

# Attachments, Meditation, and Perfect Masters

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We create a package around ourselves, so many attachments. Buddha came and said that the only reason why we suffer is our attachment and desire. Our desires attach us. Attachment keeps us here. We cannot have Nirvana, we cannot have any access to our own inner self. We can't know the truth just because of our attachments. So the attachments that we make here are like a package around us. All the mystics, all the spiritual teachers have advocated some kind of detachment from things of this world. They say, "You must practice detachment." Great Master told me nobody can practice detachment. I said, "Master, how can that be? All the Masters say you should be detached from the worldly things, and you are saying you cannot be detached!" He said, "The reason why I am saying this is because if you try to detach, you get more attached." Then he gave me an example.

He said, "If you say" ... I experimented, by the way, when I came to this country. I loved the pizza called Ye Olde Shakey's Pizza. You don't find too much of that now, but I loved that Ye Olde Shakey's Pizza. I said, "I am getting attached to that. No more Ye Olde Shakey's Pizza" ... and more pizza would come in front of me. So when you try to avoid something, more of it comes up.

I am told a story of an American seeker who wanted instant knowledge, and he found out that there was a master in the Himalayas, one of the Himalayan teachers, who lived in a cave, but he was well known. That Himalayan teacher was well known for teaching a method of using a mantra by which you would get enlightened. He said, "That is the kind of guy I want to meet," so he took the long travel to India, went up in the mountains to the Himalayas, ultimately found out the man who was sitting in the cave, and he said, "I have come to learn the special mantra that you have which gives instant enlightenment." The man said, "Sure, you have come all this long distance from the United States of America. I will surely give you that mantra. Come close to me!" So he went close to him, and the holy man uttered the mantra in his ear. He said, "Repeat these words ... abracadabra". "So what I have come for this long distance to hear abracadabra from you?" He said, "No, there is a little catch to that. When you say abracadabra, don't think of bananas, that is all." The man tried all his life. Every time he would say abracadabra, bananas would be in front of him.

The position that you think you can detach yourself from something is a mistake. You can't force detachment. When you try to detach, you get more attached! Therefore, detachment doesn't work. They say you should try to be detached, try to be detached. You can never be detached, try as hard as you like. Therefore, I had to ask Great Master, "What is the method then if practicing detachment does not cause detachment? What causes detachment?" He gave a simple answer. He says "It is attachment to something else that causes detachment ... not detachment from the thing you want to leave behind. Get attached to something else! The more you are attached to other things, the previous things get detached. Therefore," He said, "The advantage of having a living Master, the advantage of having a human being as a personal Perfect Living Master or teacher in your life is that you can fall in love with that man, hold Him in your head, hold Him in your imagination, and getting attached to that Master within yourself ... gradually detaches you from everything else. It is attachment that causes detachment ... not that you practice detachment and you get detachment. Another important lesson that we have to

learn.

These little, little lessons when you add them up, we find that they are the real secrets of self-discovery. And if you can discover yourself, you can really find out all that you need to know about the whole of creation, about how you are here, why you are here, what is your role; do you have any special role to perform? All those questions are answered just by discovery of your own self. This is the great experience I had. Great Master, He would be moving about like any person. Once I told Him I had to cross a bridge. I was on a bike, but there was a bike toll of one rupee. One rupee was not a big amount, but at that time it sounded like a big amount. I found that the bridge had a little stream passing underneath. The water was low in the stream, and so I said, "I'll avoid the toll and I'll go through the water and take my bike." I took the bike on my head, went through the water and met Great Master. He was in a hill station at that time. I said, "Master, I saved one rupee at the toll!" He jumped up with excitement. "Oh, I'm so happy to hear that." He didn't behave like a spiritual guru or something. He behaved like a friend of my own age. He behaved like He was a friend first and He was a Master later. That is the truth about these Perfect Living Masters. They are friends first, Masters next. We look upon them as Masters until we discover they are really friends because They know us better than we know ourselves. In casual conversation They can say things which really tell us that They really know us better than anybody else. All other relationships we are trying to make to overcome our loneliness is only skin deep. You try any relationship and you find after a while, this person doesn't fully understand, doesn't go deep into my heart, doesn't know me fully, knows me only this much. There is one man you come across, one person you come across, you say "He knows me more than I know myself" and that is a Master. This kind of friendship is so rare, and that is why friendship is more important.

