

Bhandara Hazur Baba Sawan Singh

Rice Lake, Wisconsin — April 2, 2012

[Audience members sing the Indian bhajan *Jo mange.*]

Thank you.

Welcome, friends. I am very happy you have come to join me on the celebration of Great Master's Bhandara, Great Master Hazur Maharaj Baba Sawan Singh Ji, my master, whose picture you see here.

Although he passed away in the physical body on the 2nd of April, 1948, we still celebrate this because we do not think anybody dies. He never died. Indeed, for those who were his disciples, initiated by him, he lives even more today than he lived at that time. As soon as he left his body, it became even easier to see his radiant form. While he was alive, we were running after his physical body. We did not realize that a master is not the physical body. The physical body is a temporary vehicle and is as temporary as our bodies. We die and the master dies. The physical body is not the reality. Certainly not the reality of a Perfect Living Master.

The Perfect Living Master's reality is the radiant form of that master that lies inside us. When he initiates us, he places his radiant form in us, accessible to us right from the moment of initiation. That radiant form of his body stays with us no matter how long we are surviving at any level. Even if we have to survive for a million years between here and our true home, the same being, the same person is with us for a million years. That is the beauty of the radiant form of the master because he never dies, and he never leaves us.

So therefore, initiation is important not because some teacher has been found or we have found a teacher and then therefore we can get instructions. That's not at all the nature of a Perfect Living Master. A Perfect Living Master is a relationship forever, for eternity. It is a friendship forever. It is not a short-term friendship. It's not even connected with the body. It's connected with the form of the master that's already inside us. It is not available when we go and see a master. It's available 24/7 within us. We just have to close our eyes and see him. And later on, not even close our eyes and still see him, talk to him, and be with him, just like we are together in the physical body. There is no difference whatsoever. A Perfect Living Master

manifests himself in us in a way in which he is more real, more accessible, more of a friend at all times than you can find any friend, anywhere, including the physical form of the master.

That is why we celebrate this day. We call it the Bhandara. Bhandara means full of *bhandar*. Bhandar means abundance. This is a day of abundance. Abundance means abundance of grace. I tell you today, this is a special Bhandara today. The grace that is coming today I have not seen before. The grace that Great Master is promising today I have not seen before, with my eyes, or in my life. That is why I consider this Bhandara of 2012 to be the most important Bhandara I have participated in. There is greater abundance of grace in this Bhandara than ever before. I don't know the reason. Maybe the reason is the Mayan calendar ends. Maybe the reason is a new era is beginning. Maybe the stars are changing their positions. I don't know what's the reason. Maybe the reason has come for his prediction to take place—that a great revolution, spiritual revolution is taking place in this part of the world, and that is why a new era is beginning. Whatever the reason may be, or even if there is no reason, I know a big change is taking place in this year and therefore this becomes a very special Bhandara.

There are no words I can use to explain the relationship one has with the Master. I saw this man when I was very small. It is difficult to believe that I saw him when I was 29 days old. Nobody remembers things when he's 29 days old. When I was 29 days old, he saw me. He touched my cheek, and he said, "Do you remember me?" First words he spoke to me. Then, after that I grew up and forgot all that. Many years later I remembered it again. Today I remember as if it happened only yesterday. I still remember myself as a little infant born and he's doing that to me. Maybe I have a very vivid imagination, or maybe I have a great memory—I don't know—maybe a combination of the two, but I remember. That was a great start in life at that little age.

On the other hand, it was a great disadvantage because I then grew up for several years questioning whether I ever...whether I really ever got a chance to find a master, that I was being just taken in because of birth, that just because my father happened to be a follower of this Master, an initiate of this Master, and I was born in that house, therefore I became his follower. I didn't want to do that. So, I ran to all the masters.

I sometimes say with affection, but I say: "Here is a friend of mine, a much-initiated woman, Esther." There she is. There are people who come here who have been initiated by many masters already. I don't tell them I have been to more masters than any one of them. Some masters have come to me right into my office or into my home and said: "We want to initiate you." I said: "I have been initiated before." "We still want to initiate you." And they initiated me.

It's why I am only telling you my experiences, that I did not come to this final conclusion that I have to follow a particular master until I felt that my mind has to roam around, search, evaluate, judge. It took me years to know that if I could really judge who a Perfect Living Master is, I must be enlightened myself. Because how can you know a Perfect Living Master and what he is if you are not enlightened yourself? Because he's just an ordinary person, like us. There is no difference. So that is why it is only through a succession of experiences, one after the other, a succession of miracles that went on increasing... Once in a time I would see a miracle. Then every week there was a miracle. Then every day there was a miracle. Then every day was full of miracles. I today live a life...every day is full of miracles.

