

## Ashtapadi 7

The Par Brahm is Inaccessible and Unfathomable;

Whosoever repeats His Name gets liberation.

Nanak requests: Listen, O friend!

Do this wonderful story of the Saints.

By going in the company of the Saints, the face becomes bright;

By going in the company of the Saints, one loses all impurities.

By going in the company of the Saints, the pride vanishes;

By going in the company of the Saints, the knowledge of God is manifested.

By going in the company of the Saints, God is seen nearby;

By going in the company of the Saints, everything is solved.

By going in the company of the Saints, one gets the jewel of Naam;

*By going in the company of the Saints,  
one becomes obedient.*

*In the company of the Saints is our  
liberation.*

*By going in the company of the Saints,  
all diseases are healed;*

*Nanak says, One meets the Saints if it  
is preordained.*

*Not even the Vedas know the greatness  
of the Saints;*

*Whatever they have heard, they describe  
that.*

*The Glory of the Saints is above the  
three qualities.*

*The Glory of the Saints pervades every-  
where.*

*There is no end to the glory of the Saints;*

*The Glory of the Saints is always limitless.*

*The Glory of the Saints is the highest  
of the high;*

*The Glory of the Saints is the greatest  
of the great;*

*The Glory of the Saints is known by Them  
alone.*

*Nanak says, Brothers, there is no dif-  
ference between the Saints and God.*

## Chapter 7

# In the Company of the Saints

**The Par Brahm is Inaccessible and Unfathomable;  
Whosoever repeats His Name gets liberation.**

God is inaccessible and unfathomable and His Glory cannot be described. Whoever remembers Him can get liberation. It doesn't matter whether a person of low caste is remembering Him or a person of high caste is remembering Him – whoever does His devotion always gets liberation. It doesn't even matter if those who do the devotion of God are born in India or in America. No particular caste or country has any right to claim the possession of God. Those who ever do the devotion of God, all have the right to get liberation.

**Nanak requests: Listen, O friend!  
Do this wonderful story of the Saints.**

In this section of Sukhmani Sahib, the glory of the Saints is described – and the glory of the Saints is also indescribable. As we cannot describe the greatness or glory of God, in the same way, the greatness of the Saints cannot be described, because that is also indescribable.

**By going in the company of the Saints, the face becomes  
bright;  
By going in the company of the Saints, one loses all impu-  
rities.**

By going in the company of the Saints, what do we get? Our face becomes bright and we become pure. Whatever dirt our soul has from ages and ages, from birth after birth, that all goes away when we go into the association of a Saint.

In order to remove the dirt of sins, people bathe in many holy places—in rivers, ponds, etc.; but Guru Arjan says that whether the water is of a pond or of a river, it can remove only the dirt of the body and not the dirt of our soul. Only the Naam, or the company of a Saint, can remove the dirt of our soul.

Kabir Sahib says, “When you meet the Saint, all the dirt of your sins is washed away, and so is the fear of the Negative Power; because when you bow to the Saint, all the burden of the sins which you have on your head falls at the feet of the Master.”

**By going in the company of the Saints, the pride vanishes;  
By going in the company of the Saints, the knowledge of  
God is manifested.**

What is the benefit of the association with a Saint? By going in the company of a Saint, the pride and ego vanish from within. Because of the company of the Saint, the Light, the Radiance, manifests within us.

**By going in the company of the Saints, God is seen nearby;  
By going in the company of the Saints, everything is solved.**

Ordinarily people think of God as residing in some big church or golden temple; or they think He is living on the top of a high mountain or in the depths of an ocean. But when we give up all our searches for God and go in the company of the Master, Master makes us see God nearby; he makes us see God within our own selves. When we go in the company of a Saint, all the accounts of our karma are settled and we become free from them.

**By going in the company of the Saints, one gets the jewel  
of Naam;  
By going in the company of the Saints, only one effort is  
left.**

By going to the Saint we get the Precious Jewel of Naam, which we cannot obtain in this world, even if we are ready to pay any price; because it is a priceless jewel. We can get it only when we go in the company of the Saints. And when we go in their company, we give up all our other efforts to realize God and we start making those efforts of which the Master tells us.

**Which soul can describe the glory of the Saints?  
Nanak says, The Glory of the Saints is merged in the Glory  
of God.**

No one can ever describe the glory of the Saint, because the glory of the Saint has merged in the Glory of God. The people of this world have no meter by which they can measure how much the Saint has merged in God. Tulsi Sahib says, "If anyone claims that he has recognized the Saint, or if anyone says that he has known about the Saint, God forbid – I touch my ears – because no one can do that." If people had understood the glory of the Saint, do you think they would ever have put Christ on the cross? People made Guru Arjan Dev – Whose bani we are reading now – sit on the hot coals and they put hot sand on His head. Would they have done that if they had understood his glory?

Bulleh Shah has said, "Oh Bulleh, we live in the country of the blind. Nobody sees us and nobody appreciates our being here."

**By going in the company of the Saints, one gets the Un-  
seen God;  
By going in the company of the Saints, man ever flourishes.**

What do we get after going in the company of a Saint? We get that which we cannot see with these outer eyes, and which we cannot obtain by ourselves. Whenever we go in the company of a Saint, we always gain.

**By going in the company of the Saints, the five come un-  
der control;  
By going in the company of the Saints, one tastes the  
Nectar.**

What is the benefit of keeping the company of the Saint? Lust, anger, greed, attachment and egoism come under our control. Kabir Sahib says, "By drinking the mercury of Naam, our mind (which he calls 'mouth') – has become motionless, with no power in it."

