

Yogi Bhajan's Guru Nanak Birthday Talk

“Baisakhi” - April 13, 1969, East-West Cultural Center, Los Angeles

The thirteenth of April is a great day. You might not be aware about the greatness of this day. This is one day which never changes. There's a festival known as Baisakhi. In Indian history, this is one day which never changes.

It always come on thirteenth of April. This is the day when Indians are proud of this day. They reverted back the attackers, and they became the conquerors, whereas they were conquered all the time because they had gone into peace so much they became absolutely humble, and they forgot that someday they have to defend themselves also. Accident cannot be avoided by one person. To avoid an accident, you have to have both the parties willing. Same is the case with a war. War cannot be avoided by one party. You have to have both the parties for avoiding a war.

India, in the time of Ashoka, became completely Buddhist! That is the Indian history. And that is a fact. They became absolutely Buddhist and *Ahinsa parmo dharma*. *Dharma hinsa satyam*, that other part they forgot. *Ahinsa parmo dharma*, that was the end. Non-violence is the truth. This part they remember. The other part: When it comes on the truth, to die for it is the first religion, that *slok*, half of it, they forgot. They only remember one: *Ahinsa parmo dharma*.

You know what happened as result of that, what history did? That great nation, which led the entire world in the spiritual field, became slave. Their young daughters were taken away from them and were SOLD in the cities of Gazni [central Afghanistan] for one *pesa* [penny]. They were not allowed to ride a horse for any reason. They were not permitted to carry the dead on the shoulders.

And that was the era when came a man whom people today remember as Guru Nanak. And when he saw the state of these great people deteriorating to this low ebb, he fell before the Divine and said: *Aytee maar pee karalaanay tai kee dard na aa-i-aa*. He said, “Oh Divine, so much fear is the beating on these divine people! Are you not still merciful? What has gone wrong?” And he give them an idea, that you are all one. But when it comes on you, you have to RISE to the occasion. And it is NOT a sin to defend your self.

The greatest author at that time, Mirza Islam, a Muhammedan writer, he writes that his [Guru Nanak's] word has so much power that when he used to speak to the audience, “To me,” he said, “it looked like that from the grave the dead have risen and they have vowed that they shall defend the Motherland.” And people realized, *Ahinsa parmo dharma* has got another *slok* also with it, that when it comes on Dharma, then to fight [for] it, to the last breath, is what one has to live for.

We became so lethargic and lazy that great kingdoms will give in. When Somnath temple was looted right down in south of India, there were six mighty kingdoms

through which these raiders passed, and the almighty rajas surrendered. They said, "We'll not fight."

The result became that there was absolutely chaos in India. There was nobody secure, there was no peace, there was none to teach and preach. All the books you are finding now in Tibet, because to just hide and preserve the books and ancient scriptures, the wise people ran with them to the Himalayas. And the state, to what extent the tyranny prevailed in that country... if my that wooden bag comes in which Indian history through pictures is an album, I shall bet if anybody of you shall have the guts to see through all those pictures, to what extent and how miserable were this times in which death was being given to the people, who were innocent, who were just meditating, doing nothing. PEACEFUL, religious, holy people were being butchered like anything, like goats.

At that time came an holy man. He said, *Aval alah noor upaa-iaa, kudarat kay sabh banday, ayk noor tay sabh jag upaji-aa, kaon bhalay ko manday.* - "From One God Divine, all this creation is. Because from One everybody is, who is bad and who is good?"

Because people had a confirmed notion that they are weak and they are not to oppose anything. He got [born] in a family of a middle class people, there were *kshatris*, Aryan, and he preached. His hymns are all in *raag*, in music. They can be sung. It is not a writing in the sense... It is a poetry. It is 1430 pages of poetry. That much love nobody has shown. I can understand for love of a person one has built Taj Mahal, but I'm yet to see a man, who for his love has written in poetry 1430 pages. And it is such a beautiful poetry.

To translate it into English, UNESCO [United Nations Educational, Scientific and Cultural Organization] has spent all the money. Sikhs have not spent it. Can you believe it? Sikhs have not done this favor. But the UNESCO has spent all the money and have translated the entire book, which is known as holy book, into English for the benefit of the West. It is a book in which similes are given of love and devotion, of our karmas on this earth, towards our responsibility to the Divine, and it is absolutely poetry, and it has been translated also in poetry. There is a possibility that the translation may be poor and somebody could have done it better, but it is something best to have at least.

