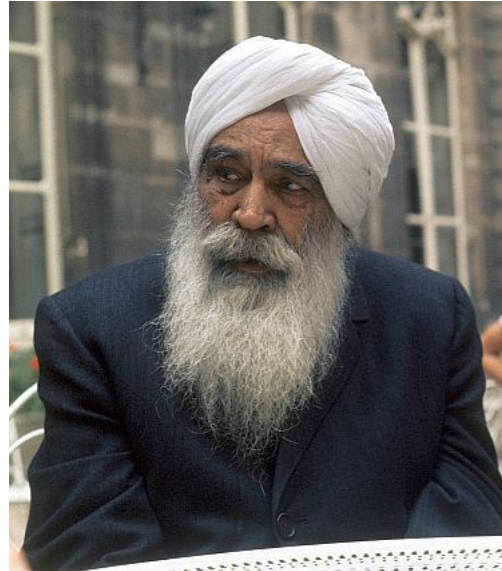


WITHIN THIS MORTAL FORM

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When a soul reaches the stage of a conscious co-worker in the Divine Plan, the burden of its karma of aeons past is lifted by the soul gaining knowledge and realization that the Lord is the Doer always, and not the self. When I-hood, ego, and attachment vanish, so the balance of the karmic debts is written off. The soul, rising above the law of cause and effect, at once ceases to sow any new seeds in the fields of action.

A Guru has in his charge the means of bringing the souls back to God. Although only those accepted by the Lord Himself are eligible for this inner path to the Source, yet they must get the key of the door from the Guru, who not only opens the way, but guides the soul through and on the extent of the entire journey. The teaching of such Masters is one and the same, for they also have searched and traversed the inner path that lies within the mortal form, until they reached the ultimate realization of themselves and of the Lord. *He alone knows the Highest, who has himself reached that height.*



1972 Tour - Paris

The true Master's teaching is not of outer knowledge, which is the *Apra Vidya* category, covering all practices having connection with body, mind, intellect or senses. Neither is the ultimate goal achieved in this category, for while good actions bring forth good fruit, yet they do not put a stop to coming and going in creation, under the law of cause and effect. Masters never interfere with outer teachings, however, because they come to fulfill and not to destroy. Furthermore, man is a social being; and it is necessary for him to live in society, and so must necessarily form his customs, mode of living, etc. The Masters come to tell us simply to realize God.

When little girls are small, safe under their parents' protection, they play with dolls and other toys, thereby unwittingly acquainting themselves with a housewife's duties, in preparation for a future phase of life. Similarly, outer buildings of worship are made to help man's understanding; but God does not reside in man-made models. He resides in the temple of the human form, upon which the outer edifices are molded. The Hindu temple is dome-shaped somewhat like the human head, while Christian churches have nose-shaped spires. The *mehrab* of the Muslim mosque is forehead-shaped, and in all these holy

buildings the symbols of God's Light and Sound are displayed; but our own mehrab or forehead is the place where man can really hear the true Sound and actually see the Light of God. So it then becomes obvious that the human form is the true temple of the Lord. We respect the outer things that have been made with holy purpose, for people are trying to learn the truth through them; but if a person spends his whole life trying and does not succeed in realizing his aim, what is the use?

Outer temples, mosques, etc. are for those people whose eye as yet has not been opened; but for those who can see, the body is the temple of the Lord. *O ignorant man, that which you seek already resides within you; He is within, but you procrastinate to go within where He resides.* It is also said, *Everything is within this house, nothing is outside; Those who search without, they remain in delusion.* If one does not seek the thing in the direction in which it lies, how can one expect to find it? There is no harm in attending places of worship; but if no inroad has been made within yourself, then you are very far from God realization.

Tulsi Sahib very frankly says: *What great tragedy, attending the imitation mosque or temple; Misery's burden increases thereby for the dweller of the natural mosque.* A man enters a temple and rings the bell; but without a true Master, he will remain outside the true temple wherein the true Light is burning and the Sound of God's Naam is resounding. *Whilst going on the Haj Kaaba I met the Lord who asked me sternly: "Who told you I was there?"* Kabir describes how he was going on pilgrimage to Mecca when God arrested his intentions, pointing out the futility of going so far when He is within Kabir's own self.