**By going in the company of the Saints, one becomes the  
dust of everyone's feet;  
By going in the company of the Saints, one's speech be-  
comes likeable.**

By going in the company of Saints, our mind becomes low, and our bitter words, which had no humility or sweetness in them, become sweet.

**By going in the company of the Saints, one does not run anywhere;**  
**By going in the company of the Saints, the mind gets a stable position.**

Whatever time we spend in the company of the Saint, that is counted in our devotion. And when we go in His company, our mind which is wandering here and there like a deer comes under our control.

**By going in the company of the Saints, one becomes different from Maya;**  
**Nanak says, By going in the company of the Saints, God is pleased.**

By going in the company of the Saint, the drunkard will stop drinking wine and the meat-eater will give up eating meat. And when those who are doing bad deeds go in the company of Saints, they promise that they will give them up. When we go in the company of Saints, God becomes pleased with us because He knows that now we will definitely remember Him.

**By going in the company of the Saints, all enemies become friends;**  
**By going in the company of the Saints, one becomes very pure.**

What is the use of going in the company of the Saint? All our enemies become our friends and we see God everywhere. The company of the Saint is purer than the purest.

**By going in the company of the Saints, one does not feel enmity with anyone;**  
**By going in the company of the Saints, one does not go away from the good path.**

Saints don't come in this world to teach us enmity. They come here in this world to do the devotion of God, and to make us do the devotion of God. Saints are always without enmity, and They have no enemies. Kabir Sahib says, "Many people come to the Saints with bad

thoughts, and many come with good thoughts; but Saints always welcome both with the same love and respect, and They don't bother about the good and bad thoughts which people have for Them."

**By going in the company of the Saints, no one is seen as bad;**

**By going in the company of the Saints, one gets Supreme joy.**

Whenever we go in the company of Saints, whatever time we spend there, all that time we gain; we never lose. Only because we go in Their company, God knows us and recognizes us. In the Ramayana it is said, "If one tries to do the devotion of Lord Rama without the company of a Saint and without getting Naam, Lord Rama doesn't accept that devotee."

**By going in the company of the Saints, one does not get the fever (of ego);**

**By going in the company of the Saints, one leaves egoism.**

The diseases which we have within ourselves go away when we have the company of Saints. We are all suffering from the sweet disease of egoism, and even that goes away in the company of Saints.

**He Himself knows the greatness of Saints;**

**Nanak says, There is close friendship between God and Saints.**

People of this world cannot understand the greatness of the Saint. Only a Saint can understand His own greatness. The people of the world can only say that the Master is a pure man, a good man, a holy man; they cannot describe Him more than that because they don't know more about Him. They cannot understand His glory. Only the Master Himself can know His own glory, as only God Himself knows His own Glory. Truly speaking, God Himself takes the form of a Master, and He comes and dwells among us. And that is why only He knows His own greatness.

**One should not run away from the company of the Saints;**  
**One always gets happiness in the company of the Saints.**

We should not give up the company of the Master, even in the state of forgetfulness; because, in His company, we get only happiness.

**One finds the Unseen things in the company of the Saints;  
 One bears the unbearable in the company of the Saints;  
 By going in the company of the Saints, one dwells in the  
 highest place;  
 By going in the company of the Saints, one reaches the  
 palace.**

When we go in the company of the Master, He tells us about our Real Home, Sach Khand, and he tells us to do the devotion of the Lord of Sach Khand. And when we go in His company, we *do* the devotion of the Lord of Sach Khand, and we go back there.

**By going in the company of the Saints, one recognizes all  
 religions;  
 In the company of the Saints there is only Par Brahm.**

What do we learn after going in the company of a Saint? We understand that all religions are one; we start loving all the religions and all the people in this world. We understand that every religion has love for God and devotion for God as its root. We know that when Saints come in this world, They always understand all religions as Their own religion and all castes as Their own caste, and that They love all religions and all castes.

**In the company of the Saints, one gets the treasure of Naam;  
 Nanak says, I sacrifice myself on the Saints.**

What is the most precious thing which we get after going in the company of the Master? The most precious gift of Naam. Which Naam? That Naam Which has created the entire creation. So the Guru says, "I sacrifice myself on that Saint Who has kept that Naam within."

**By going in the company of the Saints, the whole family  
 is liberated;  
 By going in the company of the Saints, friends and family  
 relations get liberation.**

What is the use of keeping the company of a Saint? First we ourselves get liberation; then our family gets liberation; and those who love us, they also get liberation. All those who are attached to us get liberation.

Kabir Sahib says, "What is the question of getting liberation for our own self? He who is attached to the Saint can liberate millions of other people."

**By going in the company of the Saints, one gets that wealth  
Which can be distributed to everyone without coming to  
an end.**

What wealth do we get after going in the company of a Saint? We get the wealth of Naam, which can never come to an end; we can give of that wealth to the entire world, and still, it will never come to an end. That is the wealth we get from the Saint.

Kabir Sahib says, "O Kabir, only he is poor who doesn't have Naam in his heart."

**By going in the company of the Saints, even Dharam Raj  
does seva;  
By going in the company of the Saints, even the gods and  
angels sing His praises.**

When we go with the Master, and reach Heaven, even Dharam Raj, the Lord of Judgment, praises us, and respects us, and serves us. He says, "Here is the blessed one who obeyed the Saint and who did His devotion, and that is why he is able to attain this position." Moreover, the god of gods, Lord Indra, also becomes pleased, also pays homage to the soul who goes in the company of the Saint.

**By going in the company of the Saints, the sins disappear;  
By going in the company of the Saints, one sings the praise  
of the Nectar.**

By going in the company of the Saint, all of our sins are finished and removed. Kabir Sahib says, "When the Naam is made to dwell in the heart, all the sins are finished, just as a heap of dry grass is burned by one spark of fire."