This is a succession. It's not a one-month survey that I surveyed who's a master. It's a life-long survey. I have been initiated by this master for more than 75 years today. Now that's a long time to check out. If in 75 years you can't find out who is a master, I don't think you have a chance in this life at all. Most of you sitting here were not even born when I was initiated. Therefore, I'm only sharing this with you, that this is not something that you'll just come by accident. There's a lot of preparation of several lifetimes that takes place before you reach a point when you feel that you are ready to go away from this setup, to go away from this creation of the three worlds and go back home. When that time comes, and when you are not only ready, but you have been prepared to be ready, at that time a Perfect Living Master comes into your life by a pre-scripted coincidence and then he promises to take you back home. His promise consists of initiation. When he initiates, he makes a complete, unbreakable promise that he will take you back home. Now when that promise is made, it can be made by any master but the master who really fulfills the promise is the one who initiates us last after which we are never born again in this world.

Since we can be initiated by a master and then die, the master also dies. We come back again, the old master is not there, but he initiated us. He made that promise. Now we are finding another master because the old one is gone. The new one is there, and we need a living master. If we start worshipping the old master who we believe initiated us, we are worshipping our mind. Because what do you know about the old master except what your mind imagines? Anybody who says: "I am worshipping a past master" is worshipping his mind. Anybody who says: "I am worshipping a remote master—I have ascended masters sitting in the Himalayas and they send me messages"—they are worshipping and listening to their own mind. They are worshipping their mind.

The mind loves that. The mind loves to keep control and has been keeping control over our soul and our lives and has created the destiny that we go through and reincarnation after

reincarnation—it's all the function of our mind. So, the mind loves that we should accept this kind of image of a master who is never seen, who can never say "no" to us. The master who sends us messages inside are the messages made up by our mind. Our mind can give only those messages it likes. It never gives a message that the mind says: "I don't like." Have you noticed that?

Listen to all the people who tell you stories about getting messages. It's all what their mind wants. Never has anyone told me they got a message from an ascended master sitting somewhere else or a past master from a previous century who came and told them: "Don't do this." They all say: "Yes, yes. This is the right thing you are doing." It's all their own mind game.

So therefore, a living master is necessary, even if the past master is a Perfect Living Master. Because if he is not alive to say "No," then obviously you are playing a mind game. That is why...what happens then, if you have been initiated by a Perfect Living Master and the master dies and you die, and you are reborn? You have to find another Perfect Living Master.

Who is your master then? The one who initiated you in a past life or the one who is now living and initiating you? The one who can say "No" is the one who is living now. Therefore, he will be the master. But he will show you, in the course of meditation itself, in the course of a small small growth, big progress in meditation, who your previous master was and who you were. So, you will get a verification of that also. You will love the present Living Master even more because he showed you even the previous masters.

But supposing you want to go to a master who is not a Perfect Master. You get initiated by a master, not a Perfect Master. But he tells you the right way go within and do almost the same things a Perfect Master is saying, almost the same things the books say—and then you follow that and you are not satisfied. Because you don't feel that pull which you need to have—the real seeking that "This is it!"—that you are not able to say "This is it!" Then what happens? You come across another master through coincidence or a succession of masters. You meet all of them and then one pulls you to that point where it's hard to move away no matter what. And you know this is it.

Then what about all the other masters? Did they do anything or put you astray? According to Great Master, they all performed the correct function to bring you to the final master. Therefore, no master is ever a wrong master. They all performed a certain function to give you one step forward to go to the final master. Then ultimately our definition of a Perfect Living Master who takes us back home is the one after which we do not have another human birth or any birth. That's the definition, that there can be a series of Perfect Living Masters. But the one

after whose initiation you are not reborn again is the one whose image will stay with you, whose radiant form will stay with you, who will be your companion, friend, forever, throughout the spiritual journey and even otherwise. So that's the beauty of a relationship with a Perfect Living Master.

Now when I tell you that after seven...after 85 years of life and 75 years of research after initiation and eight years of rebellion against my master, I have now found out, and I give my verbal testimony to you, that this man was a Perfect Living Master. He proved it to the hilt, without a shadow of doubt. This has come not because of his lectures, not because of his discourses, not because of what he wrote or what he spoke, not of...not because of what he did, but because he proved that whatever statements he has made or any other Perfect Living Master has made can be verified by me inside with his help. Inside. Not outside. He was not proving anything outside. He was teaching like anybody else teaches. What he was proving was inside, that inside I could have experiences one after the other, which also then convinced me he's really not outside. I always thought he's outside. He's actually inside.

