

Ashtapadi 9

He who keeps the Naam within himself,

He who sees God in everybody,

*He who bows to the Lord moment after
moment,*

*He is Aparas (pure or true) who liber-
ates all, says Nanak .*

He whose tongue does not touch falsehood,

*He who has the love for the darshan of
the Lord always -*

*He whose eyes do not see the beauty of
others' women,*

*He who serves the Sadh and Loves the
Saint -*

*He whose ears do not hear others' crit-
icism,*

*He who understands himself as the
worst of all -*

*He who gives up the poison by the
Grace of the Master,*

He whose mind's evils vanish from
his heart -

He who conquers the sense organs and
remains free from the five evils -

Such an aparas is one in millions, says
Nanak.

He with whom God is pleased is Vaishnav
And He is unaffected by the influence of
Maya.

He who does the good karmas, but remains
detached -

The religion of such Vaishnav is true.

He who has no desire for the fruits or re-
wards,

He who is attached only to devotion and
singing praises of God -

He who remembers the Lord in his mind
and body,

He who is gracious on all -

He who Himself meditates on Naam
and makes others also meditate,

*Is a true Vaishnav, and he gets the
highest status, says Nanak.*

*He is the devotee of God, who is colored
in the color of devotion*

*And who gives up all bad company—
Who removes all illusions from his
mind,*

*Who worships the Almighty Lord every-
where—*

*Who loses the dirt of his sins in the
company of Sadhus,*

The wisdom of such a devotee is the best.

He who always serves the Lord,

*He who sacrifices mind and body for
the love of God —*

*He who makes the Feet of the Lord
dwell in his heart —*

Such a devotee realizes God, says Nanak.

He who awakens his mind is the pundit.

*And He searches for the Naam of the
Lord within.*

He who drinks the nectar of Naam -
The world lives by the teachings of
such a pundit.

He who makes the story of God dwell
in his heart -

Such a pundit does not come back in
the body.

He who understands the essence of the
Vedas, Puranas and Smritis,
And understands that the physical
is in the astral -

He who gives teachings to all the four
castes -

Nanak says, Always bow to such a
pundit.

Everyone can have the knowledge -
Anyone in any caste who meditates on
Naam.

Those who meditate get liberation;
Rare are the souls who get the company
of the Sadh.

Graciously He puts Naam within us ;
He liberates animals, ghosts, fools and
even stones.

Naam is the medicine for all the dis-
eases.

It is the form of benefit, happiness and
the praise of God.

We cannot achieve it by any practice
or religion ;

Nanak says, He in whose fate it is
written gets it.

Within whose mind Parbrahm dwells,
His name is truly Ramdas.

He has seen the Lord of the souls ;
He achieves Him by becoming the ser-
vant of servants.

He who understands the Lord as al-
ways near him -

Such a servant is accepted in the court
of the Lord.

He Himself showers grace on his servant.

Such a servant becomes aware of everything.

Even in the company of everything one remains sad -

*Such is the practice of Nanak and Ramdas.
He who abides with the orders of God,
Is called the one who has liberation
while living.*

*As is the happiness, so is the pain -
He is always happy and never has any
separation.*

*As is God, so is the dust;
As is nectar, so is the bitter poison.*

*As is glory, so is criticism;
As is the poor man, so is the King.*

*He who practices all these things -
Nanak says, Such a person is called
"The one Who has achieved liberation
while living."*

*Everywhere is the place for Parbrahm to
reside,*

*The soul is named according to the
place where it is kept.*

*He Himself is the doer and does all
things.*

Only what He wills happens.

*He Himself expanded, becoming differ-
ent waves;*

*No one can understand the ways of
Parbrahm.*

*People get enlightened according to the
understanding He gives to them.*

*Parbrahm is the doer who is indestruc-
table.*

Ever, ever, ever, He is gracious :

*Nanak says, Do His Simran and
flourish.*

Chapter 9

Only Three Things Matter

**He who keeps the Naam within himself,
He who sees God in everybody,
He who bows to the Lord moment after moment,
He is Aparas [pure or true] who liberates all, says Nanak.**

Guru Arjan Dev Ji Maharaj asks, Which Mahatma can liberate the souls? Which Mahatma can liberate the world? What are the qualities of that Mahatma and what are His signs? The Mahatma Who sees God's presence everywhere, within Whom God Himself is manifested, and the Mahatma Who Himself meditates on Naam and makes other people meditate on Naam—only He can liberate the whole world, by giving a little spark of the Naam on which He has meditated.