All holy places have been made in the remembrance of some Master or other, and we have every respect for them; but what of the instructions of those Masters who told that God is within us? In the Holy Koran it says: *I am that Hidden Treasure within you.* Why toss around outside in a bewildered state? *Body is the temple of God, and the jewel of knowledge is apparent within.* When you realize that One you are trying to remember, then you have succeeded. The first step is to increase our remembrance. *One bed is spread for Husband and wife; the Husband is ever awake, but wife sleeps on.* Both God and the soul reside in the same place, but the soul is sleeping in illusion and attachment. Deep in this forgetfulness it roams around outside in a dream-like state—if only it would withdraw its attention from all this, it would find the Beloved waiting there. It would discover that they have never really been separated; but wherever the attention goes, it absorbs that kind of knowledge. Naturally, if it goes farther and farther in an outward direction, all its knowledge will be the outer kind.

Our Hazur, Baba Sawan Singh Ji, used to give the example of a man sitting in a room. One may not expect him to be there; but on entering, naturally one will encounter him. *The body is enlivened while the soul remains; When it leaves, body crumples to dust.* What is that which enlivens the body? We—the soul, but only as long as the soul remains in the body. It is an astonishing fact, however, that the body has so many doors or outlets, and yet the soul is unable to run out through any of them—that is due

to some Power holding it there in the body, and that Power is the Lord. In the language of the Masters, it is called Naam. *O Nanak, Naam controls everything; With great good fortune is it attained.* There are millions of created worlds in existence, and with what perfect control in movement—not once do they clash with each other! When the Controlling Power withdraws, dissolution occurs. When that Power leaves the body, the soul must also leave. So God is within us. *The nine supernatural powers of Amrit are the Lord's Naam, which resides in this body.* He is the very Life Sustainer of us all. *Inexpressible, Inconceivable is the infinite Naam; This beloved Naam is exceptionally sweet.*

Naam is not a subject which can be seen or studied outwardly. For this science, one must withdraw from outer things. Neither can it be expressed in words—one must rise above to understand even a little of its nature. When mind and senses are stilled, there is great love in the heart for the Lord, which is like a sweet nectar. All Masters tell us that all the glory and beauty lie within—why then bother to waste precious time on outer things, for only while in the human form can one realize God. It is man's hereditary right to do so, but how many claim that right?

One can say that soul is a model of the Lord, on a smaller scale, of course. *Kabir says that this is God's entity.* The Masters tell us, *God speaks through a human form.* How can God speak to us without the human form? It is a very intriguing house into which we have been born into. A Persian Saint says: *You within are the very life of all worlds, all knowledge; The two worlds lie within you who are the mother of all books.* All the knowledge contained in all the holy scriptures came from within. How did this happen? Those enlightened souls who went within tapped the inner knowledge and brought it outside. It follows, therefore, that a similarly enlightened soul who traverses inside can teach us the same science. If a person desires to go on a pilgrimage, he should take along someone who has already done the same pilgrimage. What difference does his creed or nationality make, as long as he has the knowledge? If you start going within, you also will obtain that inspiration of knowledge. You will also hear the Voice which comes from far above the earthly existence. Just search in this wonderful house wherein you are residing. Unfortunately, we show it little respect.

The journey starts from above the senses; for where the world's philosophies end, there true religion starts. How many examples can be given? All the Masters tell us the same things, in slightly different modes of expression. The outer teachings are but elementary, and the true spirituality has merely a mention; and so people are very far from the Truth. Unless the soul rises above the senses, even the meaning of the word spirituality cannot be grasped; so this is the level at which the Masters start the knowledge. They all tell us to search within the mortal form, which is itself the biggest Granth (scripture), a huge Bible, gigantic Vedas. *The Path was sought within, and then the Master's secret was found.* Only those who seek within will find the true Path—filling our minds with the knowledge of entire libraries will hardly give an indication of the Truth.