There was a veterinary doctor, a disciple of the Great Master, and he used to tell me all the time, he said, "Don't look upon the Master as a Master; friend first. He is a friend first and a master next. Remember that. Anything you would share with a real intimate friend, is the one you can go to the master with." It took me time, but I discovered he was right. The real thing is initiation by that Master. If you want something real from Him, ask for initiation, ask for Naam. We used to call it Naam. Ask for the true name, and if He gives you that, you have got everything! We can vouch for it, and these books and these discourses mean nothing. The real thing is to be initiated and let Him take responsibility for your travel within to your real home. Go and get the real Naam.

When we look at these stories of Great Master, how He did so many things, amazing things, which I was privy to see many of those things happening around Him. I say, "It is very difficult for us to know how Masters work." The reason is simple ... We see with our human eye, which is very limited. The Masters see with an eye which can see all our past and our future. The Masters can have a divine intervention into our lives. When They have divine intervention into our life, They alter our destiny and the big show from the beginning, so that when They help us in some way, our life seems to be changed; not because of what They have said as a teacher. They are not basically teachers. They are transformers of our life. I have had that experience, not myself, but seen thousands of people benefit from the Great Master and association with Him. So this was something that I wanted to share with people, what one man can do, one man with a white beard, a simple looking man who was there, is affecting people all over.

Here is an American doctor, Julian Johnson, who was a missionary. He was going to India to convert

people to Christianity. He was working in Calcutta, has already converted so many people to the faith in Jesus Christ and believed that he was doing the right path, but he has heard from a couple of Great Master's disciples in America, Mr. and Mrs. Brock, who were the first initiates of Great Master in this country, and he heard from them that you must go and see the Master. He is a Perfect Living Master. You might even think when you see him that Jesus Christ has come again. You will feel like that. Just go and see Him first, look at him. And he was very keen to see Him. So Julian Johnson writes to the Master. His secretary answered, "If you want to come, you come by train from Calcutta. The train does not stop, the fast trains don't stop at Beas station where the dera is. It either stops 25 miles earlier at a station called Jalandhar or stops 25 miles after the dera which is called Amritsar, two cities. Better to stop at the first place. Great Master said, "I'll send you a car to pick you up. In any case, an attorney of mine, Bhagat Singh lives right next to the railroad station in Jalandhar. He will receive you. He is an English-speaking attorney, can speak your language. He will pick you up and bring you to see me." That letter Julian Johnson got, and then Julian Johnson traveled from Calcutta, that "I'll be received there". Not too many white Caucasian Americans would be traveling by train, so he could easily be identified when he got down from the train. The attorney was a very well-known attorney. He said, "I'll pick him up and bring him to the dera to see the master."

After the letter had gone and Julian Johnson was on his way on the train, on an 1100 mile journey from Calcutta to the Jalandhar station, Great Master says to this attorney, "Let's play a trick on him." What kind of Masters are these? The first time an American is coming to see Him, the first time, and He is preparing to receive Him by planning a trick? He said, "Let's play a trick on this Julian Johnson. I have told him that you will receive him at the railroad station and bring him to the dera. I will go with you and sit and hide in your house, we'll play a little hide-and-seek. I'll hide in your house, so when Julian Johnson gets down from the train ... he will be in a hurry to come and see me ... you tell him, 'Dr. Johnson, it is a long trip you have had. There is no hurry. Let's go and have a cup of tea.' He will say, 'no, no, no, I am not interested in tea. I want to go and see the Master.' You'll say, 'no, what's the hurry? You come and have tea.' He will get a little angry at that. If he gets angry, it will prepare him for an anticipation, and then when he is angry and he says, 'no, no, I want to go to see the Master. I don't want a cup of tea,' then you bring him home for a cup of tea. When you reach home, you say, 'Dr. Johnson, I have a surprise for you.' You bring him in the living room, and I will receive him there."