They come from all the gods, and They have love for everybody, even for the animals and the birds. Why? Because They see God everywhere—in man and in animals as well.

**He whose tongue does not touch falsehood,
He who has the love for the darshan of the Lord always—**

The Mahatma does not speak useless words. In His heart He always has love for God, and He always sees God.

**He whose eyes do not see the beauty of others' women,
He who serves the Sadh and loves the Saint—**

If any younger woman comes to Him, the Mahatma understands her as His daughter; if any older woman comes to Him, He understands her as His mother; if a woman of the same age comes to see Him, then He understands her as a sister. In His eyes, all women are alike and

He respects and loves all those who come to Him; He has respect for everybody, and He always loves to serve all the people who come to Him. And whenever He finds a Saint, He is very pleased to serve the Saint also.

**He whose ears do not hear others' criticism,
He who understands himself as the worst of all—**

Mahatmas themselves don't criticize others, and They don't allow other people to criticize either — because they know that criticism cuts the root of spirituality. That is why They are always humble and never criticize other people. Instead, They always say, "I am the lowest of all."

Kabir Sahib says, "When I went out to search for a bad person, I couldn't find one; but when I looked within myself, I saw that there was nobody worse than me." It doesn't mean that Kabir Sahib was a bad person; but in this couplet we can see how humble He was. Even though He was very pure and high, very noble, He was so filled with humility that He called Himself the worst of all.

Mahatmas say these things only to show us what we are saying about ourselves: Mahatmas are all pure, but still They call Themselves the bad ones; whereas the people of this world are not pure but they are so full of ego that they do not want to accept that they are bad. Master Sawan Singh Ji used to say that from every sense organ you get some taste or pleasure, but by doing criticism you don't get any taste; it is neither sweet nor bitter. But still everybody is suffering from this disease. To criticize is bad, and to hear criticism is bad.

**He who gives up the poison by the Grace of the Master,
He whose mind's evils vanish from his heart—**

What happens when we do the meditation of Shabd Naam and when Master showers Grace on us? When we meditate on Shabd Naam with the Grace of the Master all the evils which are within us go away. The bad smells of lust and anger also go away.

**He who conquers the sense organs and remains free from
the five evils—
Such an aparas is one in millions, says Nanak.**

One who has controlled the sense organs and lust, anger, greed, attachment and egoism — there are those who have done that: one out of millions. If you search for the best ones in this world, you will find only a few.

**He with whom God is pleased is Vaishnav
And He is unaffected by the influence of Maya.**

We people form a religion or a community—like the Sikhs have and the Muslims have and the Christians have—and we think that by joining that community or becoming a member of that religion we are doing something for the devotion of God, and because we belong to that community or religion, we will meet God. In the time of Guru Arjan Dev Who wrote these words there were those in the community who were called the *Vaishnav* or the Pure Ones. But Guru Arjan says, Who is the real *Vaishnav*? Only he who lives in this world and still is unaffected by the mud of the world; who is pure in his heart, on whom God is gracious, and who always remains happy in the will of God, only he is a *Vaishnav*.

**He who does the good karmas, but remains detached:
The religion of such Vaishnav is true.**

What kind of Vaishnav is good? He who is working selflessly with no ulterior motive, and who does the devotion of God for its own sake with no thought of reward.

**He who has no desire for the fruits or rewards,
He who is attached only to devotion and singing praises
of God—**

The devotee of God has no desire within him; he has only the desire for meditation. Day and night he is involved in hearing the Sound of God which is resounding within him. But what is our condition? When we do meditation, we bring all of our desires and our needs and the comforts of our body and we put all that in front of the Master to fulfill it. We meditate for ten minutes but we spend half an hour in praying for all the things which we desire. Just think: who is bringing all these desires? That is your mind. Your mind is creating desires for getting worldly things. And from whom are you trying to get your desires fulfilled? That is from the Satguru. It means you are not doing the devotion of the Satguru, but you are doing the devotion of the mind; instead of understanding the Master as the Husband, Master as the Lord of everything, you are understanding your mind as the lord. That is why you pray for whatever the mind wants in front of the Master. You do not do the devotion of God; you do the devotion of mind. Instead of getting understanding ourselves, we are trying to make *God* understand; we are trying to make God work as we want.

**He who remembers the Lord in his mind and body,
He who is gracious on all—**

The Mahatma is doing Simran day and night; He has no enemies, and He is without enmity; He comes in this world to give, and day and night He is showering grace on the people.

