

As Faith Builds, Love for the Master Keeps Growing

Madison, Wisconsin — March 29, 2015

Q & A

Q: If a person is hoping this is her last life in a physical body, what's the best way after initiation with a PLM to avoid generating more karma that might bring on another lifetime in the physical? Fulfill desires? Sublimate?

A: No, the answer is simple. After you get initiated, hand over all the decisions to the master. Anything that happens, "Master, you do it." No karma. If there's any karma, it's on the master. Fair enough. If he has initiated you, become your friend, that's the minimum he should do for you — relieve you of your karma. And this is a way of living, a way of life, that you surrender the decision-making to your master. If one doesn't have a master and doesn't want to create more karma, surrender to whoever is your *isht* or your god or whoever you worship. Say, "Lord, it's in your hands. You take care." And whatever the lord's will, follow it. Distinguish lord's will or master's will from your mind's will. Where your mind thinks and decides this is what I should do no matter what, that's the mind's will. If you go with the circumstances, what they indicate you should follow, that's God's will. Maulana Rum, popularly called Rumi, he was asked this question: "Maulana, how do we know what is mind's will and what is God's will? Isn't everything God's will? Isn't our mind also functioning under God's will? Then how do we distinguish?"

He said, "Mind's will is when you think about it and take responsibility for a decision. Lord's will is when he gives you something in front of you, do it. If he hands over a spade to you, he has expressed his will: Dig. If he has given a pen in your hand, he has expressed his will: Write. The circumstances around you dictate what is God's will. If you go with the flow...I remember this expression when I first came to America. It was very popular. Go with the flow. And nobody understood what going with the flow meant. Go with the flow means go with the will of nature, of God, of the creator, which is being revealed to you at all moments by what is in front of you. If something has to be done, do it. If you dilly-dally, think about it, that's not God's will. Then you create karma. So, therefore, if you live in the will of the lord and go with the flow, you create no karma. Karma is only created when you have to deliberate between different choices and then you decide: that's what my mind says I should do. Then you create karma. Karma is created by the mind. It's suffered by the mind. The rewards of it are benefitted in the mind. It's only a mental game. But if you go with the flow and go with God's will, you don't create karma.

What is the benefit of getting initiated by a perfect living master? The benefit is: you have now a human being, not an unseen god, not somebody in your speculation, somebody in your imagination, but an actual person here who says, "I am your friend and I take responsibility for you. I take responsibility to take you out of this mess, go to your true home." Well, let him take all the responsibility. Somebody asked Great Master, "Master, when we make daily decisions, we have to decide every day, things to do, how do we know which one to leave to you and which one to leave to me, to ourselves? And he said, "You can leave everything to the master." But the mind doesn't want to do that. Mind says, "Master, I need your help. I can do it, but I need divine intervention. I need some help from you to do it." He said, "That is still your mind's will." But when you say, "Master, you are in control. I've surrendered to you. You take a decision." Supposing you are still in doubt, "Have I properly understood what is master's will?" Then ask the master. Ask personally, if you know him physically, and are available to talk to him physically. He is available to you. Ask him physically. Is that your will or was my mind making it up? And if he is not physically available, then you take advantage of the benefit of initiation, because initiation gives you the power to contact your master inside at any time — 24/7. He gives you a mantra, a simran. He gives you empowered words, which are empowered by him, putting his own power into it, and when you repeat those words and talk to the master, he will listen. What he says then is his answer to you. Try it out. So, there are many ways. Initiation is a great benefit to transfer all responsibilities of your actions to your master. That is what a true friend is like. A true friend helps you whenever you need him. And the master does that. So, if you are initiated, you can lead a life of leaving everything, all decisions to the master — inside or outside — and you'll create no further karma.

Q: How should one read when reading a book? If one associates what one is reading with the master's words, with memories of the master, is that love and devotion? Is that meditation?

A: Not reading. Anything you do by associating with your master is meditation. Every time you remember the master in any form, whatever way, whatever triggers it, is meditation. After all, true meditation is beyond mental meditation. It's love and devotion. And that is expression of love and devotion that you miss your master. And any little indication that comes up to remember, you think of the master. That's meditation. Masters give us prashad, blessed food, and we take a little bit of it, think of the master when he gave it to us — meditation. There is no meditation higher than love and devotion. When you are constantly thinking of master, thanking him for everything and even blaming him for some things, that's meditation. Your association with the master should be like a true friend, that you can share anything, all your problems, your life situations and then go with the flow after consulting the master how to handle it. That will make you very strong. If you try to decide important questions, specially dilemmas that come in our life — we can't make up

our mind — like choosing between two evils. You don't like this, you don't like that, but you have to choose one of them. That's the time when you can relieve yourself. "Master, it's your choice. Tell us which one." Then you're strong. Otherwise, you're weak. There is nothing that makes you stronger than leaving things to the master, because master then becomes responsible for all your actions and you'll get the strength of the master in what you are doing. Not only you can feel it, others can feel it too, around you, that how have you suddenly become so strong? Just because you are taking advantage of the strength of the master in leading your daily life and daily chores that you are doing. So that is why every time you remember the master, it's like meditation and a sign of love and devotion.