Supposing a person reads all the medical books in existence, but he has no qualified

doctor as tutor. How will he get a complete knowledge of the subject? The theoretical side is all right; but what about the practical side: the anatomy, surgery, pathology, etc., and the clinical work of the physician, all of which require practical tuition? Practice is very necessary as well as the study of books. *Holy scriptures are the Guru's shop, which point the way to get across; But without a Satguru one cannot understand—until He comes in human form.*

Man's best teacher is man. A personality who is the very form of Truth in the human form, who has gone within himself and has experienced Truth himself, is the only competent Master to give the true meaning of all the scriptures. Those people who want to bind the knowledge of the holy books to the level of the intellect will go into error. In the New Testament it indicates how God did not give the inner secret to the worldly-wise, but rather to the innocents—those like children—the pure in heart, who are free from biased thoughts and beliefs. The intellectuals did not get it. What I want to impress upon you is that this knowledge is a practical thing. We are very grateful to all the religious orders, which have kept the holy scriptures and records in safekeeping all through the years—especially the Holy Koran and the Guru Granth Sahib, which are even today still intact in their original forms with nothing changed. Other scriptures, through the decades, have been subjected to changes in the original texts.

The very meaning of the word religion gives direct information: *re* means back, and *ligio*—to bind, to bind the soul back to God. This is a task which can be done only above the consciousness of the body.

The Masters teach this science, and they give true interpretation of the scriptures. Those who have *not* seen the Truth go on saying, “This is it, that is it,”—what is the outcome of all this intellectual wrestling? As one Persian Saint can reply for us: *O seekers of God, you have lost Him in the folds of the mind.* The ABC of spirituality starts above the body. The macrocosm is within the microcosm of the body. There are worlds within worlds. *Whatever is in Brahmand is in the physical; Whosoever seeks, will find it.* The astral plane is far more vast than the physical plane, and the causal or Brahmand, even greater. As Maulana Rumi plainly says: *How can a single particle of sand compare itself with the entire desert?* The very thought of such approach to the subject baffles the intellect. There are planets in their orbits which can be seen with the naked eye, but only every five thousand or so years! How old then is creation? How many creations are there? What to speak of the astral and causal planes!

To understand that man is something great is the first lesson. It is said that a single word from the Lord brought the whole of creation into being—and man's soul is the entity of that Lord. You are a ray of the great Sun. If you become a single-focused attention, you have great power-potential. Could you not then make one small town? *Everything is in this body.* When you meet the Guru, you will see with your own eyes that everything is within.

Within each man, the Lamp burns incessantly. Kabir says: This Lamp burns perpetually without wick or oil. Paltu Sahib says: There is an inverted well in the gagan

(seat of soul), *wherein a lamp is alight with neither wick nor oil.* That inverted well is in the seat of the soul. *A Voice emits from the flame of this Lamp; Through gaining samadhi one can hear it.* Only those who go into samadhi can hear it, and it can be heard on the first day.

The Light within and the continuous Sound rejoin you to the True One. That is the means of returning to our True Home. It is mentioned also in the Upanishads that the sun of Maha Brahmand is within, and the Sound is vibrating there, the secret teaching of which was given to the son of Devki, Lord Krishna, by Ingris Rishi. Truth is one, and the true teaching has been in existence for countless ages. The Light does exist within, but it must be manifested to be seen. Unfortunately, we are too lost in the outer environments to have the incentive to withdraw and seek that Light. *Within the one whose ten senses are in control, that Light becomes effulgent.* If you withdraw from outer consciousness, you will find the Light already there—within. *If you shut the doors of the temple of the body, you will see the Light of Heaven.* Christ said: *If thine eye be single, thy whole body shall be full of Light.*

All mankind is one—this is the very basic teaching of the Masters. All men come with the same God-given privileges, and are born in the same manner. The outer and inner construction of the physical form is the same in everyone. So physically we are the same, and spiritually all souls are entities of the one Lord. We are all brothers and sisters in God, and are all worshippers of the one Omnipotence—call Him by any of the various names. *Hundreds of lovers, but the Beloved is one for all.* All the religions may be different, but their work is the same. So the very first thing the Masters do is teach mankind the oneness, the unity in all men; the unity already exists, but we have forgotten it.

Regardless of a man's religion, whether he be a Hindu, Sikh, Christian, or other, to experience the Light of God within makes him a true worshipper of the Lord. If the symbols of Light and Sound are found in the places of worship of all the religions, what actual difference can there be? They were all made with the same purpose—remembrance of God—to achieve the realization of God. However, a man may spend all his life attending these models, but to no avail unless he enters the original of those models—the God-made temple of his own physical form.