**He who Himself meditates on Naam and makes others also meditate,
Is a true Vaishnav, and he gets the highest status, says Nanak.**

Now such a Mahatma has, by His determination, made God manifested within Him. And He tells other people also, "Brother, if you will do as I have done, you can also make God manifest within you." Guru Arjan says that only he is the real Vaishnav who is doing meditation with determination and who is making other people meditate.

**He is the devotee of God, who is colored in the color of devotion
And who gives up all bad company—**

Now Guru Arjan Dev Ji Maharaj describes the qualities of the devotees or the satsangis. He says that the devotee is one who is always colored in the color of God and who has given up the company of bad people; only one who always remains in the company of good people is the real devotee. Farid Sahib has said, "If you give up bad company, it will be your bravery; and when you go to the court of God your face will be brightened, and you will go there stainless."

**Who removes all illusions from his mind,
Who worships the Almighty Lord everywhere—**

Now what does mind do within those who are the thieves of meditation, who do not want to meditate? Mind creates illusion in them, and brings many doubts in them. So that is why Master says, "You do your meditation," and if you do, then no doubts or illusions will come into your mind. As long as you have any doubts or any illusions, then God will never open His door.

**Who loses the dirt of his sins in the company of Sadhus,
The wisdom of such a devotee is the best.**

Which devotee's intellect, or understanding, is good? He who comes in the company of the Master and who has removed the dirt of sins from his soul—only that devotee's intellect is good. What is the place where we can remove the dirt of our sins? Satsang, or the company of the Master, is the only place where we can do that. Satsang is the only place where the drunkard gives up his wine and the meat-eaters give up their meat. Satsang is the only place where people come and give up their bad habits. Guru Ramdas Ji said, "O proud man! No matter how many deeds you do, without Satsang, whatever you are doing is taking pure water and putting it in the dirt."

**He who always serves the Lord,
He who sacrifices mind and body for the love of God—**

The devotee is always in the devotion of God — he is always in the company of God — and that is why he has sacrificed his mind and his body, and whatever he has, he understands that it is all of God.

**He who makes the Feet of the Lord dwell in his heart—
Such a devotee realizes God, says Nanak.**

The devotee who manifests the Feet of Master, the Feet of God, in his heart — only such a devotee gets glory and respect in the court of God.

God resides in the human being, and His Feet are at the eye center. So when we collect our attention and get to the eye center, when we bow down at the Feet of God which are within, then God holds us and embraces us.

**He who awakens his mind is the pundit,
And He searches for the Naam of the Lord within.**

Now when Guru Sahib wrote this writing, there were many learned people, or pundits, in India, and they used to be the priests at the temples. And they used to say that *without them nobody could do the devotion of God and nobody could read the sacred writings, etc.* So Guru Arjan describes the quality of the pundit: Who is the real pundit? Only he is the real pundit who makes his soul free from the clutches of mind, and who takes his soul to God.

**He who drinks the nectar of Naam—
The world lives by the teachings of such a pundit.**

The teaching of the pundit who always makes his soul drink the Nectar of Naam is always beneficial. What is the teaching of such a pundit? His teaching is that your soul is thirsty for the Nectar of Naam from birth after birth, and you should make your soul drink that Nectar of Naam.

**He who makes the Story of God dwell in his heart—
Such a pundit does not come back in the body.**

Guru Nanak has called that Power by different words in His writings: at some places He has called It Shabd or Naam; sometimes He has called It *Hari Kirtan*, or the Song of God; sometimes He has called It the *Hari Katha*, the Story of God. So here Guru Arjan says that the pundit who tells the Story of God — one who does the devotion of God and who merges himself in God — doesn't have to come back in this world, because he becomes one with God.

**He who understands the essence of the Vedas, Puranas and
Smritis,
And understands that the physical is in the astral—**

No matter if the Master is illiterate and doesn't know about books; still He knows what is the real thing to grasp in all the holy scriptures written by the past Masters. He knows that only three things matter in the holy books, and only three things are talked about: that is, Naam, Perfect Master, and Satsang. All the other things in the holy scriptures are written only to make us understand how to take advantage of Satsang, Naam, and Satguru. So it doesn't matter if the Master is illiterate; He knows what is the real thing in the holy books. He knows that without Satsang we cannot introspect ourselves and come into the good company; and without coming into Satsang, we cannot get to the Perfect Master; and without meeting the Perfect Master, we cannot get the Naam. He is fully aware of the essence of the holy books, and that's why it is said that it makes no difference whether the Master is illiterate, or learned.

Guru Nanak used to call the intellectual people as "the businessmen of the Vedas," or the businessmen of the holy books. He used to say, "O Nanak, all these businessmen of the books will not carry any of those books with them when they go."