**By going in the company of the Saints, one goes every-  
where;  
Nanak says, By going in the company of the Saints, the  
human birth becomes successful.**

By going in the company of the Saint we begin to like and have respect for all the places in this world. And only by going in the company of the Saint is our birth counted and our life made successful. Guru Nanak says, "The life which is lived without the company of the Saint is useless."

**In the company of the Saints, one does not have to work hard;  
By meeting and seeing Him, one becomes happy.**

When we go to the temple to do the ritual prayer, we take many things with us: bells, incense, offerings – and sometimes we even have to invite priests or chanters to chant for us – but when we go to be in the company of the Saints, we don't need to take anything. We just need to go there and have darshan. Just the darshan of the Saint can make our devotion successful.

**By going in the company of the Saints, the evil Negative Power gets defeated;  
By going in the company of the Saints, hell is avoided.**

By going in the company of the Saint, the fear which we have of the Negative Power, Kal, goes away, and the fear of hell is also avoided.

When King Janak left the body on his way to his Real Home, He met the Lord of Judgment and saw many souls suffering in the fire of hell, and he asked "Why are those souls in such a bad condition?" The Lord of Judgment replied, "These souls did very bad deeds when they were sent in the world, and they are now being punished." King Janak told the Lord of Judgment to release them, but the Lord of Judgment said, "I can release them only if someone pays for them – for the bad karmas which they have done." So King Janak said, "All right; I will pay you – with my Simran. On one side of the balance I will put my Simran and on the other side you put the souls; and you should release these souls according to whatever Simran I give you." So King Janak gave the benefit of the Simran which he had done for two and a half seconds, and when the souls were weighed, all the souls from the fire of hell were released. They were all released. The Mahatmas have written of this event: "Hail, hail King Janak! – Who did Simran with discrimination, and by whose Simran of one moment many sinners were liberated!"

**By going in the company of the Saints, one lives in ease and peace in this world as well as in the other world;  
By going in the company of the Saints, one gets united with the God from Whom he is separated.**

The company of Saints will give happiness in this world because the Saint will tell us to refrain from bad deeds and He will inspire us to

do meditation. And the company of the Saint will also be useful and will give us happiness when we leave this world and go into the next.

**Whatever one desires, he gets;  
The company of the Saints does not go useless.**

Whatever desires or worldly wishes we have, they all get fulfilled—provided that we go in the company of a Saint and that we model our life according to what the Saint tells us to do. If we maintain purity and do all the things He tells us, then all our desires and wishes can be fulfilled. The Saint gives us all we desire for. Whatever time we spend in His company never goes useless. We always get some benefit out of it.

**The Par Brahm lives in the heart of the Saints;  
Nanak says, One gets liberation by hearing the Words of  
the Saints.**

God resides in the Saint; that is why the souls get liberated only by His company. Kabir Sahib says, “Once my mind became a bird, and flew to the heavens, but I didn’t find God there, because God was living with the Saints.”

**Make me hear the Naam of the Lord in the company of the  
Saints;  
In the company of the Saints, I may sing the praise of the  
Lord.**

Why do we have to go in the company of Saints? So that we can hear the Shabd which is coming from Sach Khand and which is sounding in our forehead.

**In the company of the Saints, He cannot be forgotten;  
In the company of the Saints, one will definitely be  
liberated.**

We don’t have to forget the company of the Saint. We should not make use of His company in such a way that when we go near Him, and sit in His presence, we absorb His darshan, but when we go away from Him we forget Him. We don’t have to do that. We should *always* remember the company of the Master. With every single breath we have to remember the time which we have spent with Him, and we have to make His form reside in our heart.

**In the company of the Saints, God looks very sweet;  
In the company of the Saints, He is seen in every heart.**

God, Who we thought was very far away; God, Whom we didn't love; God, Whom we never remembered — when we went in the company of the Saint, we started feeling that that same God was very sweet. Now our condition has become such that we do not want to leave God, and we always want to be with Him.

After keeping the company of the Saint, we come to know this also: that God resides everywhere. He resides even in the animals, even in the birds, in man, and in all creatures. Guru Nanak said, "If anybody else had created this world, then we would have said, 'This is somebody else's.' But when only You have created all the creatures, and You Yourself are residing everywhere, how can we say that this one is good, and this one is not?"

**By going in the company of the Saints, one becomes obedient;  
In the company of the Saints is our liberation.**

By going in the company of the Saint, we develop the habit of obeying the commandments and the habit of remaining in discipline. We learn a lot from His company. We learn that we don't have to eat meat, we don't have to look at anybody else's wife, and we don't have to do any other bad things. When we develop the habit of obeying the commandments of the Master, and when we always understand that Master is the Supreme One and we have to obey Him, then we get the real understanding. And when we get the real understanding and follow our Master, then we get the real peace and liberation.

**By going in the company of the Saints, all diseases are healed;  
Nanak says, One meets the Saints if it is preordained.**

By going in the company of the Saint our sins from birth after birth — for many, many births — are all removed and we get liberation. But we cannot go in the company of the Saint until God writes it in our fortune; until it is destined. As God has written six things in our fate — happiness and pain, poverty and richness, good health and bad health — in the same way if God has written in our fate that we are destined to go in the company of the Saint, only then can we go in His company and benefit from Him. If it is not written in our fate that

we should meet Him, then no matter if He is born in our own house or if He is living in our neighborhood, we will not be able to go in His company or get any benefit out of it. So, unless the Almighty God showers grace on us, and unless He Himself writes in our fate, “the company of a Saint,”—we cannot have it.