I will take a hymn of Guru Armadas, which explains this very subject: that you must search within the physical form, if you want to realize the Lord.

*This mortal form is very beautiful, When the Beloved
resides there.*

Another Master puts it this way: *In each form is my Beloved; there is no place without Him; But overawed am I by that Form wherein He is manifested.* He is a true Master, within whom the Light is effulgent—through such a Master our scattered attention can be concentrated and controlled. One becomes the one who sees, and is then able to say

with authority, “This form is very beautiful.” The form in which the Lord manifests, in which the Light is effulgent, is more beautiful than the rest. This hymn was written by Guru Armardas after His own experience. Applications of cosmetics, etc. do not make the physical form beautiful; but the thought of God and union with Him show in a person's countenance, and that person transforms into something very beautiful.

Many years ago, about forty or fifty years back, I read a book in which it related of a girl who was so ugly of feature that none wished to marry her. She despaired finally, and left her hometown, taking up residence in a small village and spending all her time in the remembrance of the Lord. Some years passed by in this wise. Remember, whatever our thoughts, so will our face and form change. One can very easily estimate the type of a man's daily occupation from his outer facial appearance. So, after a few years, a certain man stated his desire to marry the girl, who was astounded, saying, “But I am the one who has ever been rejected.” He told her that she was indeed very beautiful, and to look into the mirror if she could not believe his words. This is a simple story illustrating the fact that one's entire features can change according to the thoughts one indulges—the eyes, the forehead, even gestures. Whatever a man's thought, so he becomes.

The form that is drenched in the Lord's remembrance is truly beautiful; and even those who come into contact with that form, and are connected to it, will be changed by the radiation which issues forth from it. As I have mentioned, as a person thinks, so he becomes; and also each person has his own radiation, his own smell. Spiritual people have radiation of blue and golden light. Those who are drenched in love for God are called Masters. Those who have open eyes can see that radiation. Our Hazur used to say that a person's character can be seen as clearly as the contents in a glass jar, and one can easily tell whether they are pickle or jam! There is also a smell or fragrance.

Once, Hazur was walking home from his office when he noticed the perfume of a delightful fragrance. He looked around but could see no person nearby, and so continued walking. But after some small distance he came upon a fakir sitting by the wayside, and there was a distinct radiation around him. So you see, people who really meditate can experience the inner fragrances, and can also see the manifestations from within.

Again, from his own experience, Guru Amardas stated once: *From being low we become pure, brothers, by coming to the Lord's feet; The sinking stone was drawn out from poisonous out-going faculties; all praise to Him.* This tells how Masters were also at the sense level once, but through God's grace, They reached the pure stage. He also mentioned that a man can smell like burning rags, but even that can change to a sweet fragrance.

If you want to see your own aura, stand with your back to the sun and look at the shadow of your shoulders which falls; and according to your type of life, so that type of rays will issue forth at that place. Those with the yogic eye can see this very clearly, just as Hazur could see if a man were more like pickles or jam. One who has constant remembrance of God and has contact with Him within, experiences a change in his bloodstream which incurs a change throughout the system, including the features,

countenance, etc. People who are receptive can be aware of and have the benefit of such radiation.

The gift of the Masters is free. If you visit a perfumery, even without buying any of the perfume, you will at least get the fragrance free. If you keep a single flower in a room, the room will become fragrant with the scent of it. Our Hazur once visited my village, and afterwards I locked up the room he had used; and whosoever entered that room at any time could hear the Sound vibrating there. That place now lies in the territory of Pakistan. Masters have very powerful radiation. They are the mobile God on earth, and the company of such personalities is called Satsang.

Connection with the True Beloved is a permanent matrimony, so treasure the Guru's word.