Kabir Sahib says, "O madman, you have come to me quoting from books. You are taking something from this book and something from that book. How long are you going to survive, eating from other people's dishes?"

Man is the mother of all knowledge; and all the knowledge and all books have come out from man. But instead of reading his own Self, this book of six feet which he himself is carrying, he is reading the other books. But it is a pity that he is not looking within himself, at his own book.

**He who gives teachings to all the four castes—
Nanak says, Always bow to such a pundit.**

Only he is a pundit who manifests that Naam within him. And only he can be called a pundit who gives his knowledge to people of all four castes—to everyone in this world; whether a man or a woman, rich person or poor person, whether from India or from America or Africa. Only if he gives the knowledge to everyone can he be called a pundit. In front of such a pundit I lay down my mind and I bow down.

**Everyone can have the knowledge—
Anyone in any caste who meditates on Naam.**

Everyone in this creation has a right to meditate on the Naam of Love. People of all four castes can meditate on Naam. The Naam of Love can be meditated upon by man or woman—old or young—anyone who wants can do the meditation of Naam.

**Those who meditate get liberation;
Rare are the souls who get the company of the Sadh.**

Here there is no question of any particular country, caste, or religion. Those who come in the company of the Master and meditate on Naam can get liberated.

It can be a man belonging to any religion, it can be a sinner or a good man; but one who meditates on Naam will definitely get liberated. Kabir Sahib says, “When the Naam is made to dwell in the heart, it works like a fire.” As fire burns dry grass, the Naam in one’s heart burns all his sins.

**Graciously He puts Naam within us;
He liberates animals, ghosts, fools and even stones.**

When God showers His grace, and the Master puts His Naam in anyone—whether it is animal or man—he gets liberated. If Master wants, he can even liberate the stones.

Bhai Gurdas has said, "My Satguru has liberated animals, ghosts, and even the stones: How can the man who comes to the Master not get liberation?"

**Naam is the medicine for all the diseases.
It is the form of benefit, happiness and the praise of God.**

Naam is the remedy for all diseases, and Naam is the Power which works for our benefit. The king who rules over the entire world can be unhappy; but one who meditates on Naam is always happy.

**We cannot achieve it by any practice or religion;
Nanak says, He in whose fate it is written gets it.**

If it is not written in someone's fate to get Naam, he will not get Naam, no matter which religion he enters or what he does. Just as happiness, pain, poverty and wealth are written in our fate, in the same way, if Naam is written in our fate, only then we can get it. If it is not written in our fate, we will never get it.

**Within whose mind Parbrahm dwells,
His name is truly Ramdas.**

Now Guru Arjan Dev praises his Master. He says, "The name of the one within whom God has manifested right now, is Ramdas. Truly speaking, God is now called Ramdas." If we call our Master Kirpal as our God, there is no harm in doing that because Master and God are one and the same thing. All the Saints who have reached Sach Khand see no difference between their Master and God.

**He has seen the Lord of the Souls;
He achieves Him by becoming the servant of servants.**

"My Lord Ramdas has seen the Lord of the souls, and he is so humbled that he calls himself the servant of the servants." Guru Ramdas was very humble, and he had a long beard, and when Sri Chand, son of Guru Nanak, came to him in Amritsar he asked him, "O man, why have you grown such a long beard?" At that time Guru Ramdas didn't get upset because he was very humble. He replied, "I have grown this beard only to wipe the shoes of dear souls like you," and started wiping the shoes of Sri Chand. Sri Chand began to weep and said, "Only because of this humility have you people taken the *gaddi* [the successorship] from us."

**He who understands the Lord as always near him—
Such a servant is accepted in the court of the Lord.**

Who is accepted in the court of God? Only he who has faith that Master is always present near him, and Master is doing everything in him. Only the one who has this much faith is accepted in the court of God. No matter if Master is always present with the disciple and from behind the curtain He is always helping and working for the disciple; until we have complete faith and love for the Master, we cannot see Him working for us. So those who have this faith in Master—that He is always with them—only they are accepted in the Court of God.

**He Himself showers grace on his servant.
Such a servant becomes aware of everything.**

Master has everything in His hand. And the one on whom Master is gracious, he becomes aware of all things: he knows what is good for him and what is bad for him, what is happening now and what is going to happen. The one on whom God is gracious, he gets the awareness of everything.

**Even in the company of everything one remains sad—
Such is the practice of Nanak and Ramdas.**

Now Guru Arjan Dev Ji Maharaj says, “The practice of my Master, Ramdas, is such that even after living in this world and doing everything in the world, still, the person who is practicing the practice of my Master remains sad. Why? Because he cannot be happy with anything of this world and he always wants to go and see his Master, his God.