So they arranged this show, and that is exactly what happened. Julian Johnson got down at the station, and he was received by the attorney, Bhagat Singh, and Bhagat Singh said, “Dr. Johnson, long trip you have had, so let’s go and have some tea. My house is just next to the station. He said, “No, no, I’m not in a mood to have tea. I want to just go and meet the Great Master. I have heard so much about him. I just want to see Him.” “No, no, what’s the hurry? Don’t be in a hurry. Come and relax a little and have tea with me.” So he got a little angry. He said, “You know, I must tell you that I have not come here for tea. I really want to go as quickly as I can to see the Master. I know we have to drive 25 miles to see the Master.” “Don’t worry, don’t worry. Have tea first and relax. You are in India. This is not the United States. We don’t hurry for anything. There in your country you hurry for everything. You hurry to go somewhere, and you stop at a red light and you don’t save any time anyway.”

So he took him to his house; an angry Julian Johnson arrives at his house, and he says, “Dr. Johnson, I have a surprise for you”, and he takes him into the living room. Great Master’s sitting there and “Welcome.” And Johnson looks at Him and says, “Master, you traveled all the way to receive me here?” He said, “No, you traveled thousands of miles to come here. I have just come 25 miles to see you. I just drove a little bit to see you, that is all. Come and sit down.” Julian Johnson, by this single experience, of the surprise that Master likes to give surprises like this, that a human being giving a surprise to a human friend who is coming, like a stranger is going to be his friend... He sits there for two hours, doesn’t know what to ask, doesn’t know what to say, and spends that two hours with Him. He types out a letter. He used to carry a portable type of typewriter. He used to write letters to back home. He wrote a letter, a copy of which I have read, in which it said, “The two hours I spent looking at Him and the way He surprised me is more than enough. If I get nothing more, I feel satisfied in having come and seen Him.”

When he went to the Dera, the start was so good. He had what they call a flying start on the path. He meditated with love and devotion like Master instructed. He was ready for it, and in a few years he had made such great progress he was able to see all his past lives and announce them to others, with the permission of the Master. He found what he had done in past lives to create this life in Kentucky, in this country, and in India and so on. To do meditation, he found that the sadhus, that means those who are serious meditators in the dera didn’t meditate in the household like other people. They went and dug a little cave on the bluff of the river Beas. He went and dug a cave for himself. We used to call it Johnson’s cave. I have gone myself and meditated in Johnson’s cave. It had such a wonderful ambience in that cave. He improved it a little bit by having a little wooden door in front of it, so he was totally crowded. The echo of your own sound and the echo of that music was so beautiful in that cave. He meditated there, got all the results, wrote books, books which have affected so many people, and I find many disciples in this country, when I talked to them, “How did you come to know of the spiritual path?” “Julian Johnson’s books, *The Path of the Masters, With the Great Master in India.*” He wrote three books, very famous books.

Julian Johnson, after a few years; I used to walk to that cave sometimes with him when he stopped really meditating in the cave. He said to me, “I want to tell you something, Ishwar, I have learned.” I was young, I was very young. I was his young friend. I used to walk with him, but he liked me because I was initiated very young, so we could compare notes. He said, “When I came to this country and I found this Master, and I found He had miraculous powers, I would request Him. “My friend in America

is having a problem, please help him.” He said, ‘Okay, I’ll talk to my Master, Baba Jaimal Singh.’ Any problems that anybody had, I would go to Him and say, ‘please help those people. They are having a hard time in their life.’ I now realize I was making a big mistake. I was asking someone for little worldly favors, to interfere in their destinies, when I now realize that human destiny is made up of ups and downs. It has to have both ups and downs. If you don’t have ups and downs in a human life, you don’t get human life. If you have all good deeds and all nice things to happen in your life, you won’t be here on this planet. You will be up in some heaven, one of the heavens you deserve. If you have done all bad things, you won’t be here either. You will be rotting in some hell somewhere. To be human on this planet Earth, you have to have a combination of karma, a combination of destined events, some good, some not so good.” He said, “I’ve learned that this is a great platter of mixed events that was given to us to enable us to be human and to enable us to find a Master. Then why was I criticizing? This I don’t like; this I like.” He said, “I stopped asking Master for any intervention in anybody’s private events of life. I know they are very lucky just to be able to find a Perfect Living Master, so all I say is, ‘Master, when they are ready, bless them, initiate them. That is the greatest blessing you can give. Master, give them your darshan.’” Then, of course, more Americans later on followed.