Once one is connected to the Lord, *One will never die; there is no sorrow*. How does one find the Husband who will never die? Who are the fortunate ones who get the connection? *Travel ye the four corners, but the perpetual marriage with Him is not attained without the Satguru*. We were given this mortal form for the special purpose of that spiritual marriage, and you can consider it a great misfortune if it does not occur in your lifetime. *In the human body, it is thy turn to meet God—all other work is useless; Keep the company of the Master, and meditate only upon the Naam*. No matter what you attain in the world, it is of no avail toward this work. Is there any helping factor? The Masters say: *Keep the company of the Satguru*. He is the manifested Lord and can withdraw your scattered attention, concentrate it, and rejoin it to the Greater Attention. *Join me back to God—anyone!* This is done through the Master's Word—the Word that only the Master can give. God is Wordless, but when He expressed Himself, His Power came forth—and that is called Word, also Naam, Shabd, etc. The Master is the Word—made flesh. *He manifests in the Guru and distributes the Shabd*. He connects the people to the God-in-Expression Power, which has the two phases of Light and Sound, the very Power which is imitated in places of worship through the various symbols. By practice of this Word, the soul gains the everlasting marriage.

The physical form is very beautiful, but not from the application of toilet requisites. If the body is not washed with soap for three or four days and dressed with perfume, etc., it starts smelling. Where does the smell come from? It comes from the person's thoughts. The Masters do not use perfume, but a fragrance issues forth from their person. Such golden opportunity is at hand because we have the man-body, but what are we doing with that opportunity? Brothers, even the gods and goddesses are anxious to be born into the mortal form. It is no ordinary thing. When the human form was made, God put His own breath of life into it—His very own essence. Then He ordered the angels to bow before it. It is exalted enough, therefore, to be fully respected.

Devotion to the Lord brings a radiance which burns out all ego.

This is what devotion or Bhakti to God can do. However, there are two types of devotion. One is at the level of mind and senses, and the other is received from the Guru. The latter is called gurumukh bhakti. *With gurumukh bhakti the Sound springs forth without effort i.e., when the Guru gives devotion, you will start hearing the Sound. The Sound comes from above, and that is my Guru Dev.* True devotion is done through the Guru, but what tells you that you have been given that devotion? What criterion is there to judge by? *All creation- do gurumukh bhakti; When love develops, the Light manifests within.* Furthermore, through true devotion, the ego vanishes because one sees that the Lord is the Doer. Bhakti done through the mind and senses involves good actions which deserve reward, but births and deaths continue due to one's doership being present. *The Shabd burns out ego and attachment, and the Gurumukh gets the Everlasting Light.* The one who becomes a gurumukh finds that all ego and attachment disappear.

All praise to the Perfect Master's Word; From Him one gets the true union.

By getting connected to a Perfect Master, one will eventually merge with the Ultimate Lord. There are words, there are the Master's words, and there is the Word of the Master—you have to understand the difference between all three. We are reading the Master's words—the words which have been spoken by a Master, and which have become scripture. Those words tell us of another Word, the Word which actually becomes apparent—by the grace of God, through the Guru. One meets the Master, and *The Hidden Word is made manifest.* If you get connected to that Word, It will take you to the Wordless state. This is the only way back to God. And, *The Guru's Word is in all.* That Word is innate in all men—not the Master's words which were uttered by Masters, perhaps five hundred or two thousand years ago. That Word of the Master has been vibrating through all four yugas or ages. *The Word vibrates in the four yugas, making the Truth ever audible.* Also, *The Guru's Word can be heard in Chokunti.* Even as far as Chokunti, one can hear the Music of the Spheres. I have just told you that, *The Light within and the Continuous Sound rejoin you to the True One.* You can also call it *Kalam-i-Kadim* or *Voice of God* or *Nad* or *Anhad Shabd* or *Music of the Spheres* or *Light and Sound Principle.* Whatever you call it does not alter the fact that it is the one way back to Absolute God.

The Sound that vibrates is the Guru, and the Guru is the Sound. All these different words refer to the same thing—the Hidden Sound. *The Hidden Naam is made manifest.* Also, *Word is the Guru; Guru is the Word; In that Word is the Nectar of Immortality.* It has the power to give everlasting life. *When the disciple desires, the Guru will appear,* and when He appears the Word is given—Word which has been vibrating since the world began, and which will stop only at the end of the world. It can also be called Gita, for Gita means song. I once went to a place where the people requested that I give a discourse on the Gita; and so I told them that when the world began, this Song began; and that will finish only when the world finishes. It is a Song which is taught only by those who have an inner knowledge.