Q: Since everything is pre-written at one timeless instant, isn't it true that it has all already been experienced in that same timeless now? Then is it true it all happens at once but still at the same time goes on for infinity? It seems creation then cannot then be understood, but only experienced.

A: Now I'm going to point out a few inconsistencies in this question. The questioner assumes, and correctly, that everything has happened in a timeless instant. Okay, I agree with that. Everything that we see created is a timeless instant and we have through our mind, through the development of things called memories, created past, present and future. And therefore, we have created the notion of time in which events have been separated. Otherwise, all one instant, now. When we say, if everything is pre-written, if there's no time, how can it be pre-written? "Pre" means time, means it was written earlier. So, there's an inconsistency. If there is only one instant, what is pre? So, this means that when we ask a question with the mind, we cannot get rid of time, no matter how cleverly we try to express our question. There is no way the mind can transcend this notion that time is a permanent thing, that we are so trapped in time, that anytime we want to talk about timeless things, about timeless instances, we still bring out was that timeless moment, how long ago was that timeless instant took place, as if that was also in time. There's an inconsistency. [Ishwar re-reads part of the question:] "If it's pre-written at one timeless instant, is it true that it's all already been experienced." Already been experienced means there was time. It's in the past. And in a timeless instant, there can be no past. So it cannot already be experienced. It must be experienced in the timeless now. But we create experience of there being a past.

So, if you're talking of true knowledge, the true knowledge is timeless, one instant with no time, and there is no past and it cannot have been experienced earlier or later. Then when is our destiny written, which we are living now and thinking it's in the timeframe? It is written in the timeless now. It's written now. There was no past. You could not have written earlier. When we say predetermined, this way it was predetermined, prewritten, we are talking of something from within the cage. We are inside the cage and looking at the

walls and saying, "I know if I paint this, I'll be free." We're looking at a cage of time in which we are trapped. And we're thinking we can talk of something that's freedom outside the cage by looking at the cage itself because we can't see anything outside the cage. Time is like that. Time has trapped us so even when we talk of timelessness or instant time, it is really within time that we can think. That is why we say that all things have been happening at once, when did it happen? That contradicts what we were saying earlier. Still, at the same time, goes on for infinity. What is same time? If there's no time, how can there be same time? So [Ishwar re-reads part of the question.] "it seems creation cannot then be understood, but only by experience." Do you know there can be no experience except in time? How can you experience creation and know what reality is by experience — all experience, no matter what, takes place in time. Therefore, a lot of contradictions when we try to use our mind and try to intellectually absorb this knowledge and information. The timeless instant can be experienced; that means can be realized. These are both wrong words. When I say can be realized I'm talking of the future. Can be experienced. I'm again talking of the future, after denying that experience can be done except with time. There is no language available to us, no concepts available to us to explain or express what the truth of reality is. I can't even say, "You can experience it." I can't even say, "You can realize it." Maybe, to some extent, also not accurately, I can say, "You can become it." Maybe you can know — true knowledge of who you are, true knowledge of your reality — but it is not something that you can call experience. It is timeless. So, I agree with the questioner entirely. That's the truth. It's timeless. But there's no way we can put a question by placing outside of time, because all questions we ask, no matter what, are all arising from the mind. All answers we give, no matter how good, they're all from the mind. They do not express reality. They do not express ultimate truth. So, ultimate truth? Rise above the mind which creates all this. Mind creates questions and answers. And, by the way, it creates answers before it creates questions. Now, again, we're getting into time. When you ask a question to know something, you ask a question and you get the answer. You know, "That is correct." I always see people when they ask a question and an answer is given to them which appeals to them, they say, "That is correct." They're very happy to get a right answer. If they can say, "That is correct," that means they have the answer with them before they even ask the question. You cannot formulate a question unless the answer to that is already inside you but not verbalized: not expressed in the way you want to hear. When somebody gives that answer that is already in you, you get confirmation. "That's what it was." Supposing you ask a question to me and I give an absurd answer, you will not accept it. Because that is not the answer you already have in your mind. The answer precedes the question. The answer is there that enables you to make a question. That is why I keep on saying, all the answers to all the questions are already inside you. Just explore inside. During meditation, during the process of withdrawing our attention inside, some strange experiences happen and some of them are like instant knowing of certain things which were part of your question earlier. They don't answer in words. They don't say, "You asked this question, 'Does the sun rise

from the east?’ and the answer is, ‘Yes, it does rise from the east.’” You say the question was, “Where does the sun rise from?” and you see the sun rising from the east. So, it’s a knowing. It’s actually a knowledge that comes instantly, which is an answer to your question, because that knowledge was already there. But the formulating of a question in words takes place later.

So, this is a very interesting state we are in where we are bound down, trapped by things which we cannot see. We can’t even see this trap. The trap of time is the biggest, most subtle trap that you can ever devise. We are caught in time. That is why time, in our Indian language, has been called *kal*. Kal is literal translation of the word time. And when we talk to a westerner, they don’t think kal is time, they think kal is the negative power, the devil; that maybe he is the negative power, the devil. The biggest devil is time. We’re trapped in time. We’re trapped in before and after. We’re trapped in karma, which is dependent on before and after. This is a big trap. When we ascend above the mind, there is no time. And that is when we get true knowledge about ourself and about our true home. Perfect Living Masters take us to that state, state of being where we know.

