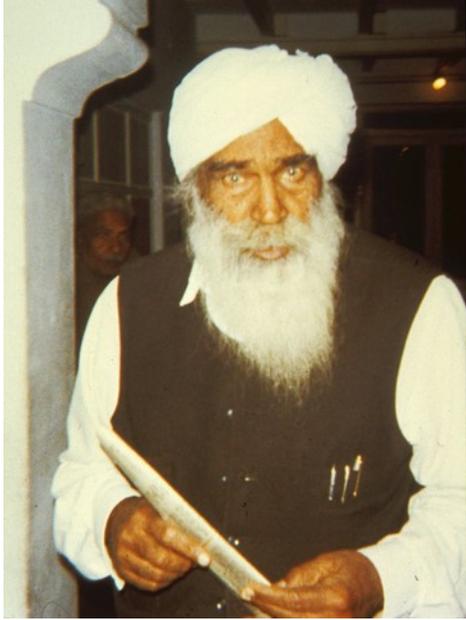


# Man is in the Make

(from an early discourse of the Master)



There was a Swami named Ram Tirath who visited America. Once, he was sitting in *samadhi* (a state of controlled attention). He used to do his own kind of yoga. An atheist lady was quietly sitting there, waiting to meet him, but Ram Tirath did not get up for a long time. There is a radiation which comes from enlightened souls, and when the Swami opened his eyes, the lady joyfully told him, "I am an atheist no more." So to be near the physical form of a Master does give some assurance that there is God. Or one can have the same assurance by seeing within. But remember this, that a wrestler is not made in one day. A strong man revels

in his strength, and a weaker man wonders how he got it.

When I was in Lahore, I used to go to the Ravi River at night. In those days there was a certain man named Gunga who became famous all over India as a wrestler. Gunga means dumb, and he was dumb, hence the name; but he was a great wrestler. It was winter, so the days and nights were very cold. His father used to strip him naked except for a brief loin-cloth, and would turn him out of the house and lock the door. All night the boy would do his exercises. No one had ever seen him exercising, but when he became famous everyone knew him as a wrestler and wherever he went the people would say, "There goes Gunga, the wrestler."

Just like this, my brothers, Mahatmas are not made in one day. Rome was not built in a day. Man is in the make. If anyone wants to be a wrestler, after two or three days of practice his body will ache all over, but if he starts nursing his aches, how will he succeed? For success, perseverance is required.

In the *Gurbani* it is written that purity of thoughts and perseverance are needed. Do you want to become something worthwhile or don't you? Hearing such words, an interest is awakened; but the work cannot be accomplished in one day. A child, learning to read, reads a few lines and promptly forgets them. He must read them again and again, but after much struggling with learning, he one day may be able to write a book.

Every Saint has his past, and every sinner a future. The people who are like us today can become something tomorrow. For this, true guidance is required from one who has seen, not anyone else.

The second requirement is implicit obedience to one's Guru. The Master's words are not just words alone, but are the Master himself! Added to this, perseverance is necessary.

Just to hear some talk about God, one's mouth can start watering. A Mahatma, seeing the world with its mountains, earth and sky; gets intoxicated. Now, how did he become what he is, and how can we become that? There is hope for everyone. We should find some God-realized person who has seen, and can make us see. Then every day we can increase the inner experience. Today, if a man gets even a little intoxication he thinks he has become a very big Mahatma (great soul).

So remember—the destination is very far—very, very far. Many big rishis and munis (renunciates who sit on thorns, etc.) started on the path to God. They were always saying, "neti, neti" meaning, "this is not it, this is not it—there must be something else." It is said that for generations philosophy has been tried and probed, but God's Word remains where it always was. So does it remain unspoken as it always was unspoken. Guru Nanak has written that the people of the world have exhausted themselves explaining about God, but they have never reached the end of it! It is something like knowing what one ray of the sun is, and the intellect will not allow that there is anything beyond that. First, we should know this small temple of ours, the physical form. This in itself will give us some awakening as to what the greater form is—the Brahmand.

I will now explain a hymn of Guru Amardas, but before doing so I would mention that when I take a hymn during Satsang and proceed to explain it, people open their eyes wide and question in their minds, "What hymn is this?" Even explaining a hymn from the *Guru Granth Sahib* seems like a new thing to them.

