

Bhandara — Go Within Your Own Consciousness

Rice Lake, Wisconsin — April 2, 2015

Opening song, *Amazing Grace*.

Welcome, friends, to this great day of the Bhandara of Great Master Hazur Maharaj Baba Sawan Singh Ji, my Master. On 2nd of April 1948, Hazur Maharaj Baba Sawan Singh Ji gave up his physical body but manifested himself in his radiant form to thousands of the disciples he had initiated. Even those who could not see the radiant form during his lifetime were able to see and became sure that the Master had never died for them.

Great Master did indicate to us that although those who have seen him will have him forever but those who have not seen physically will have to search for another Perfect Living Master. Because it is only with a living Perfect Living Master, one who's alive in flesh like us, that we can get true initiation and true discovery to the road to our own true home. Therefore, although we were very lucky, so many of us, to have his initiation while he was still alive, his power and his presence continues till today with those who were initiated by him.

It's very interesting to remember how he was asked by his own Master, Baba Jaimal Singh, who was an initiate of Soami Shiv Dayal Singh Seth from Agra, how he was initiated and how he became a successor to the Great Master who was his own Master Baba Jaimal Singh. Fourteen people were present when Baba Jaimal Singh asked Baba Sawan Singh, Great Master, to carry on the work that he was doing in the Dera on the riverbank of the river Beas in India. Baba Sawan Singh was at that time working for the government of Punjab in the building and roads branch of the public works department as a sub-divisional engineer.

And he said to Baba Ji, "Amongst fourteen of us sitting around you, there are more competent people, people who have achieved more in their meditation, and therefore why don't you ask one of them to do this work?" And Baba Jaimal Singh said, "Let me check with my own Master." That has always been the tradition amongst Perfect Living Masters. They never take credit for anything upon themselves. Whenever they have to perform miracles, they attribute them to their own Masters. This is an old tradition among Masters. Therefore, Baba Jaimal Singh said, "Let me check with Soami Ji."

So, he closed his eyes, and after a few minutes he opened his eyes and he said, “There is a new *mauj*, a new playful will has been discovered.” And Baba Sawan Singh said, “What is that *mauj*?” And he said, “The *mauj* is that Soami Ji says only Sawan Singh will carry on this work.” Whereupon, Baba Sawan Singh said, “You know, Master, I am a working engineer. I have a very small pension with which I will be retiring. How will I be able to take care of so many people you are saying will be coming to this Dera in the future?” Upon that Baba Jaimal Singh said, “Let me check that one too.” So, he closed his eyes and then he opened his eyes and he said, “New *mauj* has come,” and Baba Sawan Singh said, “What is the *mauj* now?” He said, “The *mauj* is that you will not have to spend money from your pension. People will give you donations and bring food and money enough for them to be fed and to take care of themselves. You will not even have to feed them, and they will bring so much that even if the whole Brahmand comes down to eat in your langar there will be enough food.”

Upon that Baba Sawan Singh said, “But Master, I have one more question.” And Baba Jaimal Singh said, “What is the new question you have?” He said, “Being a government officer and an officer who’s provided accommodation by the state government, I live in a nice bungalow, and you are been living in a little hut here, Baba Ji.” “What do you expect me now, to move into a little hut to carry on your work?” And Baba Jaimal Singh said, “Let me check that one too.” So, he closed his eyes and after a while he opened his eyes and he said, “New *mauj* has come,” and Baba Sawan Singh said, “What is the new *mauj*?” He said, “New *mauj* is that Soami Ji says Baba Sawan Singh will not have to live in the same hut in which Jaimal Singh is living, that he will have a house not less spacious than the house he’s living in now as a sub-divisional engineer.” After that, Baba Sawan Singh said, “I have one more question,” and Baba Jaimal Singh said, “What is your new question now?” He said, “My question is that you tell people that once you’re initiated by a Perfect Living Master, they will not come again into this world more than four lifetimes. This means if I initiate people then I will be required to come back with them four times. I am myself trying to get rid of this life and go back this life—you want me to come again and again for the sake of my disciples.” And Baba Jaimal Singh said, “Let me check that one too,” and he closed his eyes and after a while he opened his eyes and he said, “Sawan Singh, the *hukum* is, the *mauj* is, that whoever you will initiate will never have to come back into a second life again.” After that Baba Sawan Singh said, “I will carry out your order, sir.” I’m telling you my Master was a very clever guy. He got all his conditions fulfilled before he started his work. It is the Bhandara of that Master. It is a great day. It’s a day of abundance.

Bhandar means abundance, and *Bhandara* means celebration of that abundance. And what are we having? We are having abundance of grace, abundance of blessings, abundance of that opportunity that these Masters give us once in a while, when we can soak ourselves with their love and with their blessings. Today is that day, and I really want all of you present here to join me in this *Bhandara* to take full advantage of this opportunity today, to soak in all the blessing that is available today. And I will have a special meditation sessions with you. I'll meditate with you so that we can take advantage of this wonderful opportunity and get the blessings of the Great Master's power. I know you can't see him. I know he can't even help you, because he's not a living Master anymore. But when I speak to you, I do not speak from my power at all. It's entirely from the power of the Great Master Hazur Maharaj Baba Sawan Singh. He's the doer of all things that I'm doing. He is responsible for all things that I do here. I am just carrying out his *hukum*, his orders. I am just a *sevadar* doing service to my Master.