Q: If everything is predestined, why would the totality of consciousness (say, God, Creator, same thing) predestine pain, torture, war, social injustice, etc.?

A: Why such painful situation? Couldn’t he have a better idea? He would have made it all heavenly. Well, he did. But not here. We think this is the whole creation? This is a very, very small segment of creation. There are heavens existing with no pain, no torture, no suffering. In large volumes, people are enjoying themselves. And you can do that too. Do good deeds. These heavens follow the laws of karma. Do all good deeds, you’ll go to that heaven and enjoy it. That is also created by the same creator. It’s not only this physical world we’re talking of. This is not the total creation. There is also worse torture and pain than we see in this world. There are hells existing right now where there is greater torture going on. Go and visit that. You’ll scream out. Even though you’re not part of it, you’ll still scream out. And both of them can be seen at the astral plane — the heavens and the hells. They exist and can be experienced. Can be experienced by withdrawal of attention from the physical body to the astral state, and you’ll see they are all there. So, don’t think that the predestination is only created in the physical world, which has pain and pleasure, good and bad, high and low. There are places which are all high. Places which are all low. Created by the same power that predestined everything.

What about this particular world we are living in — the physical world? And how is this world operating? Is it only torture? Is it only pain? Or is there pleasure also? I think we would all run away from here if there were no pleasure. There are so many pleasures. In fact, there are so many temptations for so much pleasure, worldly pleasures. We love to

make friends. We love sexual relationships. We love owning property. We love to buy more toys. We enjoy them. We enjoy Christmas. We enjoy festivals. They're not torture. How can we say this world is all torture? It is not. If you count all the torture and all the blessings and pleasure here, they're equal. Both are equal. Up and down is equal. So, there are worlds created by the totality of consciousness which are all torture and pain, and worlds all pleasure. And then there is a middle world where we are sitting right now where there are both.

What is the advantage of having these both? The advantage is that we can experience both. If you eliminate one, you can't experience the other. This world is duality. It's based upon pairs of opposites. Everything we experience in consciousness is experienced because we have also experienced the opposite. If a person in this world has never experienced pain, he will not know what pleasure and joy is. And if a person has experienced only pleasure, never seen pain, he will not know what pleasure is. If there was only light like this which you are seeing here, and no darkness...Imagine if you close your eyes, there is light, open your eyes, there is light — wherever we go, there is the same light...If that was the situation, you would never have seen light. The word light would not have come up. Light came because there was darkness. Everything you are experiencing here is based upon pairs of opposites. That's called the world of duality, that you have to have pairs of opposites to experience it. Why was this duality created in the first place? Because our true home has no duality. Our true home has only bliss, nothing else. And if you don't go into a world of duality, you won't even appreciate what bliss means. The very *raison d'etre*, the reason for creation of this universe, of duality was to make it an opposite of a world, true home of ours, which is non-dual. This was a larger opposite. We look at little, small opposites here to experience life. There is a much larger opposite, a world of non-duality is being experienced, appreciated by us because of the world of duality here.

They say that there are some souls which are sitting in their true home. Never left it. Enjoying themselves, singing and dancing, chanting every day. I'm just giving an analogy because there's no time, space — just example. Singing, dancing, state of bliss. "Oh, we are in our true home." And then we guys who have seen this torture and pain, and the pleasure and pain balanced in the world of opposites, we go back to our true home with the help of a Perfect Living Master and we dance even more. We sing louder than them. And they say, "What is so special about you? You're souls like us. We are in a state of bliss and how are you experiencing greater singing and dancing than us?" And we tell them, "You don't know what you're missing." Because they've never seen anything opposite.

So, that is why there is a great purpose in a creation in which there is pain and suffering. It is the experience of this world of pain and suffering that gives us a true appreciation of our own true home, to which we return. But that's not all. If this was as real, if this world was as

real as our true home, I don't think that was a good idea. But if the world is made of a dream-like illusion, like a movie, which is not real, and we think it is real while we are here and we go back and find our true home was actually real, that was not real, but just an experience — then without creating torture and pain, we have been able to appreciate our true home. It's like having a dream, a nightmare, horrible dream you're having. And you say, "Terrible things are happening to me." And you wake up. What do you say? "Thank God it was a dream." That's exactly what we say when we reach our true home. "Thank God it was just a created experience. There was nothing real in it. Our reality is here."

So, therefore, when we talk of why this is created, there is a big purpose. There is a small purpose of creating experiences in a world of pairs of opposites. There's a bigger purpose of creating a world of duality so that we can experience the non-duality of our true home and appreciate it.

Q: How do we open ourselves to the love of the master?

A: Not easy. It takes time. We open up when we have faith. We open up when we develop faith, and faith comes slowly because of our minds. Our minds create doubts and therefore full faith does not come up. So long as full faith does not come up, we don't open. But when you have faith, you open up. How do we open up to our love to a friend? We have a true friend in this world. Supposing it's anybody. How do we open up? When we have trust and faith in that person. It's the same thing. When we trust somebody, we open up. When we don't trust, we close down. So, we start... because of our minds, we start by closing ourselves up. Then as faith develops, as faith increases, we open up more and more. Eventually, with unshakeable faith, we are totally open to the love and experience it all the time. And what is "faith"? Faith is believing something that you haven't seen. Isn't that blind faith? It is. If you have seen something, that is not faith.