Now that's a very big key to understanding the spiritual path, that the master is not somebody else. The master is your own higher self. Your own highest self is the totality of consciousness. The master presents in a human body that level of consciousness. Therefore, when a master is talking to you in a human body, he's not looking at you as one separate from him. He's talking to you as your own self, the highest self, revealing to yourself a way that you made up to go back home.

It's a different concept altogether than we have in this physical world. We always separate ourselves. The master does not see us separate. The Perfect Living Master sees us inside out, because there's no difference between him and us. He does not see any difference. Therefore, he performs his function from a very different point of view. I could equally well say: "I had a master whose name was Hazur Maharaj Baba Sawan Singh, a man born in Memansingh Walla, in India, who initiated me and gave me this. As well as I can say another statement: "I found my own highest self, another form, and he transformed me to discover that I was the same form." Both statements are equally true. They mean the same thing.

The mind cannot accept it. The mind loves separation. The mind can only understand separation. The mind does not ever understand unity. The mind does not understand what oneness means. It's incapable of understanding oneness. It always has to see in pairs, in opposites, in duality.

Therefore, the masters come out as outside persons from us. But the real masters are always inside us—always. When they reveal to us that they are the masters, when they initiate us, they manifest that form, which is outside, inside us for recognition. The true form of a master is our own total consciousness. It's the Shabd. It's the Sound Current. It's the same resonance that creates consciousness. That's the true form of a master. All masters are the same true form—all Perfect Living Masters. They all have the same level of consciousness.

But when we have one master who initiates us, he's the one whose form, in the physical body, like ourselves, we have accepted. He accepts us in that form so that we make an understanding of this thing while we are in the physical world. As we make spiritual progress, at every level, the form changes. Our form changes. Master's form changes. At the end we find there was no difference. We were the same.

So therefore, the spiritual path at every level looks different. But sometimes, we make a very big mistake of confusion between one level and another. When we try to put two levels together, there are contradictions. People look at the books and they say: "There's a lot of contradiction in the spiritual books." In one book it says: "Unless you make all the effort, you can get nothing." On another page, the same book says: "It's all his grace. Effort does nothing." Looks like contradictions. There's no real contradiction in it, because it's talking of one level, physical level, at the early stages. There's no other way the mind will accept the path except by struggle and by effort.

As it advances, it finds the effort never came except from grace, that we could not even have made the effort if the grace had not come. It was an indirect way of giving us grace to make us feel—because we were living in a world of ego and mind—it made us feel we are making the effort, we are doing this. That would not have happened but for the grace which we realize later on. Then we say it was all grace—there was no effort. So, when we mix up the different levels, we see contradictions. If you don't mix up, there is no contradiction in any spiritual statement at all.

It's a remarkable study that you can find that just because our knowledge is so limited, because our experience is limited, because our vision of reality is so limited, that all these contradictions come, and all these questions come. Actually, there would be not too many questions if we could just have a glimpse of different levels. If we just saw the levels, how they are being created, how they are being sustained, we'll stop asking any questions. Because the answers are right there. Even without seeing those glimpses, the answers are still right there.

That a simple man, a farmer growing sugar cane in a field in India, could be so important in one's life—and not only important in one life, thousands of lives, and gave the experiences, which are beyond all description—is the greatest miracle that I can think of. And then for a person, a physical person, to manifest to your utter entire consistent experience that he is not a physical person, that he's more than that. Not only that, that he is as much as you can see. That means, if you see him as a human being, he's just a human being. If you see him making mistakes, he will make mistakes. If you see him infallible, he'll never make mistakes. If you see him as perfect, he's perfect. If you feel, see him as God, he becomes God.

A person who's so receptive to your anticipation is a rare miracle. Perfect Living Masters can do that. And they do it. They are like sometime like mirrors. Whatever our status is, they come to that level. Even during meditation, even during our progression on the spiritual path, you will see them in different forms.

Many of the old satsangis, the followers of the Master, used to tell us that during meditation they would come across regions, vast regions of experience where there were rulers of those regions, as if like here we have rulers of different countries—either in the form of presidents or prime ministers, or kings, or other rulers of different territories on this earth—there are rulers like this in different regions. Those rulers, sometimes one ruler, sometimes co-rulers with them, they rule those regions and they are called God. That god in one region is a god for the entire regions below it.

When we say: "I worship my God," we are worshipping the god of the astral region. We know nothing beyond that. No religion has ever claimed it has gone beyond that. They say we worship God, and God, you can go and see him personally, go check it out. He is sitting in the heaven, in the astral region. He sits in heaven.