You might think I've come to help you guys. I am helping myself. I'm being selfish that way. I am doing this *seva* for my Master, not for you. But looks like I might be doing it for you. But the truth is, it is all an opportunity he has giving me to do this work for him, and I'm very cheerfully gladly doing it, and I do not distinguish between any kind of *seva* a Master gives us from any other kind that he gives. When I was young, a small boy this high, we had no electric power in the Dera so we used to fan him with a big fan. Normally taller adults use to do the fanning, and I once asked, "I can do the fan," and they said, "No you're too young," and Great Master was sitting, he said "No, he can do it." So, I took the fan. It was my size, and I was doing like this. I can still today recall what a great joy it was for me to be able to do this *seva* of fanning my Master. Today the *seva* I'm doing today is identical to that. I get the same joy in doing *seva*/service to my Master. My Master once told me that if you do service to your Master it counts as good as meditation. I said this the best shortcut I ever heard of.

It's so hard to meditate. The mind runs amuck all the time, and we can't sit for a little while behind the eyes, and here he's saying there's a shortcut, another way available. Do selfless *seva*! But the *seva* must be done without expecting a reward. It must be done as an offering. What is *seva*? It's an offering. It's an offering of help. It's an offering of any kind. *Seva* is of three kinds, and we can do all that kind of *seva*.

We can do *seva* with the body, like I was fanning the Master, *seva* with the body. I can carry Master's bags and luggage. I can help Master to put on his shoes. I can help Master. I can open the door for him to get into the car. I could do lots of things. They were all bodily *seva*. They all are equal. No one *seva* is better than the other. *Seva* is

an offering of your service to the Master. The second kind of seva, which is easier really, is to donate some money, to write a check, and that's also seva. It's seva with your wealth. Seva with the body; seva with your wealth. But the most important seva is seva with your mind. And seva with mind means that when you meditate you do not meditate for yourself, but as an offering to your Master. Most of the time we're doing meditation for our own self, to get realization, to get experiences. We meditate so we'll get something. Have we ever thought that the same meditation can also be offered to the Master as seva? And that is seva with the mind.

So, when we meditate: "Master, today's seva is, today's meditation is not for me to get anything—it's offering to you. So, I can offer you my seva with my body, with my wealth, and with my mind." And therefore, the seva helps. How does it help us so much? Because seva without expecting a reward, again like love, pushes our ego behind. And that is why seva is recommended as something so important. And too, if you cannot serve the Master himself, then you can serve his disciples. And if you can't serve his disciples—they're not there—serve anybody, serve humanity.

Seva of any kind is good no matter where it is done. It's very high quality if it can be done without expecting a reward. According to Lord Krishna as expressed by him in his *Gita*, his conversation with Arjun in the battlefield of Kurukshetra, Krishna says that "when you act without expecting a reward, you become a yogi," that "if you are continuously doing things expecting 'what will I get for it,' then you're an ordinary person. You aren't enlightened." But "if you can perform any action, and it should be performed skillfully," he says, "*Yoga karmasu kaushalam*." That means if your action is performed with the utmost skill that you have, with the best skill you're performing an action without regard to what you're getting back for it, you'll become enlightened, you'll become a yogi, you'll discover your true self. Of course, he describes other forms of yoga too. There's a yoga of action. He also describes yoga of knowledge dhyana yoga or santhya yoga, where Krishna tells Arjun that "if you think about what is reality and keep on thinking you'll reach a point when you find thinking can give you nothing. And when you reach that point and cross it you'll get enlightened."

But he says, "The highest yoga is bhakti yoga, which means yoga of love and devotion, because if your love and devotion is expands, you can go even beyond these other two yogas and go beyond the mind." So, these are all talking about actions without expecting a reward. So, when we offer seva it should be done purely as an offering without expecting a reward. And then it carries a huge reward! But let not your mind fool you: "Okay, I know there'll be a big reward afterwards. And now let me do seva," say, "I don't want any reward," and you're expecting now what will

come next.” You can’t do cheating in this game. You can do cheating elsewhere but not in this game.

So that is why I am only mentioning to you why we are gathered here, because I have celebrated this day since 1949, the year after the year that he passed away. And I have not missed this day whether I’m alone... Somebody told me, “Supposing nobody’s there at Bhandara. How will you celebrate it?” I said, “It has never happened that there was nobody. Two were always there—me and my Master!” So, we always celebrate Bhandara together!

So, I’m not alone ever celebrating Bhandara. But I’m very happy that all of you came and joined me today in this Bhandara, the day of abundance, the day of grace. The very fact that we have got human bodies, the very fact that we have free will, the experience of free will, the very fact that we can make choices today, the very fact that we can become seekers today is the greatest blessing we have that we can seek the truth and find it.

And that is why as human beings with the capacity to seek, we have an opportunity to seek. And we’ve also an opportunity to find something that is the most valuable thing in the world, that is to be found by a Perfect Living Master and get initiated in this lifetime, in the lifetime of the Perfect Living Master. Do little bit of homework and manifest the radiant form of the Master, which will stay with us forever. And when I say forever I don’t mean forever while we’re alive here—forever into eternity.

That’s an amazing experience that you can have a relationship with a human being! This is totally a relationship with a living human being like yourself! And that relationship can be so permanent a friendship and so permanent a companionship that it lasts forever! You’re never alone after that! It’s a very amazing experience and I know no other experience like that. That is why when we get this opportunity there’s nothing like it. How many of you would now like to join me in meditation so that you get the benefit of the blessings? Thank you very much. So many of you are participating in this joint meditation today to take the best advantage of today’s Bhandara.