There is a story of two boys, young boys, with five dollars in their pocket, of one of the boys, goes to the beach to go to an ice cream stall and buy ice cream. When they reach the beach, they see a man making castles, homes, with sand. And the two boys stop there to watch those beautiful homes this guy is making. He looked like a holy person, all looking like he's so concentrating on making those homes. And this boy with the five dollars in his pocket says, "I love that home which he is making. I want to buy it." The other friend says, "This is made of sand. You can't buy sand." He says, "No, no, no, I'll get a plywood and I'll pick up the home." He said to the holy man, "Will you sell this home to me?" He said, "Have you got the price to pay for it?" He says, "How much is the price?" He said, "Five dollars." He takes out the five dollars, gets the plywood, puts it on the plywood, takes it. His friend curses him. "We came for ice cream. You wasted the money on sand. What kind of friend are you?" "No, no, no, that home appealed to me. It's just so nice. I had to take it." They go home. At night,

early morning, this friend of his who was criticizing him, cursing him, has a dream. In the dream, he sees he is flying in the sky. He thinks it must be heaven. And he sees many homes there, all lighted up. Light coming out of those homes. He begins to notice that the design of those homes is exactly like the design of the home that holy man was making with sand. As he flies further, he finds a home exactly like the home his friend bought, and he sees outside that home the name of his friend written. In the dream he says, "Oh, my God. My friend bought a home in heaven for five bucks." And he wakes up.

He runs to the friend. He says, "Yesterday I was criticizing you for wasting five dollars on that sand. Today I'm willing to give you ten dollars if you give me that sand home." And the friend says, "No, if you want one, you go and buy from the same person." So, he runs to the beach, and he sees the same holy man making more sand homes. He said, "I want to buy that home." And the holy man said, "Have you brought the price for it?" He said, "Yes, here's five dollars." He said, "No, the price is \$5,000." He said, "What kind of inflation is this? Yesterday, it was five dollars. Today it's \$5,000? How did that happen?" He said, "My child, it is not inflation. Your friend bought the house before he saw what the reality was. You are buying after seeing it. When you buy things with faith and not by seeing it, you always get a bargain." A little story to illustrate that there are things that we can anticipate, we can feel they may come and that faith that it will come is only one step faith. It's a blind faith, but it's one step. If the house actually comes, you prove that the faith was right. And the next step comes, and you follow that, this faith grows. That is not blind faith. When faith grows by events in your life, and every event strengthens your faith, that, "Yes, my first initial faith was right," that is called living faith, growing faith. But if somebody tells you, "God is sitting in that corner," and you believe it, and you believe for the whole of your life, that's blind faith. There's no evidence about it. There's no experience connected with it. Nothing more is happening. So many of us because of following a religion, which is a doctrine which gives us a dogma to believe in and we just believe it. Nothing happens. We keep on believing. No experience to support it. That's blind faith. But if the faith that you have is only a one step leap of faith and then it's followed by experiences which increase faith step by step, I call it living faith. So that is why it's the living faith that really develops your love for the master. And it can be not big major things. It can be small thing. And I notice people say, "Oh, we've come to this meeting and there is no parking spot." And suddenly a car pulls out. "Thank you, master. Thank you, God. You made it for me. It couldn't have happened." What is it? It's just a coincidence. It's a very small miracle, but still a miracle because you wanted that space and it came up. Of course, you can take it differently also, like the Irish guy. (Sorry, he's born in Ireland, you know.) An Irish guy came to a meeting and there was no parking spot available. So he prayed to God, "God find me a parking space. I have a very important meeting to attend. If you can give me a parking spot today, I will give up drinking whiskey. And I will also attend mass every day." Suddenly, a car pulls out. He quickly puts his car there and says, "God, I found one. Doesn't matter." (Irish joke)

So, if you want to experience the love of the master, watch out for the little experiences that happen in your life, the little coincidences that happen in your life. They add up. And as they add up, they build your faith. As your faith builds, your love for your master keeps on growing. Ultimately, it's become unshakeable faith, and you're totally open to the love of the master.

Q: Dear Ishwar, what year did Dr. Isher Singh leave the body? Will you tell us a lesser known Isher Singh story?

A: I have told all the stories, but none is lesser known now. But it's a great story of a man whose love and faith in the Great Master was so strong. A great inspiration to all of us. I can repeat the stories. He quit his body when I was about to retire from the government, and I was at that time chief secretary of state of Punjab in India. It was supposed to be a very important job, requiring supervision over several, 40-50 secretaries of departments and 150 heads of departments, so I was supposed to be calling meetings and talking to them. And Isher Singh used to come and spend time with me, and I felt so guilty that I am so busy in my job, if I had my own way, I would spend all the time with Isher Singh. He was so beautiful, beautiful soul, with lovely background. So much love for the master. All the time he was thinking of master and making you think of master with his own stories that he would relate. So that is why he would come...I'm telling you a lesser known story now...he would come and wait outside my office. I would feel very sorry. I would try to say, "I should run out and talk to him." But I had to put a big image: "I'm a big shot." I would walk out, people would tremble, "Oh, big shot has come." In India it is especially true. And so, I had to call him somehow, "Please bring him. Put him in my lunchroom, the office." I'd just sneak some moments to talk to him. And there were other officers and my three secretaries sitting in the next room. They knew this man comes and disturbs me. So, they did a very nasty thing. They complained to my wife. This is a lesser known story.