**Not even the Vedas know the greatness of the Saints;  
Whatever they have heard, they describe that.**

Not even the Vedas can describe the glory of the Saint. They only describe up to the Third Plane, up through Brahm and or Trikuti. They do not know anything about the things beyond that, and the Saints come from Beyond, so how can the Vedas know their glory? How can the person who is standing on the floor know the greatness of the person who is standing on the roof? That is why the Vedas cannot know the glory of the Saints—they don’t have access to the place from where the Saints come.

Many pundits or Vedic scholars come to debate, and say, “We believe that the planes up to the Brahm exist, but we don’t believe in the planes which you say exist beyond Brahm.” So the Masters tell them, “That is all right. At least you believe in the existence of the planes up to Brahm. If you want to experience more, you should go in the company of a Saint Who will take you above Brahm.”

**The Glory of the Saints is above the three qualities;  
The Glory of the Saints pervades everywhere.**

A little bit of the greatness of the Saint is known when we rise above the three *gunas* or qualities—*tamogun*, *rajogun*, *satogun*—and the company of the Saint is always profitable.

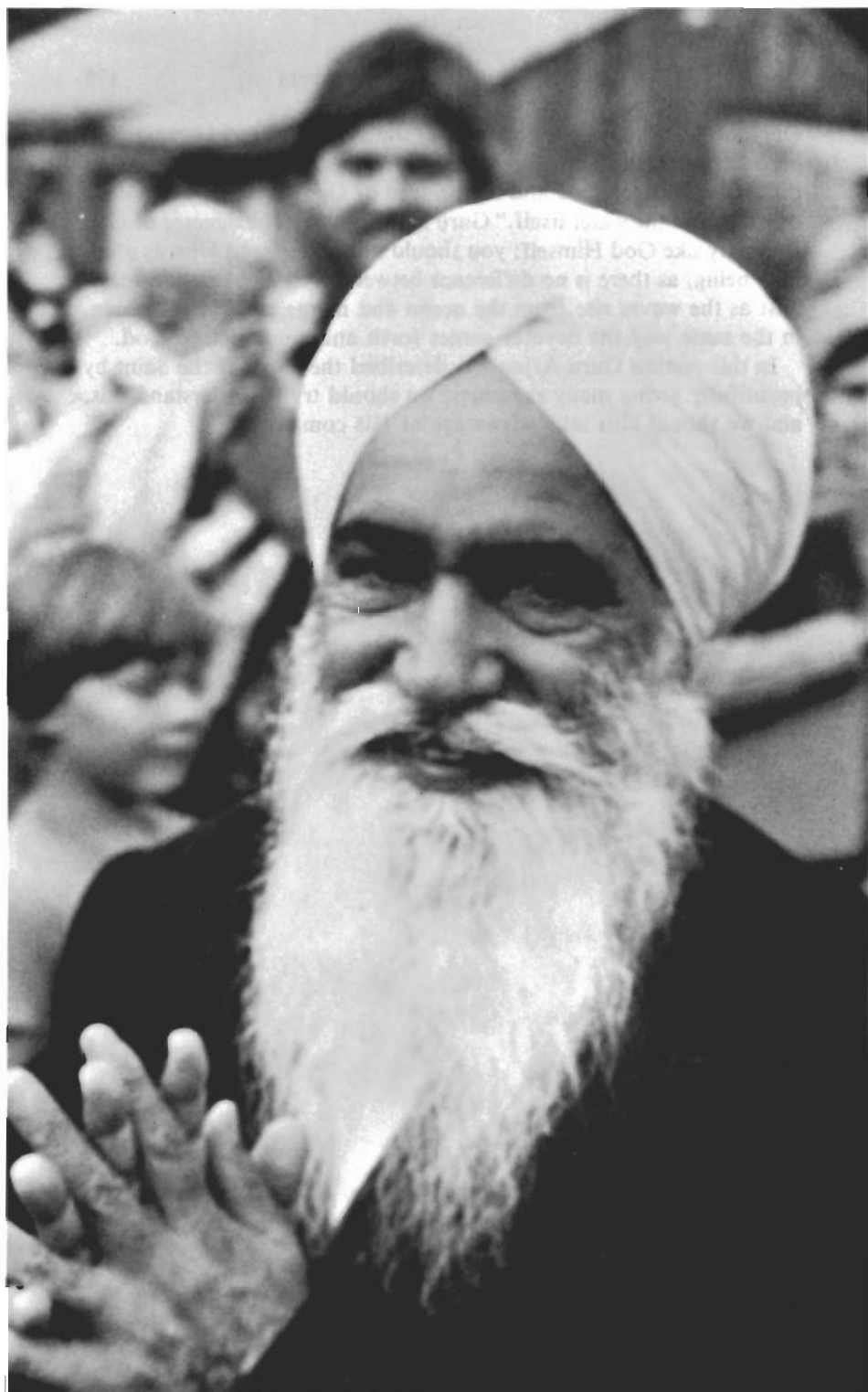
**There is no end to the glory of the Saints;  
The glory of the Saints is always limitless.**

We cannot describe the glory of the Saint; there is no limit to the greatness of the Saint. Guru Arjan Dev says, “Even if we call You the Emperor of the Emperor of the Emperors, still we will not be praising You enough.”

**The glory of the Saints is the highest of the high;  
The glory of the Saints is the greatest of the great;  
The glory of the Saints is known by Them alone;  
Nanak says, Brothers, there is no difference between the  
Saints and God.**

Only the Saint knows the greatness of the Saint, and there is no difference between Him and God. Guru Gobind Singh said, "There is no difference between God and the beloved of God. It is just like a drop of water and the water itself." Guru Nanak says, "The devotee of God is exactly like God Himself; you should not understand Him as a human being, as there is no difference between God and His devotees." Just as the waves rise from the ocean and merge back in the ocean, in the same way the devotee comes forth and goes back to God.