Please close your eyes. Seat yourself on your chairs or on the ground where you’re sitting in such a way that you don’t have to move after this, you can be still for a while. Close your eyes. Imagine that your body is your house in which you live. Imagine you’re living in the sixth floor of this house behind the eyes. Imagine the space that is there. Imagine you’re in the center of that room on the sixth floor of your house behind the eyes. Take a comfortable chair or a comfortable mat and sit

down on the chair or on the floor. Do your meditation there. Repeat any mantra you know, any simran you know. Repeat very slowly. Repeat very slowly. Look around if you see the Master anywhere. Ask for the Masters blessings—Great Master distributing his grace and blessings—receive them. Receive them with abundance! Open yourself. See how the Master is giving you the grace. Open to receiving the grace. Express your love and gratitude. Express your thanks. Keep your eyes closed till I count five. One, two, three, four, five—open your eyes. Welcome back.

How many of you were able to actually enjoy/receive the blessings? I'm very happy. Congratulations. I'm very happy. The Masters' teachings, of all Masters, all Perfect Living Masters, teach us the same thing: that our true home, our Sach Khand, our Truth lies within ourselves and not outside. If we have to find it, we must go within ourselves. Running around outside does not give you anything. It only tires you out, develops your ego. "I have gone to all the places of pilgrimage. I have done so much." It only enhances your ego.

Reading books can give you information; reading books can never give you enlightenment. You can keep on reading as much as you like. We think the reading of scriptures is going to take us to heaven, is going to take us to enlightenment? How can reading of ordinary words printed on paper take us anywhere? If you want to read, read what is written inside you. Bulleh Shah mystic says we just keep on reading, keep on reading...we go outside to learn and nobody enters himself to learn what is inside. The true writing that you want to see is inside, not outside. Outside is the description of what you can find inside.

If we keep on reading about a place which we like... There is a nice Hawaiian beach, they call it paradise. Waikiki Beach. Beautiful place. And we get a whole book describing that beach. Every day we read it. Every day we enjoy. We have not reached Waikiki beach. Nobody can reach there just by reading a book. In *Guru Granth Sahib*, the holy book, the Granth of the Sikhs, it says, "*Padiye jete baras baras, padiye jete maas, padiye jete aarza, padiye jete swaas,*" If you keep on reading every month, if you keep on reading every year, if you keep on reading every day, if you keep on reading with every breath, "*Nanak lekhe ik gal hor haume chakhan chakh.*" The truth lies in one thing, the rest has developed your own *haume*, your ego. "I have read so much. I have done this reading so many times."

Does it change you? Does reading change you? No, if you act upon what it is saying. The same Granth says, "*Ghar mein ghar dikh lai de so satgur purukh sujaan.*" You can know a Satguru. Who is he? Who shows you his true home within this home, which is our house, our body. And yet so many of us keep on reading all the scriptures again and again, again and again. We sing hymns. We sing songs, chanting. They are

great, but they're not going to enlighten us. They're the way to get enlightened by reading and following them. If you don't follow them, what good is just reading? And sometimes we don't even read. We let somebody else read, and we think we are benefiting because somebody else is reading. Somebody else reads the scriptures, and we sit there—we think we're getting the benefit of it. If you listen what they're reading, act upon it and do it, then you get the benefit.

The truth lies by an exploration of yourself. To discover the truth, to discover who you are, to discover the ultimate creator, you do not require religion, you require spirituality. All religions were created out of spirituality, out of spiritual truths. The founders of the religion made very clear statements that the truth lies inside. Go within and find out. The same spiritual truths are now being practiced by us through religion by outside ceremonies, outside prayers, outside readings, outside distribution of sweets, outside distribution of everything.

What about going within? Who goes within? You go to any temple, any church, any gurdwara, any synagogue, what are we doing there? We're all...all activities are all external, outside. And yet all these Masters in whose names we have founded these religions, they're saying the same thing—go within to find the truth. Therefore, unless we go within we'll not find what those books are saying. If you go within you will know what the books mean! Otherwise we fight over the interpretation of the books that we're reading. "No, this means this." "No, this means that." Intellectual discussions are taking place, and we're not taking any advantage of what the book is saying and advising us to do.

To go within means to go within your own consciousness, to go within to the point where you, as conscious unit, as a living thing, exist within the body. This is merely a cover upon ourselves. This is not our self; it's a temporary costume just to participate in one small show here. We are good actors. You will notice that when we go to see a play, if it's a cheap-size street show there's no proper stage setting, the actors are not wearing good costumes, they're very poor actors and they act very crudely, so we can give them a quarter and see the show.

Then you go to Broadway, New York, or go to a bigger place, a hundred and fifty dollars ticket to go in. What's the difference? Those actors act as if it is real. That act is great where the actor act as if it is real and not an act. A movie was produced called Gandhi on the life of Mahatma Gandhi of India. Ben Kingsley of England, a British citizen, acted as Gandhi. In an interview, he said when the cameraman wanted to shoot the movie he told them, "Hold. I don't feel I am Gandhi. For three months, day and night, he thought he was Gandhi till he began to believe he was

Gandhi. Then he told the people shoot the film now. In order to be good actors you should forget you're an actor.