The awareness which one can get from Guru Nanak's teaching is very simple. It is not something too much in which you have to do. *Svaas svaas simaro gobind.* With Gobind... Gobind is the other name of Lord Krishna. He is known as Gobind. Go... Go... Bind. Go. Go Gau Ga-ee Gaw. Go-bind. Go. Because he's Gwalak, Gwalpur, he's God in carnation, living being. Go-bind. *Svaas svaas simaro gobind, man kee sagalee uTaray chind.* "O Man, with each breath, meditate on Him and your all worries will be washed up." That was the simple one sentence which can, if it can be practiced, and itself is the big thing.

His entire teaching is based on three things: *Naam japo, vand chako, dasan vand day keerat karo.* [His] entire life [was] based on these three principles. *Naam japnaa* means sing on Him and on His glory, the Creator. He has created us to realize Him. That is why this mechanism, this body has been granted. If we can meditate on Him,

we are doing our job, we are doing our duty, and in return He will take care of us. One. *Vand chako*: Whatever we have and we can spare, we should spare with pleasure. And those who do not have, we should make an effort to provide [for] them. We should not buy popularity, we should not create... There is a little difference, which I want to be very clear: we should do it in such a way that we should be the only givers. *Dasan vand day keerat karo*. One, two, three, four, five, six, seven, eight, nine, ten. We must put in an effort. Seventy-two thousand nerves end in these ten tips. They have also ending[s] in the sole of the foot. So all your energies [should] be centralized to earn in the most honest manner. These all were the three teachings this man gave to the world of today.

What happened later on, there came a era of awakening. Saint Kabir, Ravidas, Sulakan... all these saints were there. In that holy book, the sayings, the poetry of these saints is also there. It is not only one. These people's poetry is also there. They brought the awakening to India of that style, and a class came which was known as Sikhs. Sikhs means *shish*. *Shish* means a student. I can explain to you because I am born in that religion, basically. A student, class of students, which listen to their Guru, teacher, and there establish a divine relationship of a student and teacher. A set principle was established and these handful of students became so much divine they refused to be snubbed or to be tortured by any powerful force.

When Muhammed [Mahmud] Gazni raided India, and with all the booty he was going, and he was camping at River Chenab with seven hundred young girls who were crying, "*Daado bhaee, daado meeta, daado koe sanaata, khoosai mayray raam kee raykaa mo-ay karay bhayaata.*" That was the cry of a virgin, young innocent girl, "Is there any in this country is my brother, my father, OR one who thinks he can marry me, who can save me from the hands and the clutches of these tyrannous people? And still I am the pride of this country."

When this cry came to him from the little village I come, it is a court and these ancestors of ours, they were sitting and at that time they were chanting. And somebody came and just said, "Oh you men, you think God does not live in you? Or God does not see what tragedy is happening?" These handful of people took their sticks, their swords, and whatever little possible arm they could produce, and with the divine power in them, they fought that little war with over twenty-five thousand people totally encamped in army way. [They] were attacked by these handful of two hundred people. But it is said, such a rain came, such a spate came in Chenab that their entire arrangement fell and they were in a position to release those seven hundred innocent young girls and brought them and delivered them to their various villages. That was the dark age; that was the...

Today, people can question in the West, "What happened to India?" People do say, "Why, with all the knowledge, spiritual knowledge with them, they could not profit? Fact is a thousand years' slavery is not a joke. Fanatic regime controls so much that you are not in a position to strike the bell in the temple. It was not permissible.

I'm not very old; I have seen this within my own time. Even during the English regime, there were areas where there are temples, but still in the name of harmony, no

temple bell is supposed to be sung. We call it "singing" when we sing with these bells. This was not allowed.

And it is only five hundred years ago when this man came to this world with a message of peace, equality. His peace was different. He said, "You are to be equal. You have no power to differentiate between the black and white, between the Muhammedan and Hindu, between the Christian and a Buddhi, between the tall and the short, between having the long hairs and the short hairs. You have absolutely NO difference and you can NOT preach difference and thus you cannot RULE, and others cannot be RULED. For sake of securities, all right, but for sake of exploitation, it is wrong.

They put him in jail. Time has, and the dark forces have, always asked for sacrifice, and every religion man should be happy. We should be ready! This is the only chance when he can please the truth, the Divine, by a sacrifice. When the acts of courage comes on him, he's the one who should be happiest person. One should not care what will happen in the press and the circumstance will do what. Who cares? Many die in accidents like flies. But if a man is crucified, he's the best man on Earth. Because, for the sake of truth, if anybody crucifies anybody, it is the best death. What else one needs?

So came a time, they put him in jail. They asked him to grind the wheat. He had with him a student. And the student refused to do it. He said, "Mardanay, well Boy? Why? Why not? It doesn't matter."