Julian Johnson was a great example, a very great example. He was able to predict his own death several days in advance. He told my wife, who had come to him for treatment. He told her, “Master has given me permission to go home.” “What, you are going back to the United States?” “No, go home.” “You mean, you are going to die?” He said, “No, I’m not going to die. I am going to live! I am going to leave the body, the physical body.” They said, “How do you know?” “Well I know because Master showed me how I will die. A colleague of mine, an American in the consulate of the United States in Lahore will come. He will have a brawl with me, argue with me that you have forsaken the path; you are supposed to be following Jesus Christ. What have you done? You left your Christianity. You left your faith to follow an Indian guru here? He will have a fight with me on that. He will hit me, and I’ll be on this chair. He showed to that uncle, I’ll be in this chair. He’ll hit me here, I’ll fall, and my head will hit here. I will have an internal hemorrhage, and I’ll die.” “How can you be talking of your death in such a graphic way you are describing?” That is exactly what happened, and he died. Of course, they wanted to make a murder case and all that. Great Master said, “No.” Karmically, he was supposed to go like that. End the matter here. That is how ended a life of a man who was able to tell so much. He found out this human life in a physical body is just events put together, and we pick it up.

We pick up our own destinies. We pick up when we descend from the spirit world, from the soul, when we are souls. We descend and pick up a mind, pick up a mind at the causal stage of consciousness. Then we descend further into the astral and the physical. We pick up our own destiny. They are like tapes, pre-recorded. Not only one life is pre-recorded from those tapes, all previous lives are pre-recorded to create that one life. There is not a tape of one life; it is a tape of all lives, past, present, and future. You pick it up yourself, and then you come and live out the destiny. You play it out. You’re playing a tape! Sometimes you replay it also. So it’s just a tape being played out right here. He saw all that. He said, “When you pick up that tape, sometimes you wonder, ‘how did I pick up this tape with so many tragedies in my life, so much pain in my life? Why would somebody pick up pain in his life? There must be that happy other end in this life, or next life, or third or fourth life. We are going to meet a Master to take you out of this whole thing, gives you true enlightenment.’ Worthwhile. I’ll take the pain; I’ll take this because I see that in the very end I am going to get this experience, so it

all becomes worthwhile when you pick up the tape. You play that life, and you forget about this experience that has happened at a different level of consciousness. We come to the physical; we think this is the only reality.

That is the wonderful way this creation has taken place. The creation has been made in such a way that every level at which you are looks real. Not only looks real but we make it real. We make it absolutely real. We make it so real that if we want to test its reality, we use sense perceptions, one to confirm the other. Is this real? Yes, I can touch it. Is this drink real? Yea, I can taste it. We use one sense perception against another and think that because of perceptions, which are subjective, are supporting each other, the objective world is real. We make it real, and we forget about all other levels of consciousness. At one time there is only one reality, and that is what we make it. Some people say, "This is all illusion." I used to say that, too. I didn't always express it properly. I said, "It is all illusion in the sense that the mind creates everything and creates it into reality." Now I don't say it is illusion. I think the process of illusion has been used to create reality. There is no other reality. Can anybody show me any reality anywhere which is not caused by the same process of expansion and projection of consciousness? Anybody show any level ... not the physical level. Every other level, too. It is all projecting out of consciousness, but we are using the process of consciousness... you might as well call illusions that consciousness can create ... but the illusion is not being used to create an illusion. The illusion is being used to create a reality. And here we have this reality of the physical world where I am talking to you. If I knew it is not real, why am I talking to shadow people? How would I be talking to you?

When Swami Vivekananda came to this country, 110 years ago, and he spoke at the World Conference of Religions in Chicago, and he said to those people on the third day of the conference, he said, "These past few days I have been talking to you that all that you see is mitya, maya, illusion, unreal. You've made it up. You are just seeing it; it looks real. It is not real." On the third day, he says, "If it is really unreal, then I must also be unreal. You are watching me. If everything created is unreal, then I must also be unreal. How come I have the knowledge it is unreal and still I am addressing you and speaking to you, talking to you about unreality and reality?" He said, "The reason is simple. All the other illusions which you think is reality pulls you and keep you down here. I am the illusion that tells you this is an illusion and you go back within and see the reality. That is the only difference. That the illusion within the illusion is working to wake us up to true reality." He made a very good point.