Now imagine this world is a stage. Even Shakespeare the dramatist said so: "This world is a stage, we are all actors upon it." And we are such good actors we have totally forgotten we are actors. What better acting can we do? And the script which we're acting is instilled in us in such a beautiful way that we cannot depart from the script. And yet we believe we're really acting a real life and made it a reality. It's still an act. We are participating in the act as if it is real. Can we at any time by an awareness, by a spiritual awareness, cease an act in a movie or a drama and not real? Yes, you can! By withdrawing yourself from becoming a character in this show to becoming an audience, to taking a seat in the audience. When we go and watch a movie, we forget it is unreal, just a shadow on the screen. For the time being we take it as real. We wonder, "What'll happen next?"

I will tell you jokingly the story of the young boy from the village in India who had never seen a movie, never knew there's a theater. And we took him to a cinema hall, and there he saw a movie in which there was a scene in which a girl takes off her clothes to jump into a pond to have a bath. And he gets really excited to see the girl is going to take off her clothes and he'll see her nude! But as she takes the clothes off a train passes in front, and by the time the train goes she's already in the water. That young boy came twenty times to the movie, same movie, to wait when the train will get late one day. We watch this movie the same way. We take it equally real. When we watch a movie, we forget that it is not real.

The Greek philosopher Aristotle described this as a deliberate way for human psyche to get rid of excessive of emotions, to consider a play as real. He says, "Why do we cry when we watch a movie or a drama? We know they're acting." At that time, we don't think they're acting. He calls it "a willing suspension of disbelief," that we willingly suspend our disbelief. Normally we won't believe it's real. We willingly suspend this in order to what he calls "a catharsis of emotions," to get purgation of excess of our emotions and become stable, that otherwise we're such emotional beings that this drama that we go through is an outlet for us for our emotions. This life is the same thing, and we are taking it as real so that we can get excess of our emotions drawn. We can be cool and we can know who we are, and be stable. So that is why if you want to see this whole world as an act, as a movie, as a play going on around you, jump from the character in which you're sitting and thinking you're that character alone which is a name given to your physical body. That's the character.

Normally in a movie theater you don't sit in any character, you sit away from it. So, you know the audience is in a separate seat, characters are on the screen and you're not part of them. In this movie, you're sitting in one of the characters! Your chair from which you watch this movie has been placed inside one of the characters. But when you think you're a character, it becomes a real world. When you sit back on the chair and watch the movie, it becomes a movie. Where is that chair from where you're watching this movie? Behind your eyes, inside. When I led you through a little meditation I said, "Sit in this house," which was this body, "behind the eyes." Because when you sit behind the eyes, you're sitting where you are actually, as consciousness, observing this show by sitting in one of the characters. If you are aware that that's where you're sitting and with your eyes open you're watching the show, including the show which includes your body as a character, this whole world will become a movie in an instant, and you will enjoy it like a movie. It's just a question of awareness. If you put your awareness in the seat behind the eyes, you don't participate. The characters are moving including the character in which you're sitting. They're participating in the show; you're sitting still in the audience behind the eyes, watching the show from there.

I am not talking of a long journey to our true home to Sach Khand, I'm talking to the very first step of just pulling your attention to behind the eyes and sitting there and watching this movie, constantly being aware that "I am not the body. Body is a character in the movie, and so are the other bodies that I see around, and all that is happening is a show. I am sitting there still in my chair, watching." The whole life becomes a movie, which indeed it is! Of course, you can't find it when you are sitting here as a character and not knowing who you are.

But if you find out who you are you will know it actually is a movie. It was pre-recorded like a movie. It is being played out like a movie. When you see a movie on the screen, where does it come from? You think it's happening at that time. You wonder what that character will do next, whether that person will be run away or not, whether a murder will take place or not. Horrible things we are watching on the movie. You don't run from your chair to go and stop it. On one hand, you know it is not real, on the other hand you want to believe it is real and that's why you want to enjoy it.

But have you ever thought that the movie was shot, the film was made way earlier! It's packed up in a film and is being projected on the screen from behind you, not from front, that the projector is behind you. The movie consists of still shots. It's moving fast to make it look like it's moving, and unless there was a light behind this going through the film, you will never see that shadow. It's the light that's putting

through the film is going on the screen and you see a movie. This world is identical to that! The light of our soul, our consciousness, goes/pierces through the film pre-recorded in the mind and creates this experience outside. The fact that it creates experience in multi dimensions does not make less of a projection from consciousness on a pre-recorded movie in the mind.

The whole destiny we're going through, the whole life we're going through is totally pre-recorded. But how can you find this truth? Well, truth in the movie can be tested—turn around and look back. The truth about this movie is just turn around and look back. Look within. Does the mind have these pictures already programmed? Look back. Is the light of your own self, of your own soul, projecting it through the mind and creating this? Check it out. You will find there is no difference.

And yet when we identify ourselves with just the characters of the movie we forget this. We suffer and we enjoy along with the characters of the movie. Then we make it a real world. Of course, not a bad idea. If you want to enjoy a movie, it should look real—and that's why it is real, and it's a great adventure! It's not all fun. There's suffering, there's pleasure, there's pain. We have all these things. We have ups and downs. If there were no ups and downs would be very boring movie. We won't like to stay here anymore. So, it's a great movie which we're watching, pre-shot and pre-recorded right inside. Not only that, just by going back behind the projector and taking the film out you can load another movie! And you will find that there was trillions of movies available to you to load. You picked this one up and loaded it and are watching it. When it's done you'll load another one and keep on watching. Is this just a fairy tale I'm telling you, or is it a verifiable truth? If you're a meditator, if you're used to withdrawing your attention behind the eyes and going within, you'll find it's a verifiable truth. And anybody can verify.