He said, "Forget about it! You are my master you are saying. I am not making you my Guru to do this grinding! What wrong we have done? But we teach people. We say, 'He's He, He's He. He's all, He's all.' That's what we say, and these people do not understand that and they'll put us in jail, right? And I'm not going to let them kill me. It's much better to die than to grind. I'm not going to grind."

He said, "But no, it is a matter of the time."

He said, "All right, now let them also have the rest. These people are going to grind me. I am not going to grind the wheel to grind the wheat. Final! And if you are my teacher, if you are going to ask me definitely do it, take at my word I'm not going to do it."

He said, "You know I am your teacher? You are not to disobey?"

He said, "Then find another way! Teacher must help the student in difficulty. Then, then, then giving an exact order, he said, "Mardanay then sing on Him!"

Mardana had a *rabaab*. *Rabaab* is an old instrument, a beautiful, divine instrument. And Mardana started that *rabaab*, and thus, Nanak spoke, "In Thy realm, in this world, we breathe in devotion in Thy name. Why today all these puzzle circumstances are making me to understand that I do not exist?"

When he sang this devotional song in the spur of moment, something happened and that God man, head of the God, he found a different sensational feeling, and then he looked. There was no wheat, but the flour. Everything was grinded.

He [the jailer] got amazed. He went running to Babar. He said, "Oh, Babar King, excuse my interruption at this time. We have put somebody in the jail. We gave him wheat in the morning. There was a struggle between the two not to grind, and then they started singing. According to our way of God, nobody should play music. But when they did it, I thought in the evening when they would not be in a position to show the results, we will give them a bitter beating. But in the spur of the moment, I have some sensational feeling, but the entire wheat is grinded - so much so, the stores from where we used to get wheat, there is nothing but flour. There is not a grain of wheat in the entire camp! Everything is flour! What to do? Flour and flour, there is no grain!"

He said, "Ah, it is not possible!"

He said, "Come on, King. See!"

King went here, there, there, all bags full of wheat flour; there was no wheat. Then he came to him. And thus Nanak sang to him, "*Keechay anayk naamay jo dayvay khuda-ay, jo deesay zamee ja so hosee fana-ay, dayam daulat kasay baishmaar, na raingay karoree, na raingay hazaar, damaraa kachee ka ja kharchay ar kha-ay, dayvay dilaavay razaa-ay khuda-ay. Ho dhanna rakhay.*"

He said, "*Keechay anayk naamay jo dayvay khuda-ay*" *Khudaa* means God, Allah. He said, "Do that good deed which God has provided you to do. "*Jo deesay zameer ja so hosee fana-ay.*" All those who are created on this earth shall go. "*Damaraa kachee ka ja kharchay ar kha-ay, dayvay dilaavay razaa-ay khuda-ay.*" The rightful use of the money is: have for yourself, provide to your all family, and give in the name of the Divine. And not that make us to grind the wheat because we have just told you that God is One and One is God. You are not supposed to imprison us on this charge."

Babar, the mighty king who had invaded India at that time, felt the truth in those words and he bowed. Thereafter, these people were released.

This man, the great master of the time, he traveled from place to place. And if you happen to go to the Muslim shrine, Makkah [Mecca], on the one side of it, there's a little temple still, and there's a little incarnation [inscription]: "There came an Indian *pir* saint, Nanak." It is there, still.

The story runs like this: When Guru Nanak went to Makkah, the Mohammedans do not tolerate anybody putting their legs towards the west because from India, on the west is Makkah. And according to the basic Vedic rights, one has to keep his head to the east and the legs to the west for inflow of the magnetic current in the body. So naturally there's a difference. These people went there and they slept. And Nanak kept his legs towards the Makkah *shareef*, the shrine. And you know Hazarat Dastgeer, the powerful man, he came. He said, "Hey! Who are you? *Kafir!* Why your legs are to that side? Do you know this is house of God?"

Humility, to be humble, is the basis of all power. If you are not humble, you are not going to have any divine power, do whatever you like. Be very sure on this principle. I'm very clear on this principle. Even the power in a cane... baton... cane. You know when you strike with a cane, it bends? If the time put a pressure, get bent so that

your edge with edge makes a circle. And then release! See what happens. Then HE will do something for you which shall be extremely marvelous. But when the pressure comes, get bent! Humility is the base of divinity!

He [Guru Nanak] said, "I am sorry. Please, where the house of God is not, put my legs that side." Now, where is not God? Simple question. He said, "I am sorry; I never knew that on this particular angle of the land is the God. But you are more wise than me. Take my legs and throw them that side which side that God is not."