**He who abides with the orders of God,
Is called the one who has liberation while living.**

Who can get liberation while living? Only he who accepts everything which comes in the will of God. Whether happiness or pain comes, whether people criticize or praise him, no matter what comes to him—only he who gladly accepts the will of God can get liberation while living.

**As is the happiness, so is the pain—
He is always happy and never has any separation.**

For the Mahatma, it makes no difference whether what comes is pain or happiness; he treats pain as he treats happiness. And that is why he always remains happy. A Master does not get nervous when a few people come up and start criticizing Him, and He doesn't give up his meditation when a few people come and start praising Him. He never gives up the Path; He never weeps and goes away from the Path when He is criticized and people talk against Him. It makes no difference to Him whether pain or happiness comes, because He always has the support of God. In all conditions he catches hold of God, so he is never unhappy.

**As is God, so is the dust;
As is nectar, so is the bitter poison.**

In the eyes of the Mahatma, gold and dust are alike. He doesn't get excited and happy when he gets gold and he doesn't become sad when he gets dust or sand. In the same way, for Him nectar and poison are alike: it makes no difference to Him whether he gets one or the other. When Mirabai was given the cup of poison and was told it was nectar, even though there was one attendant who told her that it was not nectar but poison, still she said, "Since they have called it nectar, then maybe it is nectar." She didn't worry if it was poison; she drank it. It makes no difference to the Saints if it is nectar or poison.

**As is glory, so is criticism;
As is the poor man, so is the King.**

In the eyes of the Master, kings and the poor are alike; and the critics and those who love Him are also alike. He loves all of them.

**He who practices all these things—
Nanak says, Such a person is called "The one Who has
achieved liberation while living."**

Whatever happens in the life of the Master, whether people slander him or people praise him, he understands it as the will of God. He takes that, thinking, "Whatever is happening is the best for me, and it is God Who is doing all these things to me." So the Mahatma Who has made up his mind like this and who has this attitude—we should understand Him as the one liberated while living.

**Everywhere is the place for Parbrahm to reside,
The soul is named according to the place where it is kept.**

God is residing in everybody, in enemies as well as in friends. He even resides in the animals. Wherever the soul gets birth, he is called that: if the soul takes birth as a cat or dog, it gets the name of dog, or cat, according to the body it has received. But truly speaking, it is God Who is present everywhere.

**He Himself is the doer and does all things,
Only what He wills happens.**

All this is the play of God, and all happens in the Will of God. He knows and He Himself brings some people to meditate on Naam; and He knows and He doesn't bring other people to the path of Naam; He Himself makes people criticize and He Himself makes people do good things. He knows about everything, and He Himself is responsible for all happenings. Sitting within everyone, He is making them do all things.

**He Himself expanded, becoming different waves;
No one can understand the ways of Parbrahm.**

How can the poor souls understand God? We are all like bubbles which form on the surface of the water of the ocean: when air comes and fills the bubble, the bubble remains there, but as soon as the air is withdrawn the bubbles are gone, and they again become the water. In the same way, as long as it is the Will of God we remain in this world, and when He withdraws Himself from within us, we again become one with God.

Guru Sahib says that we have one Father, and we are the children of the same Father. But because we obey our minds, we fight with each other and we say that one person is bad and another is good. But truly speaking, we are all children of the same Father. I will say that the children who fight with each other are not pleasing their fathers. And if we people are fighting with each other, we are not gaining the pleasure of our Master.

**People get enlightened according to the understanding He
gives to them.
Parbrahm is the doer who is indestructable.**

God gives understanding to the people in whatever way or degree He wants. His light is everywhere.

Kabir Sahib says that some people get understanding from God, some people ask for understanding from the Master, and some people don't

take understanding even when they are given it. They are just like the stones in the water. Some people are born with understanding about God—they are godly-minded; some people come to the Masters and ask for knowledge about God and get it from Him; and some people do not become receptive to the knowledge which the Master is giving to them. Master gives them Naam, but still they are not receptive to what He is trying to give them. They are like a stone, which doesn't become wet no matter how much water you pour on it.

**Ever, ever, ever, He is gracious:
Nanak says, Do His Simran and flourish.**

God has always remained gracious. He was gracious in the Golden Age, in the Silver Age, in the Copper Age, and now in the Iron Age also He is gracious. So Guru Nanak says, "Those who do the Simran of God Who is always gracious, we sacrifice ourselves on them"—and we are also happy because we are doing the Simran of God. So you should also do the Simran of God and become happy.