In this section Guru Arjan has described the glory of the Saint by beautifully giving many examples; we should try to understand this, and we should also take advantage of His company.



### *Ashtapadi 8*

*He whose mind is true and face is true,  
And who does not look at any other,  
Nanak says, These are the qualities of  
the Brahm gyani.*

*The Brahm gyani is always unaffected,  
Just as the lotus remains unaffected in  
the water.*

*The Brahm gyani is always free from  
sins*

*As the sun burns up the impurities of  
others.*

*The Brahm gyani's sight is the same for all.  
As the wind blows on the king and the  
pauper alike.*

*The Brahm gyani remains amazingly  
patient*

*Like the earth, whether one digs it or  
puts sandalwood on it.*

These are the qualities of the Brahm  
gyani,  
Nanak says, like the nature of fire.  
The Brahm gyani is the purest of the  
pure,  
Just as the water cannot be affected by  
dirt.  
Within the Brahm gyani the light is mani-  
fested,  
As it is between the earth and sky.  
To the Brahm gyani, friends and enemies  
are alike ;  
The knower of God does not have any  
pride.  
The Brahm gyani is the highest of the  
highest ;  
Yet in his mind he is the lowest of all.  
Those people become Brahm gyani's  
Whom God Himself makes - so says  
Nanak .

The Brahm gyani is the dust of every-  
one's feet;

The knower of God enjoys the inner  
nectar.

The grace of the Brahm gyani rests on  
all;

Nothing bad happens because of the  
knower of God.

The Brahm gyani looks on all with an  
equal eye;

Nectar rains from the eyes of the  
knower of God.

The Brahm gyani is free from all attach-  
ments;

The practice of the Brahm gyani is pure.

Knowledge of God is the food of the  
knower of God;

Nanak says, the Brahm gyani's con-  
templation is the Supreme Lord.

The Brahm gyani hopes only from Him;

*The Brahm gyani never perishes.*

*The Brahm gyani is dressed in humility;*

*The Brahm gyani lives for the benefit  
of others.*

*The Brahm gyani does not have any  
worldly business;*

*The Brahm gyani controls the wan-  
dering mind.*

*The Brahm gyani always does good  
for others;*

*The Brahm gyani always gets the  
fruits.*

*All are saved in the company of the  
Brahm gyani.*

*Nanak says, All the world meditates  
on the Brahm gyani.*

*The Brahm gyani has always one color:  
God lives with His knower.*

*The Naam of God is the support of the  
Brahm gyani;*

The Naam of God is the family of the  
Brahm gyani ;

The Brahm gyani is always wakeful ;

The Brahm gyani renounces egoism.

In the mind of the Brahm gyani dwells  
the Supreme Joy ;

In the house of the Brahm gyani there  
is always happiness.

The Brahm gyani lives easily and in  
happiness.

Nanak says, The Brahm gyani never  
perishes.

The Brahm gyani is the son of the su-  
preme Lord.

The Brahm gyani loves only God.

The Brahm gyani becomes worryless

The mantra of the knower of God is pure.

He becomes Brahm gyani whom God  
makes so ;

The glory of the knower of God is very  
great.

The darshan of Brahm gyani is obtained  
by good luck ;

Always sacrifice to the knower of God .  
Mahesh and others search for the Brahm  
gyani .

Nanak says , The knower of God is God  
Himself .

The Brahm gyani is priceless ;  
Everything resides within the knower  
of God .

Who can know the secret of the Brahm  
gyani ?

Ever bow before the Brahm gyani .

Even half a letter cannot be written in  
praise of the Brahm gyani ;

The knower of God is Lord of all .

Who can know the limits of the Brahm  
gyani ?

Only a Brahm gyani knows the glory  
of the Brahm gyani .

There are no limits of the Brahm gyani ,

*Nanak always salutes the Brahm gyani.*

*The Brahm gyani is the creator of all creation.*

*The Brahm gyani lives forever; He never dies.*

*The Brahm gyani is the giver of the practice of liberation of the soul;*

*The Brahm gyani is the perfect Lord.*

*The Brahm gyani is the Lord of the orphan;*

*The knower of God puts His hand on all.*

*Everything is the creation of Brahm gyani.*

*Brahm gyani Himself is the formless One.*

*The glory of the knower of God is understood by Himself;*

*Nanak says, The Brahm gyani is the Lord of all.*

## Chapter 8

# The Knowers of God

**He whose mind is true and face is true,  
And who does not look at any other,  
Nanak says, These are the qualities of the Brahm gyani.**

This is the eighth Ashtapadi of Sukhmani Sahib. In this section Guru Arjan Dev Ji will tell us about the *Brahm gyani* or knower of God. He says that such a knower expresses the same thing on his face as he has in his heart. He is true in his mind and he never worships anyone other than his Master.

**The Brahm gyani is always unaffected,  
Just as the lotus remains unaffected in the water.**

The Brahm gyani always remains unaffected by the worldly things, in just the same way as the lotus is unaffected by the muddy water it remains in.

**The Brahm gyani is always free from sins  
As the sun burns up the impurities of others.**

The Brahm gyani lives in this world like the sun. You know that the sun absorbs the impurity of the impure water as well as drying up the pure water. The sun is not affected by the impurity of the impure water, and in the same way the knower of God is not affected by the impurities of the world, and remains unaffected by them.