Ego does not end here. He [Hazarat Dastgeer] pulled his legs and wanted to have a round. When he had a round, he threw his legs again there where they were and fell in that round. His head whirled, and then he had the awareness; he had the consciousness.

In us is also a little unit, a little cell which is a divine cell. You know why we do not slap everybody, and we do not abuse everybody, and we do not be rude with everybody? You know what is the checking power in us? In our central nerve there is one nerve which is a spiritual nerve. That may not be awakened, but the very existence of that *kundalini* does not let us do always all the wrong. That is the spiritual nerve. The very presence in the being of the spiritual nerve will control the nerves or it always sends a soothing effect: "Oh man... Oh please... No, no... don't do this. This is not fair." We understand it [as] the voice of the consciousness. You understand? That is the voice of the consciousness. That voice of the consciousness gave the awakening to this man: "Oh, he's somebody beyond me!"

He said, "I am Pir Dastgeer. This Arabian land bows to me and I have fallen today. And man, I recognize the legs are there where they were and my head has fallen exactly in thy feet. This is not without a purpose. I want to be excused."

And you cannot even sing in Makkah today. And that is one stone where this humble Nanak sat, and Mardana played that *rabaab* and he sang, "*Sabh jag upjio raam raam, raam kaa sabh hai bee-apak, sabh us kay upar kaa jaan.*" "All the places are nothing but Ram. Ram is who is prevailing everywhere. And all the doing are His. Simply we do not, we cannot see it." And in that memory, that little stone is still, and you cannot even today play music in that vicinity. Even today, how the modern world is, remember one thing: don't be, don't be doing the mistake. Even today, you cannot play music in the vicinity of *hazarat* Makkah *shareef*. This is a law. You can't do it. It is under Saudi Arabia. But this man played his music.

Someone asked Guru Nanak, "Why you always sing and play?"

He said, "This is the one shortest way to get lost and find the Divine within you."

The holy book is written in eighty-six *raagas*, music of the time. It changes with every friction of that time. Eight are the main *raagas*, thirty are the wives of those *raagas*: *AshT raagnee gaayo sang raagnee tees, sabhay putar raagan kay aTHaara das bees*. Eighteen, ten and twenty are the different children of the three families of the *raagas*. This is the rosary of the *raagas* which is in the end of this book. And all the *raagas* and their effect on the mind has been completely explained. And this is also in poetry.

So, five hundred years ago, this day, these little humble people who had the consciousness in them refused to bow to the raiders also. So in India today, the day when they celebrate Baisakhi, Baisakhi is the harvest day. Today is the first time when the farmer will go and give a cut to the field. In the evening they will gather whatever they will collect from the field, and around that yield they will dance, and this dance is *bhangraa*, which is just a parallel to Shiva. Shiva dances, if you know all the dances, the Shiva's seventh stage from where he went to *samaadhee*, that is the dance where this dance is equal to that dance. It is otherwise, from today, the Spring starts and it is the era of festival of joy, of having the harvest to the home.

And this thirteenth of April have got so many attachments as far as that country is concerned, such as nonviolent movement started on thirteenth of September when a little humble fellow sang up, "*Pagaree sambhaal jatta, pagaree sambhaal, lut liyaa maal, tayraa lut liyaa maal ho-ay.*" And the British regime ended with this little song because this was one song which caught fire and brought awakening to entire India, that, "O Man, care for your self-respect! The rulers are going to loot you up!" This humble folk song was seen being sung by even every little boy in the streets. On thirteenth of April, a nonviolent movement started in Amritsar in Jallianwala Bhag, where innocent people were shot down with automatic weapons and still they sang that this blood, when will go into the earth, will create a vibration which will bring us freedom. And Mohanchand Karamdas Gandhi - we call him "Mahatma Gandhi" - went on this day to bless those people.

Thirteenth of April has got a long history. And we are celebrating on this very day the five hundredth anniversary of a man of peace, man of equality, who clearly told that there is no difference between man and man. If you can keep difference that you bow to the rich and hate the poor, you bow to the mighty and do not care who is humble and who's calling at your gate, what type of divine you are? If through your every pore the channel of love has not started oozing, what type of great religious man and divine and what all this funny, funny things... "*Sarv shree ayk sau aTH dee maharaaj the great...*" I mean to say, I do not know, I can put two hundred and fifty titles to me before my name. If through every little bit, all these pores, from these does not ooze the love without differentiation, where is the divinity yet near you?

And this was the message: *Aval alah noor upaa-i-aa, kudarat kay sabh banday, ayk noor tay sabh jag upaji-aa, kaon bhallay ko manday.* "From One, all have been created. Just from One. And when all of the creation of One, who is good and who is bad?" Bad are because their karmas are bad. Help them to overcome it. Take pity man, help them, love them, tell them.