In this mortal form, everything exists: Khand, Mandal, Patala.

*

** The astral, the physical, and the lower physical worlds.*

The Life Giver, who sustains the whole world, resides in this form of the human body which is really a very wonderful abode. The whole macrocosm lies in the microcosm of the physical form—even God Himself is there. Go within and you will meet Him, and you will come to realize how great Khand and Brahmand are. And the key to all this is with the Guru who can give you an experience of that which is written in the scriptures.

*The Gurumukh treasures the Naam, which makes this mortal form
ever beautiful.*

Whoever becomes a gurumukh has a true regard for the value of Naam; and by being in constant tune with it, has a perpetual supply of its food for the soul. This benefit reflects in the body also, which becomes tranquil, serene. That food of Naam is the very bread and water of life. The Lord is Ever-existent, All-wisdom, Perfect Bliss; and when the soul realizes this, it also expresses its nature of all-wisdom and joy. All the various kinds of unhappiness disappear by themselves, and even outer aspects of personality and character change for the gurumukh. A gurumukh is he who comes to the Guru's feet, accepts his teaching, and practices it. He lives up to that teaching to such an extent that he becomes the mouthpiece of the Guru. *Father and Son are drenched in the same color.* He is an “air-conditioned” being, affected by neither unhappiness nor happiness. *The man who is unaffected by outer misery or happiness, gold and clay are alike to him.* This is the criterion of a gurumukh, who never suffers from the ups and downs of life but is always in perfect equipoise; birth and death, riches and poverty, have no significance for him. So many things happen around him, but he remains singularly aloof and unaffected by them. He is the very embodiment of bliss—his life reflects that bliss.

*In this mortal form, God resides;
But that invisible Lord cannot be seen.*

So if you want to realize Him—*He knows the Highest, who is himself at that height.* Rise above the senses, and you will see where the Lord resides.

*Ignorant manmukh unravels it not, but searches only
outwardly.*

Those who have not been connected to Naam, even if they have met a Guru, have no awe for the true Master's greatness and always talk through their mind. They are called manmukh. Manmukh also has God in him, and has all the potential of the gurumukh, but yet he remains a manmukh.

A Persian Saint relates that God once said: “I am so big that all the highest peaks and

lowest valleys cannot contain Me. The entire earth, sky, and sea are not fit to receive Me, I am so great; but strangely enough in the heart of a devotee do I dwell. And if you would like to realize Me, then go to Him.” So it is that, *With the Guru's blessing, you see that God's temple is within you*, but the manmukh will merely protest that the bag of filth we call a body cannot possibly be God's temple. Brothers, even in the finest palaces you will find toilets and garbage receptacles. This mortal form is God's temple, and not a bag of filth; and, furthermore, you have only got this form through God's grace. He resides within, and so do we; and the tragedy is that we do not talk to Him. It is a golden opportunity, and the Guru has the key to it. If you do not meet the Master and use that opportunity, then the hidden wealth remains hidden.

*By serving the Satguru one achieves perpetual happiness;
The Satguru reveals the Invisible.*

True service to the Satguru gains his grace, and nothing can attack the devotee, who is saved from the onslaught of the body, mind, and senses. The Satguru opens the eye through which the Lord can be seen. *Adrasht* (Invisible), *Agochar* (Incomprehensible), *Alakh* (Inconceivable), *Apara* (Infinite); *Thus does the Gurumukh see with his Eye*. The Lord is not seen with the eyes of the flesh, but rather with the Shiv Netra, the Third Eye, the Single Eye. That inner eye, which each human being possesses, can be opened on the first day of inner practice—by a true Master.

*Within this mortal form is a treasure of jewels;
It is a treasure-house of pure devotion.*

The invaluable treasure of divinity lies within the mortal being. It is a treasure-house of devotion. Go within and see for yourself that all glory and beauty lie within. We choose to remain fascinated by outer attractions, but the key of this human house has been given to the Guru by the One who made it, and none can enter the house without the Lord's sanction—neither can any gain possession of that key.

The realized person gives the way up. Yogis have spent lives hundreds of years long just to learn how to rise above the physical form, and the true seeker can get that gift on the first day. A little experience on the very first day—what a wonderful concession!