Therefore, every region has a ruler, who has a ruler who we consider as God, the creator, because he has all the power. He rules there. It's a remarkable experience. To go there, it's like going to a king's palace. To go to a king's palace, you want to see the king. It's so hard to see the king. If you have a connection, yes, he can take you to the king.

What happens? In the experience of so many of the disciples—they all want to add my name to it, I could—in the experience of so many of these disciples, when they went to this higher region and they were told there's a ruler there, guarded in a way in a huge palace, much bigger than any palace on this planet earth, greater pomp and show of that ruler than anywhere here. That ruler has the immense power to rule that planet and from there he's ruling the whole of this physical plane.

It's a great excitement. If one is going with a master, who's ordinary human being, a good teacher, so say: "Master, you are with me now. Can you introduce me to the ruler—you must be knowing him?" Master says: "Yes, I have a little connection. I can show you the ruler." This is not the experience of one person. Several people, I'm going to tell you—a common experience. And the master takes you to the ruler. All gates are open to the master, as if everybody recognizes him. So, he surely has connection. Then when you go there, the ruler steps down from his thrown, puts his head on the feet of the master standing next to you—you can't understand what's happening. He tells, the ruler of the entire two universes, tells you: "You do not know, my dear soul, going with this man. You do not know who he is. He's one we are begging day and night to let us have an opportunity to be a human being like you and take us with him.

How can you imagine this? What kind of experience is it? That we are worshipping, the whole world is worshiping a God, and their own master should go there, and you recognize that that's God. You know that they're all worshipping God and that God should go and bow before your master and you are still taking the master to be an ordinary human being. Just a good friend of yours.

What connection is this? Ultimately, you realize that you had a totally incomplete concept of your master. You had a wrong concept of your master—that he was so ordinary like you thought he was. He's being respected in the highest heavens like that. By the lords of those heavens, by the rulers who are ruling and controlling the laws of the universe, who are controlling the laws of nature of this physical universe. That is their attitude towards your Master. Who is your Master then?

So, you move further. At every level this happens. As you go, you begin to have greater and greater respect. "Master, you didn't tell us that you were this."

So Great Master used to tell the story of the king who was keen to find out how his people were living. He disguised himself as an ordinary person. He went about looking at people how they are. Nobody recognized him. He was in disguise. He went into a forest and he found a man cutting trees, making logs of the trees, carrying them to the town. He had compassion for that man. Such a hard-working man earns so little by selling those logs. He said: "I'll help this man. I'll take him with me."

He says to the man: "Can I take you to the palace? I want you to live with me there." The man says: "Don't even talk such foolish stuff. People can't go even near the palace. You're talking of

taking me to the palace? There are guards there—it's very difficult to go in." So, the man says: "No, but I can." He says: "I don't believe you." He didn't believe him at all.

He says: "You better, if you want to be sensible, cut logs with me and work and earn your living." So, the king in disguise began to cut the logs and go with this man and talk every day to him. He says: "You know, I do have some connections, I can tell you, with the palace. If you'll just take that leap with me, a leap of faith—at least once come with me." So, he says: "You are telling me every day that you have some connection. Let us see if you have a connection. Let's go."

So, the king takes him to the palace gate and warns the guards not to speak up who he is. He tells them: "Guard, please, can you open the gate for us?" They open. This man says: "I'm surprised. You cutting logs with me and you can ask these people to open the gate for you? You sure are very well connected! I didn't know that!"

Then he goes further, he says: "You know, actually, I know the minister inside who also runs this palace. If you like, I can show you..." He says, "I don't believe that." At every step this man says he can't believe it, that this ordinary man can have any connection. But when he goes inside, tells the minister: "Keep quiet. Can you introduce us to the king?" He says: "Yes, sir." "What? He called you 'sir?' What kind of connection is this? I can't believe this."

Then he goes inside, and he says to the private secretary to the king: "Can we have an audience with the king?" He tells him "Don't tell." He says: "Yes, sir." He says: "You mean, you can really meet the king?" He says: "Of course. I told you I can. You never believed me." And he goes in and the throne is empty. So, this man, cutting logs, comes and sits down, says: "Welcome. I am the king." He says: "You cheat! Why didn't you tell me first?" He says: "I told you. You never believed me."

Great Master says our situation in relation to a Perfect Living Master is identical to that. We can never imagine who he is. There is no way. He is hiding in that physical body of his. He's hiding, and as we go stage by stage we discover who he really is. That's how he takes us on this journey.

In spite of knowing this story, in spite of having heard the story of the guy who cut the logs and the king who joined him, we are still equally surprised when this actually happens in meditation and we go from stage to stage and see that the rulers respect this. They open up all the gates. They tell the disciple: "You don't know. We are so keen and anxious to be in your position."