When I walk on this 9th Street, there's a man who has been tied with a iron part like this, because this side he cannot hold and he has to take that weight when he travels. And whenever I see him, I bow to him. One day he asked me with a sign to stop. And I stopped and stood and talked to him. He said, "Why you do like this?"

I said, "I do to that Great Divine who has saved me from this karma. And when I bow to you, I pray to Him now to forgive you. It can be," I told him, "it can be with me too. My unit is not so automatic that it is going to work perfect. And yours is not so

bad, but this is the story of the karma. And I told him, I said, "YOU are not a purposeless. You should MOVE."

He said, "Yes, yes, I feel miserable, that is why I move a little."

I said, "No, no, no. You should be moving throughout Los Angeles to tell everybody that, "Men, beware! You can be so. They at least recognize you, but you are one human being. And anything can happen to anybody."

This is high time that we should live in the stage and the age of equality. Time is coming, whether you like it or not. You have to live in peace and love and in equality. The MESSAGE of equality, 500 years ago, was SUNG by this holy man, the manifestation of the Divine when he said, "He is One, the Creator, the Doer, Who never dies, Who always LIVES, and who has brought you for realization."

We are sorry, we actually wanted certain things and one of my students, she promised that she was in a position to make you copies. We could have delivered you those, but I do not know in library perhaps that book, Thus Spoke Guru Nanak - those books are available or not. They are 25-cent books.

And, in this room, on this side of it, last is one photo, where a photo of Guru Nanak, like this has been. It is a very ancient photo. On the last, this side of it, of all these saints, Rama, Krishna, all these saints, on the end there is one photo where Guru Nanak has been shown, like this. Thank you Mario.

[Student voice]

Ah, yes, why not. This is the photo in our East-West Cultural Center of Guru Nanak. *Sat Guru nanak pargaT ho-aya, Mitee dund jag chanD ho-aya*. When this man, this is on the aura written, "When this man came to this universe... *Dund* is the fog. The fog of ignorance went away and light of equality came to the human." This is what this reads.

And this is *godree*. Isn't Mario? [Yes]. This is *godree*. This cross check [patchwork]. It represents all the color and *peon*. It is ALL the little cloths stitched together. He came with the idea that he said, "All are One." This is *godree*. This *godree* is worn by the people who love everyone. These are the ones.

And that is the one picture which is a Punja Sahib. *Punja* means the five fingers. And the story runs: there was a great *Pir*, head of the Muslim community. He was living on the top of a hill, and he had a well there which had a beautiful sweet water. Mardana and Guru Nanak were passing there and Mardana said, "I am thirsty. Provide me water."

Mardana was something you know. He was negative of Guru Nanak all the time. He will create problems everywhere. He said, "Well, I want to have water."

He said, "Mardana, where is water, my son here? There is no place."

He said, "Meditate and let me know where the water. I am willing to go and find it, but I am not going to put a step further without drinking water."

Guru Nanak said, "Look Mardana, at the top of this hill, there's a great saint. You can crawl up to that and ask for water. If he gives you, that's the only way." Master of the times have all the knowledge. How innocently he is acting.

He said, "Wha, I will go. What is there? This hill, I can go." And he, like this, 1,2,3 and went up.

Valee kadaree... *Valee* means man with all occult powers. *Valee*. Among Mohammedans these are *valees*, as in Hindu they are *siddhas*. Manifestations. They are capable of doing manifestations, so he was *valee*.

He said, "I am thirsty. You give me some water."

He [the *valee*] said, "I have produced this water with my divine power – not for you."

He said, "But I am thirsty. My master has told me there is the water and you are to give me." You see, Mardana was the type of fellow who could make circumstances to aggravate and reverse, you know. (laughter) Ah, you know, it is a beautiful story I've been telling you. If I keep on telling you, you'd be surprised to see what this man had been doing all the time. But the Master has to use him for uplifting people.

He said, "Go! Go down! There is no water here."

He came down. He said, "Master, he doesn't give me water!"

He said, "I told you he would not give you water."

"But I must have that water!" Like a child you know, he said, "I must have that water!"

He said, "Mardana, go again. And be humble this time."

So Mardana again crawled up, and he said, "Look, for the sake of the Divine who has given you the power to produce water here, give me a little. I am very thirsty."

He said, "This is another tack! I am a *valee*. I know why you are humble. I am not going to give you a divine water. Get down, quickly! Otherwise I am going to kill you."