These Perfect Living Masters, Who come here, they are also projections from our consciousness. They tell us, "We are being seen by you because you don't see yourself. If you see yourself inside, you will see that we are truly inside you. Not only inside you, we are yourself in the highest form. You don't see your own self; you don't see your own high self. So you project us spiritual teachers outside." The spiritual teachers, what do they teach? The Perfect Living Masters never teach you to go and search things outside. They never say, "Go on these pilgrimages and you'll find something." They say, "Go within yourself." What do they expect when they say go within yourself? They say, "You'll find the true Master inside yourself." The truth is that the true spiritual Master is always within ourselves, never outside. We don't know how to accept the true Master, so we access outside, and they project and become outside. How do they come into our lives outside? Not by our seeking. You can never seek a Perfect Living Master. They come by chance, coincidence, strange happenings, strange connections, strange ways of appearing. That is why in India they say, "When the chela is ready, the guru appears." When a disciple is ready, the teacher will appear. They never say, "When a disciple is ready he will find a teacher." They don't even say that! Because when you try to find, the trying to find is always a mental activity. The mind can be confused because these Perfect Living Masters are like ordinary human beings. Sometimes more ordinary than ordinary human beings. How could you ever find them?

They are not displaying. If somebody is displaying public tricks, miracles on the street, he is trying to show off something. He could not be a Perfect Living Master. Perfect Living Masters have not come to show you miracles. They come to show you some private miracles. You see the miracle. You tell your friend, "I saw a miracle." They say, "No, it is just a coincidence, not a miracle." It is not one that is for the street to see. So that is why it's almost impossible to say, I was able to go and find out and recognize a Perfect Living Master. If somebody can claim to go and recognize a Perfect Living Master, I will say, "He must himself be a Perfect Living Master. Otherwise how could he recognize? They are wearing a disguise. Their disguise is a totally ordinary human being."

In one of the scriptures I read; what do they call them, the disguised people who perform in India? There are people in India, entertainers, they are entertainers who disguise themselves and come to the household. If you can recognize who they are, you compliment them for the disguise they put on and give them 5 bucks. If you don't recognize them, they'll go away and come the next day and say, "Give 50 bucks because our disguise fooled you." So sometimes they would come. Bahroopia; we call them bahroopia. Bahroopia means putting on a disguise. Not the real roop, not the real form. They make a disguise. So the bahroopias come and they disguise themselves. One day a police inspector would come. "I have a problem with you. You are going to be given a ticket for that." "Officer, I never committed any offense." "Oh, yes, we have some record about it. I will come to you tomorrow." He comes, "\$50." Better than a police car. He was not an officer at all; he was an entertainer and come like a little monk, Buddhist monk. "We are going to the Himalayas for meditation. Can you give us some food?" "Yes, monk, have some food." "Okay, long live. May God bless you." They go away; the next day, "\$50. We are the monks."

Something very strange happened with me with these entertainers. I was going with my dad to a hakim - hakim means a medical practitioner who uses Greek methods, Unani method of medicine. He used to live on a street just beyond the red light district of that town. You know what a red light district is? Where the prostitutes are. So we are walking to go and see this doctor, and a woman suddenly grabbed my hand. "Oh, you are here again!" I said, "I have never seen you, please." And my dad says, "No, young man, you are oh ... you can ... Don't try to hide some ..." "No, dad, I have never been here. I have never seen her. This woman is trying to play a trick on me." "Oh, don't you remember I saw you three days ago?" I said, "No, don't try to deceive me and my dad." I said, "How could that woman do that to me?" We went to the doctor and came back. I said, "They are very clever, these women in that district of prostitute." The next day, "\$50." That was a bahroopia. I am telling you the story of bahroopias because in one scripture they say the Perfect Living Masters are bahroopias.

<http://www.youtube.com/watch?v=CJHGW7xnrR4>

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