It's not a top secret somewhere. It's transparent that this thing can be verified by anybody who goes within. But if you don't go within and just sit outside and talk about it, there no verification possible. There's no proof of it outside when we're living as a character in this big show. It is a big show generated by us for our purpose. When the movie is over we go home—we don't bother about what happened to the characters. When the show ends we go back home. When this show will end we'll go back home. But we can also go back home in the middle of the show. At least that would give us the feeling that we always have a chance to go back when we like. The best thing in life can be when you can make a trip into adventure when you like and go back home when you like, in your own sweet will. And that is what initiation by a Perfect Living Master provides for us, because that is the way he can provide a means to us to go within, go and find out our true home and go back

into the several levels of creation, several levels of consciousness that are being created outside which we are experiencing now.

Such is the wonder of this kind of a journey. Then we have different levels of curiosity. Some people are curious. Some are not so curious. Some are just taking it for granted, let things move on as they are—they drift along. Some are curious to know more. This sense of curiosity also applies when you're doing meditation and discovering things. There's such a variety of experiences available to us at the very first level when you withdraw your attention and are no longer aware of this body, but you're aware of your inner body only. There's so many adventures of a more interesting kind than this physical adventure that open to you. Curious people stay there for thousands of years, even after getting initiated from a Perfect Living Master. But the Perfect Living Master never leaves them. He says, "Yes, have a good time. Enjoy."

One big difference between certain doctrines that are telling us this world is not real, and the teachings of Perfect Living Masters—one big difference is the Masters don't say we are sitting in hell, run out of it, go somewhere. They say discover the truth, this very hell can become heaven. They don't say to run away anywhere. They don't say enlightenment comes by running into forests or giving up everything. The surrender should be surrender of the mind within your own head. Outside surrender means nothing. I have travelled in some very remote areas, in India and elsewhere, and seen people who are doing meditation up in the mountains of Himalayas. I was working there on jobs and I've seen them in the forest of Dandakaranya, remote forest where there were no pathways, where people have to walk on stilts because there's nothing, there are snakes and bushes all around. I walked on stilts too, but there two people helped me lest they fall amongst the snakes. I've seen those places and I've seen people who have run away from society in order to go to these forests and to these mountains in order to get enlightenment. And all they talk about when you talk to them is what they left behind. They have not left anything behind, it's full, it is all in their mind. If you like pizza...back to Shakey's pizza. If you like pizza and you eat it, you enjoy it. But if you go away into the forest, and you can't get pizza there, will you be able to meditate? Your mind every time will say, "Oh, I left pizza behind." By running away physically does not give you any chance for meditation or enlightenment, yet we think if we run away somewhere we'll be able to get something? People who have run away got nothing—they had to come back. Therefore, what we have to find is where we are, what we're doing. Just like a lotus flower. A lotus flower is in the water. The roots are in the dirt, but the flower remains pure and above. We should stay where we are, but our awareness should be above all this so that we are aware of who we are, why

we are here, what we're doing here is all an opening of higher awareness. It's an opening of real knowledge of who we are and how we can do things very well in this world. To be a good meditator, to get enlightenment, you do not have to leave any of your activities you're doing here. You can do your jobs very well. You can have families. You can take care of your children. You can take care of your friends. You can take care of society. You can do anything you like and still raise your awareness and know this is a light show in which you're participating. Higher awareness has nothing to do with these things. You can live both equally well. The outward life we live in this world is not going to be affected by your higher awareness of knowing who you are. Therefore, to run away from things is not necessary at all. We don't have to run away.

This is one of the big things that I learned from Great Master's teachings, who's Bhandara we're celebrating today, that we can perform all our functions. I did all kinds of jobs myself. I worked in a private company. I worked for the government. I did business when I came to this country to make money. In all these three I was successful, because they had nothing to do with my enlightenment or my Master sitting inside and guiding me or helping me. The two things are not clashing at all. In fact, I was in jobs in India where people thought that to sit on that chair gives you a lot of power. They call it, that this is, "*Kissa kursi ka*," that it's all a matter of the chair you sit on—a dumb fellow can be put on that chair, he becomes wise—those kind of jobs. And yet in spite of those, people thought once you sit on that chair—for example, they told me, "You can never be a businessman, because those chairs of authority, like secretary of a department of government or head of a department or a commissioner of a division, when you're holding those positions," which I did hold, "you're always right." The officer who sits on the chair is always right. In business the customer is always right. They say you can't do both things. I did both things. When I did that, I was right; when I did business, customer was right. Where's the problem? So long as you know this is merely an act, this is merely a life that we're living through like an act on a play. This is just a play, and your awareness is beyond that. The awareness is watching the play.

You are best able to live life if you say you are watching this play from behind the eyes in a comfortable chair, and that's the place where you become an audience, where the world becomes a spectacle, a show for you. And that simple exercise should not be difficult. We did a little bit just now in the meditation session. If you can just practice that... And I am not saying that you have to spend your life on that. Lead your life. Five minutes in the morning. Get up first thing—five minutes in the morning—and sit inside there and look at the world from there. Five minutes at night before you go to sleep... Sit there and imagine what the world looked like

when you spent the whole day here, and have wonderful dreams. Spend five minutes morning, five minutes night, you're on the way to enlightenment. But if continuously you say, "No, I'll do it tomorrow." "I'll do it when I'm free." "I'll do it when I retire." "This is too much at this time, I'm too busy." "I'm too busy with the chores of this world, I can't do it." Then you miss the bus. Because the thing is that a momentum is created when you constantly visit the space in which the truth is held. Which is inside you. If you don't even visit it, you'll forget about it. Then you're drowned in the affairs of the world. The truth is if we want to really be a spiritual person, live a spiritual life, we must change our priorities. Our priority number one should be the spiritual life and to sit inside at least in the morning when we get up and when we go to sleep.