He said, "Don't kill me! There sits my master down. Kill him!" (laughter) Look at the faithful disciple! He said, "There sits my master down. Kill him! He's sending me all the time and he knows that I'm not going to get water from you and you're not going to give. Two times I have come this hill and shame on him and shame on you. You both are divine people and I am thirsty. I'm not getting water. And here I go." And he came down and said master, "No water!"

And *Valee*, with the anger, you know... There was a big stone. He hurled that stone onto the master. That stone came on his hand like a ball and stuck there. That stone still stands there. It has five fingers of Guru Nanak up to this day.

It is in Pakistan. Sikhs cannot go, but Pakistan government has allowed some Sikhs to do *seva* there. And in all the vicinity and locality, Mohammedans bow to this stone

even today. All that water of that thing came down and there is a natural stream of pure water which oozes under this stone even today. In that area, this is the only one fountain and it has got a beautiful temple around it and people say - Well, I don't have my personal practice about it. - that onesoever, whosoever drinks this water he, he hasn't got any "negativity." Let me call that. And for MILES and MILES people come, barefooted, to just drink that water.

Hasan Abdaal is the railway station. From there a few miles is this Punja Sahib. And Taxila you might have heard is a place where all the ancient things came out. That is about 40 miles from this place. And SO is the pure of that place, even today, if you go, you will be fed free, and there are BEAUTIFUL mansions where you can stay and you will be looked after for one week. And the amount of money in offering which comes even from Mohammedans today is the same as is used to come in the old days.

And that is one story of this man who was actually the messenger of the Divine for equality. He preached not to have ego, [not to] to differentiate your own weaknesses and project on others and blame others and feel you are great when you are not. *Ta-ay bulbulla, aas karay samund kee.* Oh you bubble, you project greatness that of an ocean? So look at you, and look what you do. *Ta-ay bulbulla, aas karay samund kee. Simaro nahee raam, man chintaa mand kee.* You have not meditated on Divine, and all these desires, you have inhaled them. You have taken them in.

This message prevailed, and today we have got, at least in every university, mostly in the West where teachings of Guru Nanak and comparative study on this teaching there are special classes and courses. UNESCO has spent millions of dollars to translate the work of Guru Nanak. I do not know how far the followers of Guru Nanak have progressed and promoted his work, but others people, who are not fanatic...

There are three types of people in every society: fanatics, flexible and lazy. I can assure you there are three types. Fanatics are those who deteriorate their karmas. Because with great karma you've got this life. Fanatic: "I am right. MY religion. If you are not THIS, I am not going to talk to you. If you won't do this... You first believe this, then be..." Something. Something, I tell you, they project something like you can't talk with them, you can't discuss with them. They are gone within their shell. They are the chicks in their egg. They are never to come out of the egg and never going to have the open air at all. They are going to die in that shell. They are fanatic religious people.

Then there are flexible. They search truth. Pure light within you guide your way on. They guide their way on. They find Divine. They go through reeds, creeks and all the passages of the time and they reach somewhere where Divine is.

And there are lazy. They say, "Yes. We are born religious people and we are not going to get up." (laughter) Till we get a long indefinite sleep. Yeah. They sleep so much. Sleep - not physical - I mean they are sleepy to everything. ANYthing may happen around them; they are SICK and sleepy. They have got no power to even raise their little finger just to take a rosary and say "Ong." Nah, nah, nah, nah, that is not their job. They EAT their karma.

They have, we have earned this prana, these karmas. Whatever we have been provided with, we have earned it. Don't forget [think] a good meal is because good meal has come to you by a telegram. Nothing doing! You have already earned in the life this karma from that man who has given you meal. And if you do not pray for that man, this meal is a definite credit on him and a debit to you.

Don't play this game of getting this and giving this. It is absolutely a Divine cosmic law. Every favor done to you HAS to be FED at the altar of the Divine. If you cannot do it, don't accept. It is very simple cosmic law. Don't make, load yourself with the other's karma. Therefore it's a simple fact of life, of this equality which came to this universe from the music and the purity of this divine manifestation.

I won't say he was God. *Chhee chhee chhee*... nothing doing! God is absent. He takes a form and becomes his own manifestation for reforming the people. And when somebody misunderstands me, I feel very happy because everybody has been misunderstood.