Some years ago, I went to my home in Sayyad Kasran. There were some *Akalis* there (one section of the Sikh religion) and they were somewhat fanatical. I held a Satsang, taking a hymn from the *Gurbani*. "I am attached to things that I see. How can I find thee, O Lord?" All through, they were looking at me and wondering where the hymn came from. The hymns themselves are very clear but we never search for the true meaning in them. These holy words contain valuable jewels. Have you ever given any real thought to them? Parrot-like we go on reading them, without understanding anything. One day a Christian gentleman met me, and he said, "Christ is the Light of the world." I asked him, "Have you studied the Bible thoroughly? For it is written therein, 'I am the Light of the world, as long as I am in the world.' "

A little knowledge is dangerous. First see what is in your own home, the physical house. Go into the folds of the holy books and see what is given there. The same knowledge that I am giving you is given therein, but for need of a self-realized man we do not understand what is written. Guru Amardas Ji says, "With the Guru's blessing, just see that this body you carry is the temple of God." He says that this body you are taking around is the very temple of God. And when will you be able to see it as such? When the Guru blesses you with that sight. This temple was made by God's own hand. He is residing in there as well as we. All through life, He never leaves this body, but when at the end He leaves, we also have to leave the body. Then the body is taken to the cremation ground.

This body is a temple of God, which has been given with a great blessing. We worship the images of it outwardly. This is all right, and we should show respect to those places where people sit in remembrance of God. But He, God, resides in this body and not in the temples made by man. Those were made in remembrance only. The true Light shines in the human form. Is an image better than the true form? I would say that the true form is infinitely better.

With great love, Guru Amardas Ji has written that, with the Guru's blessing, you can see Him inside you. What is a Guru? Forgive me, but these days you can pick up a stone and find a guru underneath it. One finds so many gurus (teachers) that it is really hard to find a single disciple anywhere! These days, if a man studies any kind of outer attainment, he starts thinking that the man who taught him is a Guru. Brothers, a true Guru is one who takes away the curtain of ignorance and reveals the Light within. The exact meaning of the word is dispeller of darkness.

What is a Guru's work? "The Guru has put the collyrium of knowledge in my eyes, dispelling the darkness of ignorance and filling my whole being with Light." He says that the Guru puts the collyrium of knowledge into our eyes. It is an example. Our inner eye cannot be opened until we withdraw from outer things, leave the senses, and concentrate behind the eyes, where the soul goes at the time of death. The God-realized man takes our scattered attention from outside and brings it to a point behind the eyes. Then that Light, that radiance, bursts forth.

Then, he describes the Guru: "He who makes me hear the Sound, the Music of the Spheres, he is my Guru Dev (True Master)." He is a Guru who makes one hear the strains of the perpetual celestial music. So now go and find a Guru like that. Again, he says, "Repeat that Word, by which the Light of millions of suns appears and the Song of the Lord's Name is heard." It means that by repetition of the Naam, the Light of millions of suns shines forth within you. The Song of the Lord's Name comes through the Sound Principle. It is a Path of Light, or *Sruti Marg*, Light and Sound Principle, *Noor* and *Kalam-i-Kadim*. All mean one and the same thing. You

can call it Truth clothed in Light, Music of all Harmonies. These are but different names of the one thing which is already existing.

God's expression has two aspects, Light and Sound. He who has the power to withdraw you from the outer things and give you a little demonstration of the Truth inside, he is the Guru. Search the world and see how many Gurus like that you can find. Guru Amardas Ji could not find such a Guru in his seventy years of searching. All outer practices have their own value. If you do good, you will be rewarded. This is a preparation of the ground, but one's birth and rebirth will not finish this way. It is said, "The Saint has given me capital." Capital is that which the Guru gives at the start, and which must be increased daily through meditation. After his long search, how did Guru Amardas meet his Guru? In his own words, he says, "I met my Satguru without any effort of mine."

. . .

If you knew there was some treasure hidden somewhere, wouldn't you like to dig it out? If a thief came across an unguarded house with no one to see his actions, do you think he would sleep in the night? So many say that God is within us, but even then sleep without caring. Why don't they dig out the Truth?

Even if one meets someone who can help to bring out this Truth, and some understanding is given, even then one does not care to do the digging. How unfortunate is he! What can we call such an unfortunate person? If he were not conscious of the thing, it would be a different matter, but if someone has shown a little of that treasure inside, and even then one ignores it, then what is to be done? The usual excuse given is, "I have no time," is it not? Do you want someone else to dig out the treasure for you?