They told her, "This guy, Isher Singh, we don't know who he is, but he comes and disturbs us, the boss. He comes and disturbs the boss every time he is in very busy in meetings. This is not good." So, after I used to end my work during the day, Isher Singh, had he got time with me or not, was sitting outside all the time. When I would end and go home, he would run on his bike and by the time my car reached, I would go in and my wife was waiting with a cup of tea or something because I had a hard day's work. Isher Singh would land up and say, "I want to spend time with you." When she heard that he spends the whole day in the office and then after that comes to the house, she admonished him. "How dare you come and disturb my husband. I understand. I've got spies telling me that you spend all the time in the office and sneak in. And my husband also allows you to sneak in. No more of that stuff. If you get a chance to see him there, don't come to my house. You can't have it both

ways. See him there and then later on come here? Do you know how tired my husband is after a day's work? And I just want to share with him a cup of tea and you come in right at that time, every day you try this." Poor fellow was very disappointed. Then he found out a secret. He found out my wife loves pakoras. You know pakoras? Indian fritters — fried onion, fried cauliflower — you know, those pakoras. So, he found a new trick. Before I would leave the office, he would go on his bike beforehand to the house and he would call my wife, "Bibi, hot pakoras." And she would say, "Come in, Doctor." So, he was having tea before I would reach there. Such a lovely person. That's an unknown story of Isher Singh.

Of course, known stories I could keep on telling you all day long. The most significant one was that when he looked for Great Master, it was on the advice of a couple of his neighbors, who were Muslims, following a different religion. He was a Sikh and they were Muslims, following a different religion, but they were followers of Great Master. They told him that, "Irrespective of your religion, you can find a master who will tell you to practice your own religion. If you practice your own religion, you get to the same truth that he is teaching. He's not teaching religion, he's teaching spirituality. Spirituality is the base of all religions." That appealed to him, and he decided to come to see the Great Master. First day he came, he made a big mistake of going on the wrong side of the river. And then at middle of the night, crossing the river on a ferry boat. Then coming on a bike on a pathway where there was no pathway, he had to carry his bike on his head and reached early morning. The two little rooms of the hut of the Great Master to start with. Great Master used to come only on weekends. He was still working in military engineering service far away. He would come for a weekend, deliver a discourse in the evening and the morning and go back. So he reached early morning and knocked the door, and an elderly woman comes out and starts shouting at him, using abusive language. He could not believe. He recognized that this woman has been described to him, that she's a very devoted disciple. Not only devoted disciple of this master, she was a devoted disciple of master's master, and further she was a devoted disciple of master's master's master, that she came from Agra to Dera and now she's taking care of this master, and if she can be so mad and angry, could not control her anger, what am I going to get out of here? He got very disappointed.

He went back and told his neighbors, "You were wrong. He's no master. That woman there who lives with him, takes care of him, she's so angry a woman and uses such foul language, and if she has got nothing after spending her whole life with three masters, what am I going to get there?" And they laughed at him. They said, "Master played a trick on you." He said, "That is no trick. I never saw the master." They said, "That is the trick. Did you go to see the master, or did you go to see this woman?" "I went to see the master." "Did you see him?" "No." "How could you then come back just by seeing a woman there and make a judgement about the master? It was a trick. You will know master was hiding behind when the woman was talking to you. Next time you see, she'll be the most polite and kind woman you have

ever met. He put her up to test you.” “What is the test?” “Test was: Are you looking for master or somebody around the master?” Very big test. And I’m telling you we make that mistake. When we go to a master, we don’t listen to master, we listen to the stories around. If somebody gives us a good story, he’s a great master. Somebody gives scandalous stories, oh no, he’s not a master. What a way to look at a master. Are you looking at master or other people? Great Master used to say, “If you want to go to a master, wear those blinders which horses wear. Horses can see only straight. Wear the blinder so you can only see the master. Go straight to the master. Ignore everything else and see what you experience and come back. And he said, “You failed in that test.” He said, “Okay, I’ll try again.”

So, this time he had more knowledge of where the master’s hut is, what is a good time, evening time. The master’s giving a Saturday evening discourse at 5 o’clock. So he decided to go along with a chief who owned land around that hut and he was a big landlord, landowner. And he said to him, “Chief, I take care of your horses and so on, why not go and look at your land today, and I’d also like to see that master there.” Chief said, “What, that master? I’ll not go near him.” He said, “Why not?” Chief said, “I hear whoever goes to that man never comes back. I’m not going to take the risk.” He said, “Come on, Chief, you are the leader of that community. This is all your land. How can you be afraid of it? Okay, let’s go and we’ll stand at a distance, just look at the master. How about that?” The chief agreed. So, they went on horseback and they parked their horses at a distance, and master had just begun giving a discourse with a book in his hand. Later on, the practice became that the chanters, pothis, who would read the verses from the book and master would comment upon it or give explanations. But at that time, there was no chanter. The master himself used to read a book of poetry or something and read a few lines and then interpret what they mean for us. So the master had a book in his hand, and he was reading from a book and explaining. He saw two Sikh gentlemen with horses standing at a distance, so he stopped, put the book down and called them like this, “Come here.” The chief said, “He’s calling you.” “No, no, no, he knows you. You’re the chief. He’s never seen me. I only saw the woman that day. He doesn’t know me. He’s calling you, Chief. Go ahead.” “I’ll never go ahead. You go ahead.” “Okay, let’s try something. Let’s separate and then we’ll see who he’s calling.” So, they separated. Chief went one side and Isher Singh went other side and master looked at both sides and turned toward Isher Singh and called him. So, he moved forward, and he said, “Sit down.” There were about twenty people sitting there for a discourse to listen to the master.