**The Brahm gyani's sight is the same for all,  
As the wind blows on the king and the pauper alike.**

In the sight of the Brahm gyani, the poor and the rich are both alike, and for him, the man and the woman are also alike. Whether one is rich or poor, or whether one is man or woman, all are looked on the same by the knower of God.

**The Brahm gyani remains amazingly patient  
Like the earth, whether one digs it or puts sandalwood on  
it.**

The Brahm gyani has amazing patience in him. He is just like the earth: whether one removes earth, or dumps it, or puts sandalwood on it, still the earth doesn't curse him; she doesn't do any bad thing to those people who are doing bad things to her. In the same way, no matter what one does to the knower of God, he always remains patient.

**These are the qualities of the Brahm gyani,  
Nanak says, like the nature of fire.**

No matter if an old man or a young man sits near the fire, or if any animal sits near it, the work of the fire is to give warmth to everybody. In the same way, whether a friend or an enemy or anyone comes to the Brahm gyani, his work is to give love to all the people who come to him. And they all receive according to the feelings they have for the knower of God.

**The Brahm gyani is the purest of the pure,  
Just as the water cannot be affected by dirt.**

The mind of the Brahm gyani is pure like the ocean water is pure. Water removes the impurities of things, but the ocean still remains pure. The mind of the knower of God is like that.

**Within the Brahm gyani the light is manifested,  
As it is between the earth and sky.**

Within the Brahm gyani there exists so much light, it is as the sun illuminating the earth. It makes no difference to him whether it is day or night. Once Guru Nanak said to his son, "Now the sun has risen, you go and watch the sheep." But at that time it was night outside. And so his son said, "You are not in your senses: it is not yet dawn and you are telling us to go and watch the sheep." But when Guru Nanak told it to Bhai Lena (later called Guru Angad) and asked him to do

that work, he said, "Yes, Master, the sun has risen and it is already midday." Because within him the sun used to rise, and he knew the inner secret of Guru Nanak. And that is why he said, "Yes, Master, it is midday and I will go and watch the sheep."

So within the knower of God there is always light, as there is always sunlight on the earth.

In his last days, Master Sawan Singh also said, "Now the sun has risen – are the people of Jullundur seeing that?" Master Kirpal replied, "What to speak of the people in Jullundur – all the people who have Your Grace, they have all seen that the sun has risen."

**To the Brahm gyani, friends and enemies are alike;  
The knower of God does not have any pride.**

In the sight of the Brahm gyani both enemies and friends are alike and he looks at both of them with the same eyes and same feeling. And after getting something, the Brahm gyani is not proud of that. Pride or vanity doesn't come within him. You know that if a Satsangi is respected by some people, he starts thinking, "I have something within me; that's why people are respecting me." He becomes proud of his being a Satsangi.

**The Brahm gyani is the highest of the highest;  
Yet in his mind he is the lowest of all.**

The Brahm gyani is so high that he is higher than the gods and goddesses, and he has become the form of God. But in his mind he always understands himself as the lowest one. Humility is the ornament of the Saints, and that's why Saints never want praise. Whenever Saints are praised, They say that it is all the grace of Their Master. They call themselves the servants or the sevadars of the Sangat.

**Those people become Brahm gyanis  
Whom God Himself makes—so says Nanak.**

Who can become the Brahm gyani? Other people cannot make anyone a Brahm gyani. No party can establish a knower of God, nor can he be brought into existence by a handful of people. Only he on whom God showers mercy, and only he whom God makes His knower, can become so.

If some people call a horse an elephant, the horse will not turn into the elephant. And if some people say that an elephant is a horse, the

elephant is not going to turn into a horse; the elephant is what it is and so is the horse; no matter if some people don't believe it. In the same way, the one who has become the Brahm gyani, even if he is opposed by the people, and even if some people say that he has not become that, still he is not going to lose the status which he has achieved. In the same way, if one's inner vision is not open and he has not become a knower of God, he will not become that just because some people say he is.

Bulleh Shah has said, "I have become the Beloved of God, and I am serving God. But people call me an atheist. So I say, 'O.K., I'm an atheist.' "

**The Brahm gyani is the dust of everyone's feet;  
The knower of God enjoys the inner nectar.**

The Brahm gyani always understands himself as the dust of the other people's feet. Because he has realized the inner nectar and his soul has become immortal from drinking the inner nectar, that's why he always understands himself as the dust of other people's feet.

**The grace of the Brahm gyani rests on all;  
Nothing bad happens because of the knower of God.**

The Brahm gyani always showers Grace on everybody; he thinks ill of no one. He becomes pleased when he does something good for anyone, and he always does good things for others, never bad.

**The Brahm gyani looks on all with an equal eye;  
Nectar rains from the eyes of the knower of God.**

The Brahm gyani sees every creature in every part of this creation. One foot is in this world, and the other is in Sach Khand. Whenever he closes his eyes he is in Sach Khand, and when he opens his eyes he is back in this world. Through his eyes the nectar is flowing. And whenever he becomes pleased with anyone and looks at him, because the nectar is flowing through his eyes, he gives that nectar to the people.

**The Brahm gyani is free from all attachments;  
The practice of the Brahm gyani is pure.**

The knower of God doesn't have any attachment in this world; he is free. So the devotional practice which he shows the people is also without any attachment and it is pure.

**Knowledge of God is the food of the knower of God;  
Nanak says, the Brahm gyani's contemplation is the Supreme Lord.**

Even if he doesn't eat food, he doesn't feel hungry like the worldly people do. You know when worldly people feel hungry and they don't get food, how bad they feel. But it makes no difference to the knower of God, even if he doesn't eat food for many days; because his food is the Inner Knowledge and his attention is always diverted toward God.