A disciple in a human form is being taken up to Sach Khand, to the true home. These levels are all on the way. These rulers are all rulers of those different places.

By the way, I am making like a story because every mystic has tried to make it like a story. Actually, it's not that there are thrones and rulers and all that. It's a slightly different setup, which is not comparable to the setup in the world. But we have to use the analogies of the world. So, we are using analogy of a palace, analogy of this—you might as well call them a palace built of energy, for example. It won't be understood here. A palace built of vibrations—you can't understand it here. So, there are different models there, but they are not easily understood. So, we're using the analogies and the comparisons of the worldly things. That is why we describe them like that. Keep that in mind.

So, when the master takes us there, the most surprising thing is that people who think that these are the ultimate creators of the universe, that they, they must be beyond all karma. They must be beyond all these things. But they don't realize, in order for them to function, any creator, any level—God himself has to have a soul to be alive to run the world, to create the world. Without consciousness, nothing can be created. Without a soul, nothing can be created.

Therefore, all these entities, at all levels, have souls. When you have a soul and a form, the form is consistent with the karma. If you do very good karma as a human being, you can become one of the gods and run a region and run the universe. But when the time is up, dependent on how much karma, good karma led you to that position—it's over. You come back again. Start all over again.

In Indian mythology where Krishna is considered the incarnation of Lord Vishnu, the sustainer of this universe, Krishna, when he was very young, he had a little boy, boyfriend. They used to go to take the cows together, and the cows were grazing and they would chat with each other. Krishna, even at a very young age, as a little boy, had some enlightenment and he could make statements which were very very profound. One day, it's recorded that he was telling his friend Udo—the little other boy's name was Udo—he said: "Udo, the nature of karma cannot be understood by anybody. It's too complicated. Because people take karma to be an ordinary thing, creating illnesses, creating relationships, creating these little situations in life. They don't realize that karma extends even to the heavens, that karma extends even to the creators of this universe."

Then an ant was crawling around. Krishna points out to that little ant crawling. He says: "See this little insect, this ant crawling here? I can see this ant at one time was Brahma, the creator of this universe. This very ant was one time—for many, many long periods, long years, the head

of one of the heavens, as Indra—one of the heavens, heavenly gods. He spent a lot of time in those positions because of good karma. But there was bad karma prior to that. He had to become an insect again after that.”

So how can anybody understand that even after getting those highest states, not only of consciousness, of power, that you still have to go through that? He says: “It is very difficult for people to understand the nature of karma.”

Karma is relentless! Karma sustains this whole universe. Karma makes it certain that we go round and round forever. There’s no way out. It’s so tight. It doesn’t matter how high you go. So long as you go as high as you like, in what you think is the end of the created universe, the three worlds of the mind—the world of the physical universe, the world of the astral universes, and the world of the causal from where everything is being created, including our destinies—in all the three worlds it’s all governed by karma. Therefore, you can recirculate over and over again, no matter where you go. It’s not a small thing, this karma. So, Krishna says this karma takes you to all these places.

Except that when we’re in human beings we’re ignorant of the future. We’re ignorant of the law of karma. We’re ignorant of the scripts that have been recorded which we brought with us. We’re ignorant of the whole knowledge. Therefore, we think we are deciding things here. We are making choices. We are in trouble because we don’t make right choices. We are bothering our mind with very petty small things. We are bothering our mind with things around us, with temporary things which mean nothing in the long run. Even our own history in the cosmic time, they mean nothing whatsoever—that what is that relationship we have? Why I’m bothered about that person, who is he? Why I’m bothered about that person, is he doing well or not? Everybody is going by their own karma. We are bothered so heavily by things which don’t matter at all once you realize who you are, once you realize what the whole pattern is.

Therefore, when these people who are enlightened at the higher levels, they have knowledge, unlike us. But the knowledgeable people are telling us, traveling with a master in those regions, “You don’t know who you are. You don’t know who you have with you. You have no idea how lucky you are. You have no idea. We are thirsting for this. We are so thirsty to get a chance to be in your position.” We say: “But we are having a hard time in life. What are you talking about? You are sitting in splendor in these palaces. How are you comparing yourselves with us?” He says: “The beauty of this show is that we have all the knowledge, and we are in the trap of knowledge.”

Do you know you can have a trap of knowledge, that knowledge can trap you? Supposing, sitting here, a person sitting here, suddenly gets to know everything that is going to happen, and he has no choice to change it, no matter how hard he tries. If he finds that out, he's trapped in knowledge. All the fun of deciding things, all the fun of planning, all the fun of going around and saying: "I'll do this, I'll do that" goes away. There would be no more fun left. A man will just sit like a robot going through life.