Isher Singh sat at the back. Master picked up the book, and he put down the book and he said, “Come and sit in front.” So, he called him and Isher Singh sat right in front of him. As master read the book and explained what it was, Isher Singh realized that is the truth: It is all in that book. He has got hold of this book. This is the book of knowledge and that’s from where he’s giving all the knowledge to people. I’ve found out his secret, why people

worship and like him so much. When the discourse was open, he got up. He said, "Master, I have a request." He said, "Yes, what is your request, young man?" He said, "My request is can I borrow that book from you?" Master said, "No, sorry, I can't give the book. I need it all the time." "Master, can I just borrow for a week? You come every weekend. Give me for one week. Next weekend I'll bring it back." Master said, "No, you know I need it sometimes in the middle of the week also." "Master!" he said loudly, "Can I borrow the book for one night? While you sleep, I'll read the book and give it back to you in the morning." Master said, "No, sometimes I wake up in the middle of the night and have to read the book." And the more this happened, the more this guy was convinced the whole secret is in the book.

This man later on told me, "Had master given me the book that day I would have run away with the book and never gone back. I would have thought I've stolen the whole secret knowledge." Master did not give the book. He said, "Master, I've got 75 rupees in my pocket. I'll give whole money to you. Will you give me the book?" "Even if you give me a million rupees, I won't give you the book." Of course, next day he found out from his neighbors the book was available for two rupees in any book store. Common book. So then he felt, why did master do this? He said, "I know, because he didn't want me to get tied down to a book." So then he said, the neighbors told him, "It's not book knowledge. Book is being used as an excuse by him to reach somebody, to explain things, which was a true experience. So you should go and ask for initiation by him. Get accepted. He'll become your best friend, best teacher, best companion, best guide, best guru to take you back to your true home. Go and ask for initiation."

So next weekend when master was here, he came and said, "Master, I'm the same guy who wanted your book. I want initiation, not the book." And master looked at him and said, "Have you broken your right arm?" He said, "Is that a requirement for initiation?" "No, no, it's not a requirement. It just happens in your destiny it is so written that after you break your arm and get it healed, you will get initiated. Since you haven't broken your arm yet, how can you get initiated?" He said, "Master, why should I break my arm?" He said, "You know, do you ride horses?" He said, "Yes, I do. I've been riding horses." "Sometimes you can fall from a horse and hurt yourself." He said, "Master, I am an expert rider. Why would I fall from a horse?" He said, "Sometimes the horse doesn't know and can trip over something." He said, "Master, this is very strange. You put very odd conditions. I didn't know that initiation depended on this. Anyway, thank you, thank you." And he went back.

When he reached home, his wife, whose name was Maya, Maya said, "Where have you been all day?" Because they were living in a princely state. That state was called Kapurthala. The prince of the state, whose animals he took care of as a veterinary doctor, was sending messages to him, "I want to see Dr. Isher Singh, I want to see Dr. Isher Singh." So Maya told him, "Where have you been? I've got so many messages from the palace. They want you

immediately there." He said, "Some animal must be sick or something." So he ran to the palace. There the prince was sitting on his throne. "Where have you been all day?" He said, "I went to see a Maharaji." The masters they used to call Maharaji. And Maharaj also means the prince. He said, "I went to see Maharaji, and he stopped me, and I spent the day there." "There's no Maharaj. I'm the only maharaj," the prince said, "And now look why I'm calling you. There is good news. Today morning I've got two new horses, Arabian steeds, come straight from Saudi Arabia. And people have said, 'Majesty, your prince, when will you ride those horses?' And I have said, 'Only when my veterinary doctor, Isher Singh, is with me.' We have two horses. We'll both ride together. We'll launch the horses. That's why I've been waiting for you." Isher Singh says, "Excuse me, I won't ride the horse." He says, "You're riding a horse every day. What's happened to you today?" "That guru told me I'll break my arm." He said, "You are so superstitious, man? An educated man, you are so superstitious? There are no gurus. They can't tell anything. So, come and ride the horse." He said, "Please, today forgive me. My mind is very very distraught with this idea that I'm going to break my arm." "Why would you break your arm? These are nice horses. Okay, then," the prince said, "just to keep my face, because all the palace is assembled here, all the people, courtiers are here. You get on one horse. I'll get on the horse, and I'll take off and you can get down and go home." He said, "Okay, that I can do."