Every man who would bring message of truth... Now let us see... Take basically anybody. Ram, they took away his wife, Sita. Ravana took away his wife Sita and he had to go to jungle for 40 years. Right? Then came Lord Krishna. The time did not allow him to have his normal birth. Lord Krishna had a birth on the seventh month. Before that, everybody used to get birthed at nine months and ten days. The cosmic law got changed because his uncle was killing all his brother and sisters. So Lord Krishna was to survive, so the cosmic law changed. An eight month child may not survive; seven months, nothing doing, everything's fine. So this was his story. Lord Buddha, Siddhartha, he sat in the jungle and none gave him anything to eat and all this became like this and then he had a *giaana* [enlightenment]. We call him today Lord Buddha. Story of Jesus need not I repeat. They crucified him not knowing the third day he is going to be Christ. They did their best. That is, the man with ego thinks that I am going to kill him without feeling that this action will make him immortal. Because when sometimes we pray I ask Him, "Oh, Dark Forces, bless me - after all you are also the creation of the Divine. You are not beyond Him." So to be humble, and live in love, and feel everybody equal, is the message which Guru Nanak gave which at least all the prophets gave.

Christ is the manifestation of love, but excuse me, I have got a very different experience with love. The meanings of the love as known here are really very much, they're not very happy meanings. Here, the term "love" is very badly misunderstood. And I had a very worst time because love FLOWS from me and now I have to wear a special jacket where I can control this flow and I have to squeeze within myself. That is very, very sure. I am perfect in bad acting. Now I am going to start to practice. Because I'm not going to even "God Bless You!" I don't feel like now. Something tells me, "Now keep your hand away, man." Yes, yes, I have been told AMA [American Medical Association] rules will not allow anybody to touch even the forehead of somebody. And I'm to correct my language because if as a gray haired man I say, "God bless you, my son!" then he's going to put me in jail tomorrow. Well, man, how dare you tell me I'm your son. (Laughs)

It is no fault with me. For twenty years I have been with the ashram, I have been blessing people, and it is that FLOW of LOVE, whether a man and a woman, whether young and old, whether beautiful and ugly, I do not know. Either there is something wrong with my eyes, I see everything equal. If I am misunderstood, please take it at word that there is nothing wrong with me; there is something wrong with my eyes. Sure! Because I feel the man is equal. Till he breathe the Divine prevails through him. And till the Divine prevails through him, he's the manifestation of Divine and I have got no option but to love him, to serve him, to help him, even to bow to him if that can inspire him to the divine path. And I hope Divine will pray and let us on this beautiful day, close our little eyes which must see the equal, and meditate on him, so that he may prevail through us, for equality and for love.

[Prayer]

Thy power to bless us is unlimited. Thy greatness has got no limit, O Divine Cosmos, prevail through us and make us one with You so that we may love in equality, in peace, in harmony, and love. Give us the power of bliss and absolute meditation so that we may search the truth within us. The truth, the bliss, the peace, which is right within us, let this veil of darkness of ego may go away. On Thy day of 500 anniversary, these people have come. Invoke a faith, invoke a divine power in them. Give them all what they need. Give them the happiness. Show them the way. May the long time sun shine upon them, all love surround them, pure light within them, let them guide their way. All those who call on you, O Divine Cosmos, fill their being with love and equality and with perfect understanding. And that shall be the day when they shall reach their destination and goal. In Thy name, with Thy power, we all bow to Thee. And those who bow, they stand blessed. Thank you very much.

[Other voice: "Now I will..."]

[Talk resumes] ...the goddess of wealth, dance around those.

And this temple is a unique temple in India, it is known as Golden Temple. The story I've already told is that there was a rich man. He had six daughters and he said, "I am the best. I can do anything."

The beloved one, the youngest, she said, "No, God is everything."

He married this daughter with a cripple who had wounds all [over] the body, and he said, "*Chal! Go!*"

She said, "This is the test of the divine love. I will accept this." She used to take that man in the basket and go for begging and used to live like that.

One day, at that place, there was a tree. She left that basket with that man and went to get something from the city. And when she came, there was a beautiful man sitting absolutely healthy.

And she said, "Who are you? You have killed my husband for my charm and beauty?"

He said, "No. I am the prince of such-and-such state. I was cursed and all those wounds were because of the curse and I was taken out of the cripple colony and I was

married to you and when you left me and went there, I saw sick birds coming and dipping themselves in this water and becoming healthier, so thought came to me, and I crawled in, and I am healthy.

She said, "I don't believe."

He said, "Look. This little finger has got the same wounds" and he dipped in that, and that was healed.

She said, "I don't believe it. Let me go to that master here. Here lives a great man. He will tell."

And when they both went into that audience, the master said, "You have come to prove that the nectar is found. We will build that place. And that place is known as "Dukh Bhanjan." *Dukh bhanjan tayraa naam hai, aaTH pahair simari-ai, pooran satguru gi-aan.* Even the thought of it can fill you with love and devotion and joy. The healing power pervades through that source, and those who can meditate on them can heal anybody on the earth whether American Medical Association likes it or not. (laughter) That flow so powerful through *pranas* in meditation that prevails through these fingers. Those who meditate on that house.