*In this mortal form are the nine worlds with towns, markets,
shops;
In this form you get the nine supernatural powers through the
Guru's Shabd and Thought.*

When the devotee starts practicing the Shabd, he will be able to see the inner worlds—Astral, Causal, etc. The Lord Himself will manifest within. When He manifests, then the true union or marriage takes place. Great is man; great is the mortal form; but man remains in ignorance unless the secrets are opened up by the Master.

*Within this mortal form the scales are weighing the
goods—the Lord Himself is the Weigher;
Mind is a precious jewel there, of great value.*

The Lord can evaluate everything in us—He sees each and every thought or action. A great power lies within also, and we call that the mind. Something like fire, mind is a good servant—but a bad master. When fire is under control, everything is all right; but if the fire gains control—then? Mind, therefore, can be great—*O mind, you are the form of Light—recognize yourself*. Mind is of the essence of the Negative Power, but the Negative Power is also of the God Power. The Masters advise us to befriend the mind, and to make the best use of it. Swami Ji Maharaj says that if one befriends his mind, it will do all one's work. Mind is not necessarily the bad medium that some people think—it has invaluable use. However, one must take into consideration that its nature is of habit. If one does the same thing twice, six, twenty times, mind gets the habit of doing that and continues helplessly. So we should take advantage of its habitual nature, by making a daily habit of devotion to the Lord, by enjoying the daily company of the Master. Having developed that habit, you will find that by missing even a single day of that practice, you will feel there is something wrong—a vacant feeling that something is missing.

*There is no price on Naam; It is given by the
Guru.*

It is a gift of Nature, given freely to all—just as other gifts of Nature—like air, water, sun, etc. All these priceless things are given free—if a certain value could be placed on them, they would no longer be free; and only the rich would buy them.

The true benefit of Naam comes only to the gurumukh, and the gurumukh must first become a gurusikh (disciple of the Guru). The Guru comes to the world to give away this gift freely to whomsoever seeks it, but the tragedy is that there is no one to take it. The whole night long, while this great blessing is being distributed, all eyes are so sleep-laden that no human being is aware how or to whom that gift is given.

*If you would be a Gurumukh, search within this mortal
form;
All others will remain in forgetfulness.*

When this is God's temple, why remain in forgetfulness, especially when the means are available? *When God manifests in any form, then the union occurs*. This union, I have to repeat, is dependent upon: *Travel the four corners, but that perpetual marriage with God is not attained without the Satguru*. When the Satguru gives a little capital of that inner knowledge, with which to start, it is then increasable daily. The Masters give us hope—they say there is hope for everyone. Guru Amardas said: *From low, we became pure by coming to the Satguru's feet*. You can also do that. Every Saint has his past, and every sinner a future. No matter what may be your faith or belief, search out the hidden Truth from within your own mortal form.

If, for example, a thief knows there is a great deal of treasure hidden under the floor of a certain abandoned house, do you think that when night comes he will be able to refrain from entering that house, when all is quiet, to dig the treasure out? He will not rest or sleep until he has dug every bit of it up. All the scriptures then tell us that the spiritual treasure lies deep within us—have you ever even thought about digging it out? No, because you have no time for that. Search within this form—this advice especially applies to those who would become gurumukhs, for this is the essence of the Guru's teaching.

*To whomsoever He gives, receives
that Gift;
What will cunningness avail the
others?*

It is the Lord's blessing entirely. He gives according to His will and pleasure. This gift cannot be got by being clever, cunning, etc. Naam is received through His merciful grace alone. And upon whom does He shower His mercy? Upon the heart which yearns for Him. Oxygen helps the fire in its action; and similarly, Naam is available according to the demand. There is bread for the hungry and water for the thirsty. The Lord, existing in each being, sees which child is really yearning for Him; and His mercy would not allow that child to remain unhappy for long—He makes the arrangement for the meeting with the Master. It is God Himself who does all this; otherwise, how can one whose eye is not open seek for himself? However, there should be no trickery in the seeker's heart, no cunning words to try and hide the facts. If, up to now, you have found nothing, openly admit it. Do selfless service and be humble.