**The Brahm gyani hopes only from Him;  
The Brahm gyani never perishes.**

The knower of God relies only on the one God; he doesn't rely on anybody in this world. And the knower of God never dies: he is never born, and he remains immortal. Master never dies, Master is never born. Those who say that their Master has died, they should be brought into court and asked, "Why did you take someone as the Master who was going to die?"

Kabir Sahib says that people have taken the body as the Master, but they have not realized the real Satguru who is working in that body. And because they have not realized Him, they will continue to wander in the cycle of births and deaths. What we recognize is the body of the Saint, but we do not recognize the Power Which is working in the Saint and Which is above births and deaths.

Guru Nanak says, "My Satguru always exists. He never comes and never goes. He is indestructible."

Shabd takes up the human body and comes and dwells among us. And as long as it is in the Will of God and as long as He has the order of God, He remains among us and gives us the knowledge of Naam. And when the time comes He withdraws from that body and goes into another body. But the Power Which is working in the body of the Saint, That is never gone and That never dies; It only changes the body. That's why the Saints always say, "Your Master is Shabd, your Master is Naam," and They always connect us with Shabd Naam.

**The Brahm gyani is dressed in humility;  
The Brahm gyani lives for the benefit of others.**

Now he says that the knower of God is poor in spirit. Even though he has many things outside, he is always poor in spirit, and he always works for the benefit of other people. The one who is the friend of

God, he eats half of the food he has, and the other half he shares with those who want it.

**The Brahm gyani does not have any worldly business;  
The Brahm gyani controls the wandering mind.**

The knower of God doesn't have any worldly business; he doesn't run any business in this world, because his only business is to do Satsang, to give Naam, and to meditate on Naam.

**The Brahm gyani always does good for others;  
The Brahm gyani always gets the fruits.**

Whenever the knower of God works, he always works for the benefit of other people. He will never work for their harm.

Master Sawan Singh asked for one boon from Baba Jaimal Singh: "My work should always prove a boon to the people and not a curse."

**All are saved in the company of the Brahm gyani;  
Nanak says, All the world meditates on the Brahm gyani.**

All the world can get liberation through the company of the knower of God. No one should ever think that the Brahm gyani can only take one thousand souls, or ten thousand, or five million, or more than that; all the world can go with him if they go in his company, because God has given him full power. If he wants to liberate all this world at once, he can do that. Guru Nanak says that once God has given him the key to the store of Naam, then after that He doesn't ask for the account. He can give to the people whatever he wants. Those who don't believe in the knower of God when they come into this world, and those who don't get initiation into Naam from him, only those souls stay back.

**The Brahm gyani has always one color:  
God lives with His knower.**

Always the mind of the knower of God is colored in the color of God. He doesn't remain in the color of God for a while, and then leave it: the color of God never leaves his mind. He always remains dyed in it. God resides with the Brahm gyani like the shadow lives with the person. God is always with His Knower.

**The Naam of God is the support of the Brahm gyani;  
The Naam of God is the family of the Brahm gyani;**

The Brahm gyani always has the support of Naam and he always understands Naam as his family.

**The Brahm gyani is always wakeful;  
The Brahm gyani renounces egoism.**

The Brahm gyani doesn't sleep. He is not controlled by sleep, and he is not bothered by sleep. He always remains awake in respect to God, and he sleeps in respect to the world. And from within himself the knower of God renounces egoism.

**In the mind of the Brahm gyani dwells the Supreme Joy;  
In the house of the Brahm gyani there is always happiness.**

God always dwells within the Brahm gyani. The Supreme Joy always resides within the knower of God, and he always remains happy and blossoms as the flower of the rose blossoms.

**The Brahm gyani lives easily and in happiness.  
Nanak says, The Brahm gyani never perishes.  
The Brahm gyani is the Son of the Supreme Lord.  
The Brahm gyani loves only God.**

The knower of God knows God; he is always attached to the love of God.

**The Brahm gyani becomes worryless.  
The mantra of the knower of God is pure.**

The Brahm gyani doesn't have any worries in his mind about what is happening or what will happen. The mantra, or the charged words which the Brahm gyani gives, is pure; and those who repeat that mantra get liberation.

Hazrat Bahu has said that if you want to die while living, then you should take up the form of the faqirs. If anyone throws dirt on you, you should become like the place where people throw dirt. And even if people call you names or abuse you, you should be very patient and loving with them. For the sake of the Beloved, one should always bear the abuse and bad words of people.

**He becomes Brahm gyani whom God makes so;  
The glory of the knower of God is very great.**

Only one on whom God is gracious becomes the Brahm gyani. God Himself makes His Knower, and the glory of His Knower is very great. Because of that glory, many sinners even got liberation.

**The darshan of Brahm gyani is obtained by good luck;  
Always sacrifice to the knower of God.**

Now he says that one who has great good fortune and Karma, only he gets the darshan of the Brahm gyani. That's why we should always sacrifice ourselves on him. Guru Nanak says, "Blessed is the family in which the Satguru was born, and blessed is the mother who gave birth to the Satguru, and blessed is the Satguru who did the meditation of Naam Himself and who made others meditate on Naam.

**Mahesh and others search for the Brahm gyani.  
Nanak says, The knower of God is God Himself.**

What can the souls of this world understand about the Brahm gyani when even the gods and goddesses – Brahma, Vishnu, Mahesh and all of them – are searching for the knower of God? God Himself is His Knower. The Brahm gyani is the one in whom God is manifested; and when God is manifested in someone, that someone becomes God. There is no difference between the Brahm gyani and God. If rock candy or sugar is mixed in milk, the color of the milk doesn't change but the taste changes. In the same way, he within whom God exists doesn't change from outside, but from within he is changed. And that's why there is no difference between God and the one within whom God has manifested.