Priority number one no matter what, no matter what's going to happen. Everything can wait. If you make that your priority, you'll be building a momentum towards your own spiritual growth and discover new things. But if your priority is "No, I'm very busy, I have so many commitments here, there, and I'll do this, this is secondary, I'll do it tomorrow," it never works. Nor is it good to say, "I do good meditation on weekends." Or "once a month." You lose all momentum; you start all over again every time. But five minutes daily maintains the momentum, and you keep on making progress. This is a question of setting up priorities, and I am saying this from my experience, that I've seen all sides of this, that if we give priority to be who we really are, a spiritual being... We are not people who can find spirituality, we are spiritual beings who happen to be here temporarily, and if we can recognize that every day, we will keep the awareness at that level. The Great Master's teachings were as good, as simple as any other Perfect Living Master's teachings. Why they impacted me so much and transformed my life to such an extent is not really because of the teachings but because of the unconditional pure love that I experienced. There is no match for that. The friendship that you get from a Perfect Living Master, there is no match for that. I have seen nothing like that.

We had a doctor, veterinary doctor. His name was Dr. Isher Singh, and he was living in a small state called Kapurthala, twenty miles away from the Dera where Great Master lived. And he had many experiences. He's the guy who had to break his arm before he was getting initiated; you have heard that story. He's the guy who tied up his father in a rope to get his darshan from the Master. He did all kinds of crazy things. He was a crazy guy. I spent many years with that guy. He was crazy; he could drive me crazy. And yet that guy, he invited Great Master. He said, "Master you do all your work here. Why don't you come to Kapurthala, visit my town, visit my home? You will bless my home with your presence." And Great Master agreed. The very first trip he ever made outside of the Dera was to the house of Isher Singh. But when

Isher Singh made the arrangement, he was, he had a very small little, small house. It was so small it was just one room and a little courtyard outside. And it was right in the beginning when you enter Kapurthala city. It's right in the beginning, on a lane. You go right lane, and there was the little house. And there were cows, and there were other animals that were tied up in that courtyard. It was a normal village type of life, and he, when Great Master accepted his invitation, he got all the sevadars, all the satsangis gathered. "Let's clean up the place. Master's coming." So, they cleaned up. They pushed the cows out, and they pushed the buffaloes out, and they began to clean that place. "Great Master is going to come, and people will sit here and have satsang," a discourse. There were two more affluent disciples of Great Master. One was a professor in Kapurthala. They both passed away—I can take their names: Professor Bhatnagar, and there was the judge, and who was finance secretary of Kapurthala, Daryai Lal. These two people had big houses, they had cars. Isher Singh had no car. He had a horse and he had a bike. So, he borrowed, he requested them to use their car to bring the Great Master from Beas Dera up to Kapurthala. And he made all the preparations, told all the satsangis "Master is coming." And Master drove in one of the cars accompanied by these two rich people, the tycoons of Kapurthala.

And when the Master's car came, all the satsangis were waiting near that lane which turned into Isher Singh's house. And the car never stopped there. It went right ahead, bypassed them and stopped at the house of Professor Bhatnagar. And Professor Bhatnagar said that, "Master, we have arranged a special bedroom for you. Made special arrangements. There's a bathroom attached. We have all the arrangements for you. We have dining arrangements for you, and you come. Shall we take your bags out?" He said, "No, leave the bags in the car." And he said, "Keep the bags." So, they thought he wants to stay in Daryai Lal's house. So, they all got back into the car and they drove to Daryai Lal's house.

Meantime the satsangis told Isher Singh, "You are so stupid. Didn't you realize that there's no place for a Master stay where you're preparing, making us all clean up the place? He's going to stay with one of those people. He's already gone, and he's going to give darshan to people. He's going to give a discourse also on the other side of the town, in the big *maidan* there, big lawn there, open ground there. And you are sitting here wasting our time and wasting your time. 'Master's coming to my house.' How can he come to this one room in which you live?" He said, "No, he told me he would come." They said, "You are a fool," and they left him to run to the place where the discourse was going to take place.

Meantime, Master's car reached Daryai Lal's house. And there they said, "Master, we have prepared for you a bedroom here. We have prepared dining arrangements for you. We've done identical arrangements the professor has done. You choose! You can stay here. Shall we take your bags out?" He said, "Leave the bags in the car." "They said, Master, these are the only two appropriate places for you to stay." He says, "But I told Isher Singh that I will come to his house." "Master, he has no house. He has only one room and a dirty courtyard outside, and there's no bathroom." He said, "No bathroom? How does he take a bath?" They say, "He carries a bucket of water and takes it by a staircase on the side and puts it on top of the roof, just with a little cup or something he just puts the water on his head and that's his bath. There's no proper arrangement there." Great Master says, "Maybe I could also go on top of his roof and have a bath there." "Master, no. There is no place for you to stay."