So, therefore, it's a big trap. A trap of ignorance is perhaps better than a trap of knowledge. We don't even realize it. The ignorance of a human being is the one that makes him a seeker. Or thinks he's a seeker. A script is telling him that "You are a seeker." He doesn't know. He says: "I am seeking." Because of that, the nature of the script allows him to find a Perfect Living Master and go and have enlightened people on the way, enlightened souls sitting in various forms who are all saying: "We would like to be like you."

He says: "You don't know what a hard time I was having. My cat died. I was crying for that for days. I lost my house in the mortgage crisis. What are you talking of? You're living in huge palaces."

"You don't know what you have. You're looking at very petty things. You have put your whole mind on such petty things. You should pull yourself from them. You should think of the bigger picture. How lucky you are, that you have somebody who's taking you back to your real home and giving you permanent friendship, unquestioned guaranteed eternal friendship. How can you compare it with the little petty things that you saw in one physical life? So, we would sacrifice thousands of our physical lives to just get one opportunity to be with a Perfect Living Master."

Then one begins to understand that this is something different than I thought. I was not taking a Perfect Living Master to be like that at all. I thought he was just a good teacher, a good friend. Teaching us how to have love and devotion. Teaching us some method of meditation. We didn't know about all this story that all of these highest evolved people, in evolved situations, are thirsting to be like us. To become ignorant like us. Because this is a very strange way they've opened one door to go back.

As I mentioned, the law of karma is so relentless that you go in circles again and again—over and over again. If somebody says: "I don't believe in karma," they still go round and round. If somebody says: "I am an atheist," he still goes round and round. Your belief system doesn't touch it at all. You can believe, not believe, argue, not argue, you still go round and round.

If you don't know it—check it out. Just go one step up and you'll find it out. People who argue these things are sitting outside, making arguments, debating these things. Let them experience one level. They'll stop debating. They're debating because they're ignorant, totally ignorant. They're causing theoretical models to be made out with their reason, theoretical models with their logic and arguing all the time about this, trying to convince people who are having actual experience. The people with actual experience can only smile. Says: "Look, they don't know what they're talking about because they've never been to the real place. They've never seen it. That's why they're arguing about something that they do not even know." Doesn't even exist like that. The pattern is not what they think it is. So that is why when you see that the Perfect Living Master has that kind of status in the hierarchy of beings, in the hierarchy of consciousness, it's a remarkable discovery at every stage, at every level.

There is no greatest adventure I can recall, mention, or imagine than the adventure of going by with the Perfect Living Master from stage to stage back home. Nothing that can compare with that. I know nothing at all.

Then, once you have done even few steps like that, your mind will never take the small things of this life, these petty things of this life. What is my relations with that person? What am I going to do with that? What will happen to my money here? What will happen to my house here? What will happen to the—what has happened to my leg, I need the surgery? What happened to my health of this body? All these things will look so petty that you will not even pay any attention to them. If you pay attention to them, they become very big. If you pay attention to your soul, to your self, they become very small and take care of themselves. Try it out.

I, by coincidence, during my last visit to India, which was a few weeks ago, I happened to meet a Bollywood actor, director and writer, introduced to me by somebody—I had not gone for that but it was a coincidence and he came up—and he wanted to see me because he wants to make a movie. A movie, the theme of which would be that if you give your attention to material things, the material things seem to be receding away and become difficult to get. But if you give your attention to a spiritual life and spiritual values, the material things take care of themselves. That's the theme—of course he said he'll make a story line—and so once upon a time there was a king, etc. He'll make a whole story. But this theme will be built in to show this. I said: "It's a good theme." He said: "I want you to be my adviser for the movie." I said: "I've never done that work before. I've done a lot of strange kind of jobs in my life, but not this one. But if I can be of help, I will give you."

The point he was making is a point which has been experienced by a lot of people, that if you put your attention on small, little things of life, they hold you down, and they bother you, and they remain a problem for you. The way to get rid of them is not constantly to dwell upon them, and to say: "How to take care of them. How to take care of them." That's not the way at all. It doesn't work. It has never worked.

The way to take care of them is to shift your attention to the real high priority thing—your spiritual path, your spiritual progress, your relationship with the master, your meditation, how what, how much you are doing on the spiritual path. When you do that, the little things take care of themselves. Not happened once, not happened twice, happened thousands of times with thousands of people. We have lessons learned all over the universe for this. Therefore, these masters come and tell us: "Keep your priorities straight. Put your priority on the real thing, and we'll give you abundant grace to get the rest of your life okay."