So, the prince got on one horse. Isher Singh went on the saddle of the second horse. Horse immediately pushed off. It was unknown territory. There was a little stone on which it hit. The horse fell. Isher Singh fell underneath. There were multiple fractures the same night. He said, "That master's too powerful. I knew I had to break my arm. But, anyway, I'll get healed and I'll get initiated. At least I've paid a price, but I'll get something very valuable."

So, it was a lengthy process because the shoulder and the arm all got calcification and got stuck here. After plaster was removed, he could not move the arm too much. So he went back to master and said, "Master, I broke my arm and I've healed and I've come for initiation." Master said, "Raise your right hand to your ear." He said, "Master, I can't do it. It's all calcification, like stone." "Sorry, you can't be initiated unless you can do that." "Master, every time you put new conditions? You didn't tell me that I have to raise my hand to the right ear and then you'll initiate me." He said, "No, I said to you that when you break your arm and you get healed. You haven't got healed. Get healed and I will initiate you. It's a promise." He said, "Master how can you heal this? It's become like rock." He said, "When your horses break their legs, how do you heal them? You don't shoot them. You just heal them." He said, "That is terrible. When my horse breaks bones and gets calcification, I use very strong acids. I use nitric acid and I use those they are so hurtful and they dissolve that calcification. The horse suffers so much pain, it hits the ground and even makes a hole in the ground, it's so painful." Master said, "Why don't you try that treatment?" "Master, I'll die

with it.” “No, no, no, you won’t die. Dilute the acid with turpentine oil and then apply it.” He said, “Master, that’s going to be painful.” He said, “You get cured, I will initiate you.”

So, he applied that and he was able to get that calcification dissolved, and he was able to move his arm. He came back, and he got initiated. And he paid a price. Therefore, he valued initiation so much. Sometimes I wonder when we get initiation so easily in this age, maybe we don’t realize what we’ve got. It’s one of the greatest things one can get. Of course, then he heard from the master that when a Perfect Living Master, with that consciousness, highest consciousness, looking out from these eyes of his, looks at something, it affects everything, that if he looks at a person, that person gets marked to be saved, to go back home. It is not that we are marked earlier and then the marked sheep are being picked up by a shepherd. The shepherd comes and by looking at the sheep can mark them: “This is my sheep.” I once read about it. He doesn’t come to look for the chosen ones. He chooses the one he looks for. That means the choice is made at the time. He understood that. He said, “Any friend of mine I can bring before the master, he just looks at him, I’ve done my best deal for him.” He tried to help his friends. But his father was a total non-believer, so he told his father, “Dad, I want you to meet that man.” And his dad said, being a very strict follower of Sikhism, as known at that time, practiced as a religion, he said, “There can be no human being as a master. Only the book left by the tenth master, *Guru Granth Sahib*, is the only master, and I cannot believe any man pretends to be a master can replace that book. I follow the book. That’s my master. I’ll not go and see anybody.” He tried very hard to persuade his father to go and see Great Master. Father did not. He went to see Great Master and said, “Master, I want to do some good deed for my father who gave me birth and by giving me birth I was able to see you. I want to bring him to you so you can see him. Great Master said, “You bring your father to me. That’s your job. I’ll initiate him. That’s my job.” He was very pleased. So, he tried to persuade his father somehow by hook or crook or trick or something to bring him there. Nothing worked. One day he found out Great Master was going by train to some out station, and he said to Great Master, “You’re going by train and you’ll have about 10-15 minutes on the railroad station, on the platform. If I bring my father somewhere there, will you see him?” “Of course I will.”

So, he told his dad, on the day the master was traveling by train, “You know, I have a little work with the station master on that railroad station. Would you like to come along with me?” He said, “Okay, I’ll come along.” They both came on their horses. He said, “Dad, hold my horse. I’ll just go and meet the station master here, the station superintendent, and I’ll come back, we’ll go home.” So, the dad held the horse and he ran down the steps below, the platform was a little below, steps down. He ran down and said, “I have brought my dad. He’s up there with the horse. Come and give him your darshan.” And the master said, “Certainly.” And the master ran. Look at the picture in your mind. Master is running. A lot of people, his disciples standing on the platform. What’s going on? Master’s running up with

this man to see the dad and by the time they reached up, the dad had gone. He suspected there was something going on. He left Isher Singh's horse there and fled. And master said, "Oh, I'm sorry. He's not here." "Oh, he must have got some hint from somewhere. He must have seen so many people coming to see you down there. I'll have to try some other way." "Look, my promise stands," Great Master said. "You bring him to me. That's your job. To initiate him is my job."

So, one day he said, "If that is a promise that Great Master has given..." he thought of a new idea. He bought a big rope and early morning when his dad was sleeping—those little were there, you know, very light, not big beds, little cots. The dad was sleeping on that. Before he could wake up, he quickly tied him up with that rope. And dad woke up. "What are you doing, Isher Singh?" "I am taking you to my master." "Is this the way to take somebody to a master?" He said, "Dad, do what you like. Today I'm going to not stop. I hired a horse cart. It's waiting outside with instructions to go non-stop to the dera" (it was about 14 miles' distance). And the man is screaming. And he's tied him so tight, and he brings him up with his own hands, carries the cot with his father and puts him on the cart, father screaming. All the neighbors came out. They said, "What is happening, Isher Singh?" "My dad has become mad. I'm taking him to the asylum, to the hospital." He said, "I'm not mad. He's mad." And everybody said, "Please, Isher, take him quickly. Take him quickly." And he said, "Dad, no use screaming...this cart will not stop till we reach the dera."