Meantime, nobody is there around Isher Singh. Everybody is gone. His wife Maya said, "You have always been a mad fellow and following a Master without knowledge," and she also ran away to him. Poor fellow, alone, locked himself in this room and cried. Tears flowing. "Master, what kind of Master are you? You promised you'll come to my house. And just because those people are rich, those people have big bungalows and they can affect you, you're driving in their car, therefore you've forgotten me? What kind of friend are you? You said you're a friend of mine and not a Master: 'Master first? No, friend first, Master later,' you kept on saying. I took you as a friend. Is that how a friend does to a person?" And he kept on crying. Meanwhile, Master said to Daryai Lal, "That poor fellow Isher Singh is waiting for me. It doesn't matter what kind of accommodation he has. It's just a matter of one or two days. I'll be able to stay there."

[There is a gap in the video here.]

...satsangi trying to call him [Isher Singh]. He says, "Go away! I don't want to go! That Master's betrayed me. Not a friend." Then Master spoke. He said, "Isher Singh, this is Sawan Singh, standing outside." And he opened the door and Master saw all tears. Master had tears in his eyes, and he hugged him, and he said, "Isher Singh, I am your friend. When I promise, I deliver. When I say something, I mean it." And they both cried inside. Master said, "Satsang will be held right here. I will stay in this room here." And for three days he stayed in the same room. And he had a bath right on the top. And he went for number two, number three outside like Isher Singh did. And he accommodated himself exactly like Isher Singh.

I'm giving you this story to tell you the nature of friendship of a Perfect Living Master. When he says something, he delivers. Today people ask me, "Can you name

the Perfect Living Masters that you know?” And I said, “I can name only one—Great Master Hazur Maharaj Baba Sawan Singh.” I cannot know anything else about anybody, because there may be so many Perfect Masters. But my attention is fixed on one man, and I know he’s a Perfect Living Master. They said, “How do you know that he’s a Perfect Living Master?” This question has not been asked by any ordinary person. This question has been asked by people who follow my Master’s Master’s teachings. These are Soami Ji’s disciples from Agra coming to me and telling me, “You are not following a proper Master at all, because Baba Jaimal Singh was never named to be a successor to Soami Ji. There’s no will showing that. His last words don’t include his name, and Jaimal Singh was not even initiated. And Sawan Singh was twice removed from truth that he had no knowledge at all, and you’re following that Master? Why don’t you come to the right place where we have a whole lineology, whole will after will showing who’s the Master?” And I told them, “I have never met Baba Jaimal Singh, and I’ve never met Soami Ji. I’ve never met these old Masters. I only one man... I met one man whose name was Baba Sawan Singh, and he promised something to me, and he delivered—in full! Is that not my... am I not contented with that?”

He is a Perfect Living Master because what I read about a Perfect Living Master, what he promised to me, he delivered in full. That’s my only definition of my recognizing a Perfect Living Master. There may be many, but how can I certify anybody else? I’m no judge of anybody. Nor is it my duty to say who’s a Master and who’s not. I know one Master; he was a Perfect Living Master. These relationships you have with a Perfect Living Master—he delivers what he says! He guarantees what he says! He guarantees he will take you back to your true home and he will not leave you till he takes you back to your true home. Even if you try to run away from him, he’ll still catch you and take you back home. Such is the nature of these Perfect Living Masters.

It’s the Bhandara of such a person we’re celebrating today. It’s not anybody. This is just not a feast. It’s a feast, a celebration of somebody about whom I can vouch with a hundred percent certainty that he was a man that could say something and deliver. All the scriptures I’ve read—and I’ve done a study at Harvard University on comparative religion and studied eleven religions of the world—all they say about a person who can be like that was found in Baba Sawan Singh, and he matched all those. Therefore, I have no question about it. I am so humbled by feeling what great luck I must have had. What a great fortune it must have been to be found by such a person, such a Master.

When you're found by a Perfect Living Master it's the greatest event of your life! It alters your course of history from eons! It changes your destiny which was written up ages ago! And at that one moment it is changed. It's such an amazing experience to have such a Master. How could I express gratitude? I have no words! To tell you about the man I'm talking about: his love was so pure. He could be like a child in front of a child. He could play childlike with a child. He could be a wise man with wise people. He could talk law with intellectual lawyers who came to him, and he could be a businessman when he talked to business. He could be anything with anybody! And yet his love was so pure. His forgiveness and compassion cannot be matched. He never judged anybody! I watched him very closely for a long time.

Once a man came to Great Master, and he said, "Master..." We were sitting in a place where he used to look after his mail in the evening, and he was...his secretaries were bringing up letters so he could read them and he would dictate what replies to give. So that session was going on of his correspondence with people when a man came running. I used to just sit/watch what's going on since I happened to be in the Dera, and I saw that man run to Great Master. "Master, forgive me! You told me not to drink alcohol. Last night I drank and got drunk! You told me not to eat meat. Last night I was in bad company. I ate whatever they gave me—lot of meat. You told me to have a good moral life. Last time there were prostitutes there and you said don't womanize—I did everything. Master, I did everything wrong last night. Please forgive me."