What else do we want? You anchor yourself at the right place and all things will move properly. If the anchor is not there—you are anchored somewhere else—then you have to rotate with all these sub-anchors that you are caught up in. But if your anchor is right—you're anchored with the spiritual discipline and priority—all worldly things take care of themselves. You don't—you're never pulled away from there. You keep on saying every day: "I can see the hand of my master. I can see it's a miracle. I can see it happened magically."

For everything that happens outside in the worldly affairs, you always see: "What is, how is it happening? I put my attention somewhere else and this happens automatically. When I put my attention on those things, they get complicated. Then my mind is working hard how to solve the complication. I don't even realize that I am creating the complication by putting too much attention there."

As I said to you the other day, the only very valuable asset we have in consciousness in physical life is attention, where we put out attention. That's the key. We put our attention on petty things, we become petty. Life becomes petty. We all get in—we get involved in those little things. We get so involved and especially if we get involved in other people's affairs, we begin to get interference and reactions with their karma also. We sometimes say we are going to having shared karma. It's not necessary.

You don't have to share your karma with anybody. Each person has come with his own DVD—his own karma. They have to live by their own karma. You don't share their karma by saying: "Well, I want to go out of my way to help." So many people meet me and say: "Our purpose in life is to help other people." I said: "May I give you a little suggestion? First help yourself."

A man, whose house is burning, and he's carrying a bucket of water. "I want to save the other man's house." First of all, the bucket of water will not save any house. Secondly, why doesn't he take care of his own house? The people will see his own house burning and he's running with a bucket of water. They'll not let him enter their house.

But that's what we try to do. We, our own house is burning, our own situation is bad, and we're trying to run to other people to help them. You can't, you can't be doing that. First, help yourself. Be strong.

People say: "I got lot of spiritual benefit from my master. Now I'm going to share it." How much benefit did you get? Let's see your cup, how full it is. It has a few drops. When you share it, you're empty. You got nothing. Let your cup be filled up to the brim and let the overflow go and help people—your cup will remain full. You get a little bit of grace, you get a little bit of help—you're out to help other people. First, fill yourself up. Then let the overflow, when you can't contain any more of that grace, now let it flow. Then you don't have to say: "I want to help people." You will automatically help people. Anybody around you will be helped automatically. Try it out. These are well-tried recipes of the spiritual path—that first fill yourself up.

Grace is flowing. Don't think that we have to come specially. Today is a very special day. Today the grace is flowing in a measure I can't even describe. Grace is like rain falling. We are like little cups that can be filled up. The rain is too much for one cup. It can be filled up very easily. But if the cup is turned upside down, it never gets filled up. If the cup is turned a little bit like this, few drops may come in, and may go out, may come in, may go out—especially if we're not sure which side the cup is...

The cup I am talking of is the cup of our own attention. If our attention is towards grace, it gets filled up. If our attention is outward towards worldly things, it doesn't get filled up. We have to turn our cup towards the grace and if we can do it, it gets filled up. Very quickly. And if it is half turned, it doesn't get fully filled up. It gets some, something in it. If it is sideways, we never know where, where it's going.

If we say: "Oh, we are, yeah, we like spiritual path. We give some time to it—it's 50-50—your cup doesn't get filled up. Fifty-fifty remains 50-50. Therefore, when there's abundance of grace, like falling rain, that's the best time—keep the cup up. If possible, bring your bucket out.

Today is one of those days. I...I love this day because the Great Master not only gives me a synopsis of my life, the synopsis of the creation of this whole universe and all the universes. He

gives the synopsis of how I am sitting in the midst of so many of his marked souls. That gives me so much joy, it's unbelievable.

People say: "Are you a master?" I say clearly, "No." Do I look like one? Do I behave like one?" Not at all. But I do know one thing: That I have a master, a Living Master, who's visible and alive to me like more than he was when he was physically present. I see him at work and I see his miracles and I am tongue-tied and speechless to see his miracles. That master is roaming in this hall right now. What better evidence can I present to you of my experience of my master?

This is so such a special Bhandara. This is a great day for anyone sitting here to open the cup of attention toward that grace and get it filled up. For that purpose, I am going to now request you to do a little meditation with me with your attention fully open to receive. This is a time you will get something you may not get for many long years. It's very special.

This little session is going to be one of the most important sessions that I have held in my meditation workshops. In this session open yourself to complete reception of the grace of the Great Master—through your master who you can see—whatever your master is. Don't question who your master is. It doesn't matter whoever your master is. Visualize the master. Say Master: "Today, I am open to receive the grace, the abundance of grace, the bhandara of grace that is coming today, and I want to get filled up with it." Show your love and devotion for your master in a manner you have never done before so you are a great recipient of that grace.