Ashtapadi 10

Many praise Him, but no one knows His limits:

Nanak says, God created the Creation in different ways and many forms.

Many millions became worshipers.

Many millions became righteous and of good conduct.

Many millions became the residents of places of pilgrimage.

Many millions became sad and in illusion wandered in the forest.

Many millions are the audience of the Vedas.

Many millions perform austerities.

Many millions contemplate on their own self.

Many millions think on their own writings.

Many millions meditate on the new names of the Lord.

Nanak says, But they do not get to know the limit of the Creator.

Many millions have become egotists.

Many millions are blind and ignorant.

Many millions are misers and stonehearted.

Many millions are without the knowledge of their own soul.

Many millions are stealing the wealth of others.

Many millions are jealous of others.

Many millions work hard for Maya.

Many millions wander in foreign countries.

Wherever He attaches people, there they remain attached.

Nanak says, Only the Creator Himself knows about His creation.

Many millions are Siddhas (seers), celibates and yogis.

Many millions are kings who enjoy
the pleasures.

He created many millions of birds and
snakes.

He created many millions of stones and
trees.

He created many millions of gods and
goddesses.

He created many millions of countries
and planes.

He created many millions of moons, suns
and planets.

He created many millions of gods and
demons, and Lord Indra who is the
God of gods.

He keeps everything together;

Nanak says, He liberates whomever He
wants.

(He created) many millions of Rajsic,
Tamsic, and Satvic people —

Many millions of Vedas, Puranas,
Smritis and Shastras -

Many millions of pearls in the ocean-

Many millions of different kinds of
creatures -

Many millions who live for a long time-

Many mountains of gold -

Many millions of demons, ghosts, evil
spirits -

Many millions of animals who devour
other animals.

He is near to all, He is away from all.

Nanak says, He remains within every-
one but is still unique.

Many millions live in the world below;

Many millions are the residents of the
hells and heavens.

Many millions are born, they live and
die;

Many millions wander in many bodies.

Many millions eat and enjoy while sitting;

Many millions get exhausted working hard.

He created many millions of wealthy people -

Many millions who are anxious for wealth.

Whatever is His Will, according to that He keeps the people ;

Nanak says, Everything is in the Lord's hands .

Many millions have become bairagis, whose attention is attuned to the Name of God.

Many millions search for God ;

They are searching for Par Brahm within their souls.

Many millions who have the thirst for the darshan of God

Find that indestructible God.

Many millions ask for Satsang and they are dyed in the color of Par Brahm.

One with whom He becomes pleased
Is always a blessed one, says Nanak.
Many millions of species and divisions
of creation,
Many millions of skies and Brahmands-
Many millions of incarnations were
created,
Who spread their work in many dif-
ferent ways.
Many times the creation was created,
But every time He, only He, the Ek
Onkar, remained.
He created many millions of creatures,
Who are created from God and at the
end dissolve in God.
No one knows His limits;
Nanak says, The Lord Himself knows
them.
Many millions are servants of Par
Brahm;
Within them the Light is manifested.

Many millions are knowers of Truth.
They always see Him with their one
eye.

Many millions have drunk the nectar
of Naam,
And become immortal, and are living
forever.

Many millions sing the qualities of Naam;
Easily they absorb their soul in the hap-
piness of the nectar.

Those who remember their Beloved with
their every single breath are the
beloveds of God, says Nanak.

Chapter 10

Many Millions

**Many praise Him, but no one knows His limits:
Nanak says, God created the Creation in different ways and
many forms.**

All the creatures in this Creation, whether they are insects or animals or man, are trying to praise the Almighty Who has created this world; but nobody has known the limits of the Almighty God. God has created different types of creatures; He has created four types of species— animals, insects, man, and many other beings. Do you know that even the animals, when they wake up in the morning, in their own language express their gratitude and become thankful to God?

Kabir Sahib says, “I sacrifice myself on those birds who live in the forest and eat the thrown-away food but still do not give up their remembrance of God.”

**Many millions became worshipers.
Many millions became righteous and of good conduct.**

There are millions of priests in this world who are worshipping God; and similarly there have been millions of gurmukhs— those who have achieved God.

**Many millions became the residents of places of pil-
grimage.
Many millions became sad and in illusion wandered in the
forest.**

Many millions go and reside in the places of pilgrimage, thinking that they will get liberation just by being at the places of pilgrimage. And

many millions go and spend their life in the forest, thinking that they will achieve God by living that type of life.