And that is the cleanest temple on earth and it has got half marble and half of gold and the water is fresh. *Sat waak brahm.* This is the Rig Veda opening sentence which I am talking, that when the hymn – *Sat waak* – is sung on *Kumbh*, it becomes nectar. So that water is around. In the center is that little temple. It has got a white marble bridge up to it. It has got four doors on four sides that anybody can enter any time. It is open to all religions, castes, creeds. It is absolutely a temple of equality, and it has got a mansion with it, where about two hundred and fifty people can stay free. About five to ten thousand people are fed everyday, free. There's a free kitchen - we call it *langar* - that is running. And that is the fourth master's house.

Fifth master, there was no better musician than him. He compiled the holy book in eighty-six *raagas* of the time and he was crucified in a very beautiful manner. He was made to sit on a hot plate because singing in the Muhammedan era was prohibited. He, being the greatest singer, was done to death. He was asked to sit on a hot, burning plate in the month of June, and hot sand was poured on his body. And still he was smiling and singing and proved... That was a master who proved if the will of the God is to take in this way, you have to smile even at that. *Tayraa bhaanaa meeTHaa laagay, naam padaarath naanak mangay.* Even Thy will in this way is a gift to me. Because he sang that song and he proved by giving this proof.

Then comes the sixth master, Hargobind. He brought in equality between being and the action of the being. Seventh master meditated and gave the message of divine love. Eighth master was young and he believed that life, divine power can come at any age.

And ninth master, who sacrificed himself in capital of India, Delhi, known as *Sis Ganj* was beheaded, because for the truth. In that time, the rule of the Muhammedan was that every Hindu had to accept Islam and to eat cow. Those who would not accept it shall be beheaded. And all these pundits came to him and said what to do. He said,

“Go, and tell the king if he can change my religion, then you all get changed. Why to do all this?” And he walked up to Delhi and told the king, “You are not powerful to change my religion, though I do not have any religion.” He said, “I can do this. I can...” He said, “Do whatever you like.” And ultimately they beheaded him and he said, “There I go, but my religion remains one with Him. You cannot do anything. This body has no value.”

And then came the tenth master. He was nine years old when he was declared as a guru. He sacrificed his four sons. Two, he decorated them himself for the war and sent them, and stood on the top of the little fort seeing them fighting. And the four of his *shish*, one his own son, fifty thousand people army was attacking in that time and they held that fort for ten days. Two of his sons, who were seven and nine years, were bricked alive in the wall, but they never cried or yelled, except the elder one had tears in his eyes.

The youngest said, “You are the son of a great master. Why there is a tear?”

And he laughed. He said, “You came later in this world, but in the altar of sacrifice you are going ahead of me because brick is going to come on you first and me later. I am one brick taller than you and this has brought the tear from my eye. Otherwise, man, that is a beautiful joy. Without this, one cannot be one with the Divine.”

And this is the background of these ten masters. And everybody wants to go to hell, but nobody wants to die. (laughter) Heaven! Heaven! [correcting self] but everyone wants (laughter) to go physically!

Am I right? Without that you take everyone to Heaven, everybody willing to pay as many dollars, simply you give them the idea. But no, they say: *Jis marnay to jag dharay, mayrya manay anand, marnay hee tay pa-i-ay pooran parmanand*. From that depth where people are afraid, I am the happiest one because only after death, salvation is possible. And this is a universal truth. But I’m not here to scare you by ‘death, death, death.’ Don’t feel - nobody’s going to die you are going to live very long and live happily, live healthy and live possibly holy.

And one thing, I have to give you a message, my personal message: read little, and practice more. This is a new year. New year of the sacred land and, well, if you hear me positively, then this message of mine, get carved into your heart. Read. I don’t mind. You go on reading as much as you like, but whatever you read, practice. And *Keerat karay, khaan nahee khaa-i-ay*. There’s no use talking and talking as long as you are not practical about it. And the difference between the two levels sometimes is great. Try to reduce this difference as far as possible.

Nobody with any other questions? Now listen, one of my beloved ones has brought in a birthday cake. May the Divine bless him. And I do not know it is a white cake or a black cake, (laughter) but it is a, it IS a divine cake and it has got the vibrations in it. And the love, it OOOZE out of this, and I will request each one of you to try a piece of this and I shall be grateful. Thank you very much. You have given me great joy by coming here and sharing with me the birthday of a great man. And may He prevail through us and give us the awareness and awakening. Because that is the only way to pass through this efficiency bar. (laughter)

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