Once someone asked Master Sawan Singh, "What is the sign of the Brahm gyani? How can we recognize that he is the Master?" Master Sawan Singh said, "What do you want? Do you want the Masters to tie a bow around their neck that they are the Masters, or should they carry a sign?" The most trustworthy sign of the Brahm gyani is the day and night meditations which he has done. You will find that the knower of God will have done the meditation. This is the greatest sign of the Brahm gyani which one can see.

One who has not done the meditation but who is called "Brahm gyani" by other people, and one who is talking about the meditation and experience of other people – their condition is just as Master Sawan Singh Ji used to say: "How can we know the taste of getting married, if we ourselves are not married?"

**The Brahm gyani is priceless;  
Everything resides within the knower of God.**

We can never accurately value the Brahm gyani because he has come in this world to liberate souls from this world and he has love for all the souls in this world.

**Who can know the secret of the Brahm gyani?  
Ever bow before the Brahm gyani.**

How can one know the secret of the Brahm gyani? We can only pay our homage and respect to him. Hazur Maharaj Ji used to say that the blind man cannot come to the person who can see; he cannot catch the finger of the person who can see, and follow him. Unless the person who can see calls the blind person and makes him catch his finger, the blind person cannot come to the person who can see. In the same way, no matter if the Brahm gyani is living right next to us — if he does not make us catch his finger, how can we follow him? We are the blind ones and the Brahm gyani is the one who can see everything — God sees everything whereas the souls are blind. So unless God Himself makes the soul follow His Path, how can the soul follow the Path?

The Mahatma Guru Arjan Dev, Whose bani we are reading now, was tortured by the orthodox people: He was made to sit on hot coals and hot sand was thrown on his head. In the end He was stoned to death. If the people who were torturing Him had known the glory of the Brahm gyani — if they had understood the greatness of the knower of God — they would never have done that. They would have taken advantage of Him and made their lives successful. But because they couldn't see or understand the glory of the knower of God, they tortured him to death.

Mian Mir was a dear one of Guru Arjan Dev, and when he saw that He was being tortured to death, he came there and said, "Master, if you will allow me I will raze the grounds of Lahore to sand." But Guru Arjan Dev Ji smiled and said, "Mian Mir, I can also do that, but this is not in the will of God. Your will, O Lord, is sweet, and I am pleased to be in that will. And Nanak always asks for the boon of Naam." If those who were responsible for His death had known that He was a Brahm gyani, they would not have done what they did: they would have taken advantage of His being there. But people cannot know the glory of the Brahm gyani until He Himself makes them understand His glory.

The condition of this world is like the farmer who saw a swan come and sit in his farm. He at once took a stick and went to save his field.

He didn't know that the swan doesn't eat his food — she only eats pearls. So this is the condition of the world.

Saints come to liberate us but we give them suffering. We cannot write even half a word in the glory of the Brahm gyani; He is the Lord of everyone.

**Even half a letter cannot be written in praise of the Brahm gyani;  
The knower of God is Lord of all.  
Who can know the limits of the Brahm gyani?  
Only a Brahm gyani knows the glory of the Brahm gyani.  
There are no limits of the Brahm gyani,  
Nanak always salutes the Brahm gyani.**

The people of this world cannot understand the knower of God; He can be understood only by a knower of God. We cannot know the limits of the Brahm gyani because he is limitless. The only thing we can do is to always salute him; we can always pay our respect to him.

**The Brahm gyani is the creator of all creation.  
The Brahm gyani lives forever; He never dies.**

Now how can we understand this as long as we think that Master is just the human body? How can this human being, this man, create the whole universe, creation, and how is it possible that this man has the control over the births and deaths of everyone? But the Mahatmas whose inner eyes are opened, they know that this human being is a pole in whom that Power is working that is responsible for the births and deaths of all the souls, of all the creation; and He Himself has created the whole creation. He only changes the body; but the Power Which is working in that body never comes to an end.

**The Brahm gyani is the giver of the practice of liberation of the soul;  
The Brahm gyani is the perfect Lord.**

The knower of God has the means by which he can liberate the world. And he is the perfect man; he is the Lord himself. Mahatmas say, "You go within yourself, and climb the stairs to the top, and you will see the beautiful things there. And God, who is the Lord of all Creation — you go within and see Him."

**The Brahm gyani is the Lord of the orphan;  
The knower of God puts His hand on all.**

The Brahm gyani is the Lord of all the orphans and He puts His hand on the head of all the orphans. Whether one is poor or rich, He is the Lord of everybody and He showers His Grace on everybody.

**Everything is the creation of Brahm gyani.  
Brahm gyani Himself is the Formless One.**

All this play is of the knower of God; the Lord Himself is His Knower. The Lord Himself is manifesting in the Brahm gyani. Kabir Sahib says, "My Beloved is very humble, and He is called Saint."

**The glory of the knower of God is understood by Himself;  
Nanak says, The Brahm gyani is the Lord of all.**

Only the knower of God can understand the glory or the greatness of the knower of God. And only He has the real wealth and is the giver to everyone. He has the real wealth of Naam which never comes to an end. When death comes we leave all the material of this world here; we cannot take anything with us. What is that which can go with us when we leave this world? That is Naam. Naam is the only thing which will accompany us. The one who has Naam with him, he is the Emperor. Kabir Sahib says, "He who doesn't have Naam in his heart, he is poor." So, like the Brahm gyani, we should also meditate on Naam, we should also meditate on Shabd.