**Many millions are the audience of the Vedas.
Many millions perform austerities.**

Many millions are interested in hearing the stories of the Vedas and hearing the holy scriptures, and many millions are interested in going into the forest in the secluded places and performing austerities.

**Many millions contemplate on their own self.
Many millions think on their own writings.**

Many millions are contemplating on their own self, and in that way they are trying to get liberation; and there are many millions who are interested in reciting their own poetry, their own writings about God.

**Many millions meditate on the new names of the Lord.
Nanak says, But they do not get to know the limit of the
Creator.**

Many millions are giving many new names of the Timeless Lord, but they are not achieving God just by calling God in different types of names.

**Many millions have become egotists.
Many millions are blind and ignorant.**

Now Guru Sahib is describing the condition of the world. He says there are millions of people—those who are intoxicated by the ego, by pride—who say that nobody else is like them. And there are many millions of illiterate people in this world who have no knowledge.

**Many millions are misers and stone-hearted.
Many millions are without the knowledge of their own
soul.**

There are many millions of people who are living as misers in this world, and there are many millions of people—those who never come to the Path of Naam—and no matter what, still the color of Naam is not reaching them.

**Many millions are stealing the wealth of others.
Many millions are jealous of others.**

There are many millions of people who are always trying to steal from others; and there are many millions of people who are always feeling jealous, looking at other people's progress and other people's reputation in this world; and they are always becoming envious of them and bothered about them.

**Many millions work hard for Maya.
Many millions wander in foreign countries.**

There are many millions of people who don't feel ashamed even to do mean work for collecting wealth, and many millions of people who wander in foreign countries just to collect wealth.

**Wherever He attaches people, there they remain attached.
Nanak says, Only the Creator Himself knows about His
creation.**

Now Guru Sahib says that everyone is attached to the world, and all this is done by God Himself. God knows at which place He has to send each person and who is fit for what work. And He does all these things from behind the curtain, but nobody can know that.

**Many millions are Siddhas [seers], celibates and yogis.
Many millions are kings who enjoy the pleasures.**

Now he says there are millions of seers, celibates and yogis living in this world, and there are millions of kings, and important people, who are enjoying the world and are sleeping towards God.

**He created many millions of birds and snakes.
He created many millions of stones and trees.**

Guru Sahib says God has created many million types of trees on this plane, and He has created many million types of birds and other creatures.

**He created many millions of gods and goddesses.
He created many millions of countries and planes.**

He has created many millions of gods and goddesses; and He has created many millions of divisions and grand divisions of this world.

**He created many millions of moons, suns and planets.
He created many millions of gods and demons, and Lord
Indra who is God of gods.**

Now he says God has made many millions of suns, He has made many millions of moons and stars and planets, and He Himself has created many millions of gods and goddesses; and even Lord Indra, who is called God of the gods and goddesses, is created by Him.

**He keeps everything together;
Nanak says, He liberates whomever He wants.**

God has created all these creatures – insects, animals, etc. – and He has put them all together, like we put the beads in a rosary, and He knows to whom He has to give liberation, and according to that He liberates them. He decides which soul has to go in how many bodies, and only He is responsible for the liberation of the souls.

**[He created] many millions of Rajsic, Tamsic, and Satvic
people –
Many millions of Vedas, Puranas, Smritis and Shastras –**

He has created many millions of satvic, tamsic and rajsic people who have these three different kinds of qualities, and many millions of Vedas and other books have been created by Him.

**Many millions of pearls in the ocean –
Many millions of different kinds of creatures –**

He has created oceans with many millions of pearls in them, and He has created many millions of kinds of creatures in them. We believe that the science of today has progressed and reached many places, but up until now no scientist has reached the place where the science of the Saints – the science of soul – has reached.

Guru Nanak Sahib says, “God has created man, the human body of five elements: no one else can make a human body or even a body with three or four elements in it.”

**Many millions who live for a long time –
Many mountains of gold –**

There are many millions of people who live long lives in this world; and God has created many millions of mountains, and many of them of gold.

**Many millions of demons, ghosts, evil spirits—
Many millions of animals who devour other animals.**

He has created many millions of ghosts, demons, and angels; and He has created many millions of animals: deer, and tigers and other animals who eat the deer.

**He is near to all, He is away from all.
Nanak says, He remains within everyone but is still unique.**

God is far from the manmukhs, or those who obey their mind; He is very near to the gurmukhs. And even though He is present within everyone, still He is unique.

**Many millions live in the world below;
Many millions are the residents of hells and heavens.**

God has created many millions of souls who are living in the world below, and He has made many millions of souls live in the heavens.