Close your eyes. Go to the third eye center behind your eyes. Sit there and perform this miracle for yourself.

(Long Pause)

Take away your attention from petty things of this world. Master is powerful enough to take care of them without your intervention. Concentrate on the high priority.

(Pause)

Receive the abundance today, the bhandar of grace. Beg for it, ask for it, quarrel for it—but get it!

(Pause)

Showers are coming.

(Long pause)

Keep your eyes closed till I count five. One, two, three, four, five.

Open your eyes. Welcome back. Welcome back.

I'm very happy. How many of you are happy? Thank you for joining me in my happiness.

This is...this is going to be a repeat experience for you throughout the rest of this year. Therefore, hold onto it. This is an experience of abundance, of the true Bhandara. I am very happy that you all joined me and this, keep it in mind—priorities should be correct. Put your whole priority number one on the spiritual path, on the master, on performing the duty of the spiritual—everything else can follow. Everything else will fall into place. Anything else that needs modification, you don't have to modify—it will be modified by itself if you keep your priority right. It's so important.

Don't waste attention on minor things, on petty things. Save your attention for the most important thing—that is your spiritual journey, which will stand by you forever. Whereas these other things will all go away.

So, I am very happy. The spiritual path is a very high priority thing for us. It takes care of everything. That's the beauty of it. It's not—the Great Master used to say it is like an elephant's foot. The elephant's footprint can take care of all footprints. They can all come in that. So, when you take care of the elephant's footprint, all minor footprints will come part of that, will get taken care of. You don't worry too much about them.

Whatever is karmic will happen. Your interference and your worry and all that doesn't take care of it. It will happen. Live by it. Take it. Like Julian Johnson told me, took him many years to discover that karmic pattern's a good thing, the ups and downs are a good thing, and we should let them flow as they are. Keep your attention somewhere else, not on them. They come, they go. None of them last forever. They are changeable. The events of life are very changeable. Sometimes good, sometimes not.

Even they, they say that there are biological curves in us, biorhythms in us that keep on fluctuating on a sine curve, several kinds of biorhythms. I only knew three. Now my new friends are showing me seven, eight, nine. There are many others, including spiritual biorhythms that...

So, that means everything is moving in a sine curve, up and down, up and down. All of life is like that. So, don't get too much involved in the ups and downs of life. They are an opportunity for us to have the advantage, the great privilege of finding the spiritual path and this Perfect Living Master in this very lifetime and then getting an assurance forever—there's nothing like it. So, don't mix up low priority things with the high priority. You can ignore the low priority—they'll still be taken care of. That part of destiny. Okay.

I'm very happy, and I give you Great Master's blessings to all of you at this time.

Those who are staying on till tomorrow, I'll be seeing you at the site of the new Dera Baba Sawan Singh. I'm very happy that after my announcement yesterday, a number of people already come up to me, said we'll build the place, we'll contribute to it, we'll make sure it's done. So, I got an immediate response yesterday and I, now, on this Bhandara day declare that on Route 40, in Bruce, Wisconsin, will be established on the land already acquired by the Institute for the Study of Human Awareness, the Dera Baba Sawan Singh as my humble tribute to my Great Master, who has given me everything that I share with you, and much beyond. And Huey, Huey McCaffrey, who's standing there, on the side, he will be responsible for working it out.

So those who will be there tomorrow, I will be very happy to see you again there and participate with you in the preparation of the land for the building. In the meantime, we have a group—I'll talk to them today—who will be assembling the information, architectural designs and so on, for the place.

Two designs have come up to me immediately after my announcement yesterday and they, they've drawn up pictures and from, from whatever they could see there the shape of the new Dera Baba Sawan Singh they saw in their image. I was very happy to see they have resemblance to what I see in my mind. Therefore, I was very happy at their insight into this, into the future of a particular place. It's just a building, it's just a small place. But it signifies a central place where we can get together, and we know we can get together, to get the discourses. Maybe I don't know how many future masters will come and be able to do the work of the Great Master over there.

So that's why it is my tribute to the Great Master who has given me everything. Not only given me, given everybody who has come in contact with me. I have not given anything. I am very clear on that. If I, if you think I am giving something from my pocket, he first, from quietly from the back, puts in my pocket, and I take it out and give it to you. So, it's not mine. It's all Great Master's. Okay.

Thank you very much for participating in this Bhandara with me. I really appreciate it. God bless you.

<https://youtu.be/BE8RMQbGX04?t=1s>

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