*Within that mortal form, fear and awe develop with the
Guru's blessing.*

When the seeker has met the Guru and has received the inner contact, the Guru takes his place within and is ever-present there—he never leaves the child. From then on, through this relationship, the love and faith of the disciple pulls him toward his Master; but he goes with both awe and fear—out of respect and out of apprehension that he may have displeased the Master in some way. This is a condition which develops only with the Master's grace. When the disciple sees and therefore knows that the Master is within him, watching his every word and action, he will be too afraid of displeasing his Guru and will shun all erring actions. This type of condition in the disciple leads to oneness with the Guru.

*In this mortal form are Brahma, Vishnu, Mahesh, through whom the
world is maintained.*

These three powers control creation, preservation, and destruction respectively. The combined strength of the three maintains the whole of creation, and all three powers dwell in the human form. Brahma governs the sensual nerve center which controls birth;

Vishnu governs the navel nerve center, controlling preservation; Lord Shiva governs the storehouse of the vital force, at the heart center. You may excuse me, but the fact is that when the soul leaves the body at the time of death, the Brahma center is finished first, secondly the Vishnu center, and lastly the Shiva center; but the man is yet alive—he has left three centers only. Do you understand this? The Lord Himself is the greater control, and these three powers have been made by Him and are a part of His great design. *One sees, and yet does not see; Great is this design.* It is really astounding to some people when they learn that these three powers work in the body and serve it, and yet they themselves are greater; and this is proven by the fact that the soul is still there after those powers have finished. All the different powers, and their working and the functions of the various gods and goddesses, can be fully understood only when the soul goes within and sees the design of creation at the source.

The True One created this play of transmigration.

The whole of creation is the play of the Lord, and the world questions why. This question was put to Hazur, whose reply was this: “First, reach the One who has made all creation, and then ask Him.” All Masters usually point out, “It is His Will.” One Master explains, *The Magician put on a show, and the whole world came to see it.* People ask, why did He do it? Why do people have children? That is His will also. After the birth, the child is governed by laws already in existence—and the Lord Himself accompanies the child into the body and into the world. He has never left a child alone. He is Ever-existent, and He is the Controlling Power in the mortal form. He is our Life-sustainer, sustaining this great concession of the human life, and has given all gods and goddesses to serve it. *All others in creation are to serve, but your birth is the highest.* You are like a lord among all creation, and everything has been designed for the service of man. If man were developed, he would see he is micro-god and no small thing. But we must remember that the law of cause and effect was also designed into creation—*As ye sow, so shall ye reap.*

The Perfect Master Himself revealed, and freed us, with the True Naam.

All inner knowledge is revealed by the Master, who also gives us the connection with the Lord, without which there is no true freedom.

That is the form which serves the Satguru, which is adorned by the True One Himself

The form which has the right to claim the name of human being is the form which has become a server to the Satguru. God made the human form, and adorned it Himself, by taking up residence therein; but that form only begins to know a little of its greatness by serving the Satguru. God does not reside in temples made with stones. When I once made this remark in England, a certain Reverend Stubbs stood up and said: “You have thrown an atom bomb on all our churchianity in all religions.” I explained then the truth

in my statement, and how the human body is the true temple of God, which He has Himself made, and wherein He Himself has taken up residence.

To worship in an outer edifice is a helping factor, whereby we can learn about the true temple. But there is a dearth of realized souls; so we simply draw a line and worship to that point only, within the frame of outer teachings. Since paid preaching started, the real Truth in each religion has become a forgotten thing.

Without Naam there is no protection against onslaughts from the Lord of Death.

If the Lord is not contacted within, Naam (which is pervading) is not manifested within; then the soul, being the doer, stands subject to the laws of cause and effect and birth and death. The Lord of Death, however, runs away from the sound of Naam vibrating. Through Naam, the coming and going in creation stops. The Master drags the soul up and out of the realm and jurisdiction of Dharam Rai (Lord of Death).

O Nanak, he realizes the true exaltation, on whom God showers His mercy.

The full benefit of this human birth, this mortal form, is derived by following the teachings of the Master. All scriptures are within you—search them out. The realized soul is the means of that search; and always remember, *Everything is in this house, nothing is outside; Those who seek without, go deeper into forgetfulness.*



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