**Many millions are born, they live and die;
Many millions wander in many bodies.**

There are millions of souls who get birth, and there are millions of souls who die. And there are many millions of souls who wander from one body to another — sometimes they become man, sometimes bird, sometimes animal — and in that way they wander continually from one body to another.

**Many millions eat and enjoy while sitting;
Many millions get exhausted working hard.**

Now Guru Sahib says that there are many millions of people who just sit and enjoy and eat and who do not have to work for their livelihood, and those poor people don't get the opportunity even to move their hands; but there are many millions of other people who work very hard during the daytime and at the end of the day are exhausted, and they do all that to make their living.

Guru Nanak Sahib has said that there are many people who enjoy sleeping on comfortable beds (like the one Mother Millie had), and there are many people who just stand there to attend those who sleep on those beds.

**He created many millions of wealthy people—
Many millions who are anxious for wealth.**

God has created many millions of rich people, who have so much they don't have any idea of how much wealth they have; but He has created many millions of poor people who are always worrying about making their living, and who don't have any food to eat, any house to sleep in, or any clothes to wear.

**Whatever is His Will, according to that He keeps the
people;
Nanak says, Everything is in the Lord's hands.**

Nobody can become rich by himself, and nobody becomes poor by himself. It is all in the Will of God; and whatever God wishes for anyone, He gives to him according to that.

**Many millions have become bairagis, whose attention is attuned
to the Name of God.**

There are many millions of *bairagis* (those who are yearning in the devotion of God), and there are many millions of souls who are attuned to God.

**Many millions search for God;
They are searching for Par Brahm within their souls.**

Now he says there are many millions of people who are searching for God, and there are many millions who are trying to make their souls free from the clutches of mind.

**Many millions who have the thirst for the darshan of God
Find that indestructible God.**

There are many millions of people who are thirsty for having the darshan of God; and those who are always get it. As Master Kirpal used to say: "This is the law of nature: there is food for the hungry and water for the thirsty."

Many millions ask for Satsang and they are dyed in the color of Par Brahm.

There are many millions of people who day and night request the Almighty Lord: "O Lord, give us Satsang, bring us in Satsang." And those who are praying for that are dyed in the color of Glory from within.

**One with whom He becomes pleased
Is always a blessed one, says Nanak.**

Those with whom God becomes pleased, they are always involved in thanking and being grateful to God.

**Many millions of species and divisions of creation,
Many millions of skies and Brahmands—**

He has created many millions of species, and He has created many millions of skies, and many millions of divisions of His creation.

**Many millions of incarnations were created,
Who spread their work in many different ways.**

There were millions of incarnations who came in this world and spread their work.

**Many times the creation was created,
But every time He, only He, the Ek Onkar, remained.**

Many times this world has been renovated, many times this world has come to an end, and many times it has been dissolved and again created, and this world has gone on changing; but God Who created this world hasn't changed. And many times it has happened that only God remained existing in His Will, and no other creature was existing in this world.

**He created many millions of creatures,
Who are created from God and at the end dissolve in God.**

He has created many millions of creatures: you see how He has made the body of the cat, how He has made the mouse, and how He has made the different parts of the body of the human being. After making all these bodies, He is residing within them; and He has done all this by Himself.

**No one knows His limits;
Nanak says, The Lord Himself knows them.**

Now Guru Arjan Dev Ji Maharaj says, "Nobody can know His bounds, His limits; only He knows His limits and I bow down to such a God."

**Many millions are servants of Par Brahm;
Within them the Light is manifested.**

There are many millions who are slaves of God and there are many millions within whom God is manifested; and in whom God is manifested, there is the Light of God.

**Many millions are knowers of Truth.
They always see Him with their one eye.**

There have been many millions of people who knew about God; and there are many millions of people who know about God now, and with their open eyes are seeing Him everywhere.

**Many millions have drunk the nectar of Naam,
And become immortal, and are living forever.**

There are many millions of souls who drank the Nectar of Naam and have become immortal; the souls who drink the Nectar of Naam never die.

**Many millions sing the qualities of Naam;
Easily they absorb their soul in the happiness of the nectar.**

Many millions are doing the meditation on Shabd Naam and are making their soul drink that Nectar of Naam.

Those who remember their Beloved with their every single breath are the beloveds of God, says Nanak.

Those who remember their Master, those who love their Master with every single breath, are the beloveds of God. As Guru Sahib has praised God and has expressed his thankfulness to God in this chapter of Sukhmani Sahib, we should also be grateful to Him and thank Him.

