happening at the court of the Lord. He who understands it will improve his life.

Guru Ramdas Ji says, "Don't think that I have made up this story to frighten you. I am telling you exactly what is happening in the Court of the Lord, and how critics and criminals are getting punished. If you don't believe it, meditate and go within and see how God is punishing those who are pretending to be Mahatmas but are not, and those who are teaching others and not practicing themselves. Go within and see."

Often I say that in order to recognize a Master, you must look at his life history and see whether he has done any meditation in his life, whether he has spent years in deep meditation.

The devotees of the Lord meditate on the Lord and this is the greatness of the Lord.
The devotees of the Lord sing the praises of the Lord always.
The Naam of the Lord is the happiness giver.

The Beloveds of God, the Great Souls come from the Eternal Home, and are already Saints; and as soon as they come in contact with a Perfect Master, their veil is removed. They come prepared, but in order to demonstrate to us that we cannot achieve anything without work, they work day and night, meditate a lot, and make their lives pure, just to show us that we also cannot achieve anything unless we work hard.

Dadu Sahib says, "Dadu talks about God Whom he has seen with his own eyes, while others talk about God Whom they have heard about or read about in books." Further He says that the Vedas or other holy books do not convince us of the existence of God, because they only *tell* us that God exists. They cannot really convince us. People don't

like to meditate; they want to get convinced by reading the books. But it is not possible. He says that there is butter in the milk but unless we churn it, we cannot get it; we won't be convinced that the butter is there until we churn it.

The devotees of the Lord are always blessed with the Glory of Naam, which increases every day.
The devotees of the Lord are made to sit in an immovable house and the Lord Himself preserves their honor.
The Lord will ask for the account of the critics and will punish them severely.
Whatever the critics have earned in their heart, they will get that fruit accordingly.
Whatever is done in the heart will manifest outside even if it is done sitting within the earth.
Nanak says, "I have become happy seeing the Glory of the Lord."

The Beloveds of God are as dear to God as brothers are dear to sisters, and children to their mother. And those who do the devotion of the Lord, and become His beloveds, God opens His door for them, and when they enter the Court of the Lord, they are honored. The account of the critic will be seen, and he will have to explain to God why he did that. We may sit inside and create karma thinking that nobody else is seeing, but inevitably we have to suffer or enjoy the reaction of that.

He says, "When I met God and saw His justice, I realized that whatever one is doing, he is suffering or enjoying the reactions of his deeds." Guru Nanak says, "After creating the entire universe, the Lord has kept one accountant who keeps the account of all the souls. At that place only the true ones are accepted; the false ones are rejected."

The Lord Himself is the Protector of the devotees.
What can the sinner do against them?

Since God is the Protector of His beloveds, since He is taking care of His children, what can the sinners do? They can only go on doing sins and increasing their burden.

King Hirnaikash had many boons from the Negative Power: He could not be killed by either human or animal, he could not die in the daytime or nighttime, and he could not die either indoors or outdoors. With these boons he became full of ego and thought, "I am never going to die! There is no time when it is neither day nor night; there is nobody

who is neither man nor animal, and there is no place that is neither inside nor outside; I am not going to die. So why shouldn't I make people do my devotion, as though I were God?" He started telling everybody, "Repeat this: In the water there is Hirnaikash, on the earth there is Hirnaikash, in the past Hirnaikash was God, and in the future also Hirnaikash will be God." He made everybody do his devotion, and God did not like that, so He sent a pure soul, whose name was Prahlad, who was born as his son. When Prahlad started going to school, he was taught that mantra: "Hirnaikash is the only God: he was in the past, he will be in the future, he is in the water, he is everywhere," etc., etc. But Prahlad didn't like that, because he was a real devotee of God, and he said, "No, this is not true. On the land there is God, in the water there is God, in the past God was God, and in the future also God will be God."

So the teacher was unhappy because he was under the orders of Hirnaikash, so he went to Hirnaikash and said, "Oh Lord, your son is a spoiled child; he is not obeying what I tell him. Not only is he spoiled, but he is spoiling other children also, because he is saying, 'Hirnaikash is not God, but God is God!' He is not doing your devotion." So Hirnaikash called for Prahlad, and when he came he asked him why he was not doing his devotion. Prahlad was a true soul sent by God to crush Hirnaikash in his egoism. So he replied, "Why should I believe in you? One day you are going to die. I must do the devotion of the Lord Who is immortal, Who is not involved in birth and death, and Who will liberate me. That is why I am remembering His Name and not yours."

Hearing this, Hirnaikash became so angry that he took out his sword to kill Prahlad right then. But he couldn't do it. After that, he tried many times to kill Prahlad. Once he threw him from the top of a mountain, but still Prahlad was saved; God always protects His devotees.

Finally, when nothing was successful in killing Prahlad, Hirnaikash made a metal pillar and heated it, and told Prahlad, "Now I will see if the Lord you believe in exists. I will see how He is going to save you from this heated pillar. Now embrace this!" Prahlad was a real devotee and that is why he had *full faith in God,* and that no matter what happened he would always be protected, and he said, "Yes, I have been saying this in the past, and I say it again: the Lord exists; you are not He; there is an ultimate Lord and I am doing His devotion. He has been protecting me before, and he will protect me now."

Happily, and without any hesitation, he embraced that heated pillar and it became cool and burst asunder; and out of it stepped God incarnated as Narsing – half-man, half-lion – and as it was twilight – neither complete night nor complete day – Narsing caught Hirnaikash in the

doorway so that he was neither completely outside nor completely inside, and tore him apart.

So Guru Nanak Sahib says, "God doesn't like people to have ego. Egos are crushed by God." God has created his devotees in all four ages, and He has been saving their honor and protecting them in all four ages. He saved Prahlad and He killed Hirnaikash. He has always defeated the egoistic people and saved and protected His devotees.

The foolish egotist practiced egoism and dies eating poison.
As a ripe field is harvested, few are the days of life.
Their reward will be as the deeds they have done.
The Lord of humble Nanak is great—He is the Lord of all.

We should do the devotion of the Lord to make our lives successful. The human body which we have been given is a precious opportunity in which we can meet God and do His devotion. Out of the eighty-four lakhs creatures, God has made the human being superior; He has made him the leader of all creation. And those who misuse this opportunity of the human body will come and go in the different lower forms of creatures; and they will suffer.