When they reached there, Great Master was sitting outside his hut on a chair with a table in front. And he saw a cart coming with a man screaming and shouting and Isher Singh on a horse beside it. He got up to see what is this. Isher Singh says, "Master, I brought my dad. I did my part." He said, "Is this the way to bring your dad? Are you so cruel to your dad? Is that the way you treat your father?" And the father said, "That's what I've been telling him." He said, "Isher Singh, are you mad?" "That's what I've been telling him." He said, "Take this man...Look at this respected man, how badly he's been treated. Take him inside and put some balm on his injuries. He's been struggling against those ropes." And he took him inside. And Isher Singh said, "This is not my chance that this dad of mine can get initiated." He waited for a few moments outside and Great Master came out, put his finger like this to whisper to him quietly. He said, "Now you go away for three days and come back after three days." Isher Singh left. He said, "Three days? Three months is not enough. Three years is not enough to convince my dad about this path. He's so rigid against it." After three days he came. When he came he saw he saw Great Master still sitting on the same chair outside the hut and his dad standing in front like this. (Hands folded) He rubbed his eyes. Is that my dad? He couldn't believe it. And as it happened, his horse happened to just dirty that place as they landed and the dad took his shirt off and went to clean up the dirt. He said, "You are a mad fellow. In front of a perfect master? You are creating this dirt here?" And Isher Singh said, "Are you my dad? Are you the same person?" He says, "You are so mad. You have no

idea. You never told me who he is. He is the true Satguru that is described in our Granth Sahib. He's a living master. You never explained to me. I'm so lucky I could come here because only this morning he initiated me." And that is a strange story, but not to be copied by anybody. It's easier nowadays to persuade dads than tying them up with a rope. Anyway, lots of stories about Isher Singh. I think this is a good sampling of it.

Now I'll give you quick answers. I was giving slow answers to make it more stories. Now we'll come to the point. Okay?

Q: Dear Ishwar, how did Sawan Singh get his name?

A: How did Sawan Singh get his name? His father saw he was born in the month of rainy season, and Sawan is the name of one of the months of the rainy season, so they named him Sawan Singh.

Q: Beloved Ishwar Ji, do you have any new jokes for us?

A: My jokes have become old because I repeated them so often. The last one was about people trying different occupations. I have a friend who was a medical assistant wants to do insurance. I have another friend who says he was a doctor, but he wants to practice real estate. I have a neighbor in Chicago who is a qualified engineer, but sells property, says engineering is too dangerous. A doctor says the liability laws here, I am becoming this. From there I read a joke which is relevant to this, that once there was an engineer and he couldn't get a job, so he decided to become a doctor. He opened a clinic and put up a sign, "Sure Cure for all Illnesses. Fee: \$500. If I don't cure you, I'll give you \$1,000." A big notice. So, a real doctor came and said, "This is obviously fake. I'll get some money out of this guy." So, he goes in and he says, "Doctor, I have lost the taste in my mouth. Something is going wrong. Do you have any prescription for that?" "Yes, I have. Nurse, open bottle #22 and put three drops in his mouth." The nurse goes, puts three drops in his mouth. "Oh! This is gasoline." "Your taste is back. Give me \$500." Takes \$500. He said, "This is terrible. I'll try again. I'm going to get my \$500 back, plus \$500 more."

Next time he says, "Doctor, I am getting pre-symptoms of Alzheimer's. I don't remember anything. Any treatment for that?" He said, "Yes, I have. Nurse, open bottle #22. Put three drops in his mouth." She put the drops in his mouth. "Oh, this is the same gasoline." "Your memory is back. Give me \$500." "Now I've lost \$1,000. I must get it back."

He goes back. Doctor goes back. "Now, Doctor, my eyesight has got so weak I can hardly see. Any treatment for that?" "Sorry, I have no treatment for that. Here's \$1,000. Take it." "But this is \$500." "You've got your eyes back."

Q: If everything is predetermined, does it mean that we don't have to meditate hard, meaning when the time comes, we get grace and motivation and meditation becomes effortless?

A: If everything is predetermined — that's the key word — everything. If everything is predetermined, your hard meditation is predetermined, your struggling to get is predetermined, grace is predetermined, the whole experience that you're having is predetermined. You can't cut off part of it and say that everything is predetermined. You can't say that spirituality, my following spirituality is predetermined, but whether I put effort or not is not predetermined. This predetermination extends to exactly how you make choices, what you think. It's all part of the predetermined effort, mental effort. When grace comes — predetermined. But can you call it predetermined when sitting here? Doesn't look like it. Then how can we say it's predetermined when we're sitting here? Go to the top and see how it's predetermined. Then you can say that yes, now I realize that even my struggle, even my trying to meditate hard, even my trying to get grace was all predetermined. Sitting here, work hard, do your best, do your meditation regularly and get grace and you'll be benefitting from it.

Thank you very much. I'm very happy to see all of you and once again, I want to thank Sunil and Rebecca for making this possible. I hope to see you again.

<https://www.youtube.com/watch?v=XcyCbCB-vqc&feature=youtu.be>

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