We all start to watch this man talking like that, and Master says, "All right, you're forgiven, don't do it again." And he said, "Thank you, thank you, thank you," and he ran away. The secretaries all there sitting around the Master got surprised. And they said...one secretary spoke up. He said, "Master, this man did everything wrong and he just say forgive me and you forgave him?" Great Master says, "What should I do? He asked for forgiveness. I forgave him. What's wrong with it?" "But Master, the way you so easily forgave him, he might go and do the same things again. Supposing he does the same things again and comes to you, will you again forgive him?" Master said, "I think I'll again forgive him." "Master, when will you punish him?" And he said, "Please don't make me one of the punishers. Let me remain a forgiver forever. Let me always forgive. That man who came here, he was being punished by his own mind so much. You should have seen how much he felt being punished by his own mind! The devil sits inside us punishing us all the time! The mind was punishing him and you want me to punish more? I have to forgive." He says, "Let us remain on the side of forgivers. We are forgivers, givers, forgivers. And let us not be on the side of takers or punishers."

Perfect Living Masters are always forgivers, and always they don't have a judgment. When somebody comes up and says, "Master, look at my life, I have sinned so much, my life is horrible. I have not followed any good thing in my life." What does the Master look at him and see? What does Masters eyes see in that person? He sees a pure soul, unalloyed, unaffected, belonging to the true home, to Sach Khand, the soul, *atma*, sitting in that person! And he sees the soul troubled by a mind full of all the stuff that he's complaining about, and he wants release from that.

What will a Masters feeling will be? Full of love and compassion for that soul that is so trapped. They won't sit on judgment. A person is already being affected so badly by his own mind, by the devil sitting in his head, and you think Master will come and try to punish them more? Masters know in what state we are. Masters know how this law of karma and this mind and all the method of punishment and reward has trapped us here. And they come with compassion to take us out from here. Not to judge any further.

There are too many judges already around us. First of all, people judge us, and we're affected by that. Our own mind judges us and we feel guilt and we can't forgive ourselves. What more do you want, a Master should also join that, and start punishing us or judging us? No, the Master never judges. He's totally, that's why I say it's such a great experience. I had the greatest experience to find a human being exists, a human being whose whole life, whatever I could watch, never judged anybody. Never said you're bad. Everybody's soul was pure and good, trapped by a mind that was bad. We all have the same minds; we all have the same souls. So therefore, these Perfect Living Masters do not come like ordinary people to judge us, to decide whether we're good or bad. They're Santa Clauses with no judgment and bring bags of gifts and give us freely. I think I like the white beard of my Master. He looked like a real Santa Claus for me. I thought he gave me the best gifts I could ever get, he gave it in such abundance I could not even hold them. I was overloaded with the gifts that this Master gave us.

So that is such a beauty of the man whose Bhandara we celebrate today. I'm so happy that so many of you came and join me in this. And I offer you the greatest blessings of the Great Master. May not be visible to you, but he's visible. When I ask you to meditate little while ago, he placed his hand on all of your heads, and I saw. I'm a witness to that. I cannot tell you the pleasure I get from this kind of generosity and grace that he spreads around. And that Master power! It exists, it is always being revealed in a living person, a one who's living in our midst, one who's a Perfect Living Master in his life.

When a Master passes away in physical body, he's gone! It's not the physical body that is the Master! One of the well-known Masters in history was Sheikh Farid! Sheikh Farid Shakarganj. He was a Master who, before he became a Master, was a follower of Sheikh Qutbuddin. And he wanted his son also to be initiated by Sheikh Qutbuddin. Farid told his son, "Son, Master is gone old, and the human body doesn't last forever. Better not lose this opportunity. Go and get initiated, because once the Master dies you'll not be able to get anything." And the son said, "Dad, you know I am young. I have to still do various things." You know what various things young people do. And he was saying, "No, I've got time. I'll wait for it." They said, "There may be no time, the Master is old. Qutbuddin is in his late eighties. What do you think? He's not going to live here forever."

The son didn't listen. One day Qutbuddin died, and the son heard Qutbuddin had died, and his body was lying there to be put in the grave. He ran! He shaved his head off which was customary to get initiation. And with his bald head he put his head on the feet of the dead body of Qutbuddin. Watching that, Farid says, "Son, this is the body of a person I have the highest love and regard. I know nobody in the world for whom I had more respect, and yet I tell you, you are getting nothing out of him. This is just a corpse, just a dead body. Master has left. Sorry, you missed it."

Even one minute is too late if a Master leaves his body and you haven't had the chance to hold his hand. And then Farid says, "Only if you can hold the hand of a Perfect Living Master while he's alive do you get the benefits we're talking about." And not that somebody died and you say I believe in him and therefore he'll give you anything? Then you believe in your mind. If there is nobody to tell you whether it's your mind or your Master talking, how do you know who's talking in your head?

It's always the mind! Make no mistake! There's no inspiration telling us that somebody else is speaking. All speech in our head is from our own mind. Therefore, are we following our mind, or are we following a Master? But when there's a human being alive in front of us and we think Master's speaking, he can say, "No, that's not it." When he's dead he can't say that. And we live with a...we're worshiping our own minds. That is why it's important, if we are lucky and we're seekers and a Master comes our way, do not lose that opportunity, because he's not there in flesh all the time. And time runs. Therefore, it's the greatest opportunity one can have. If one is able to find a Perfect Living Master or a Master appears in his life and you are a seeker, a seeker of your true home, don't miss the bus.

That's the time that you should not dilly-dally at all, not wait for anything. Great Master has gone in his body. He can't help anybody. I keep on talking of Great Master, and I know for me he's alive. For others who were initiated by him he's

equally alive! We saw he never died! He's with us all the time! He's not only internally with us, externally too! When you have a Perfect Living Master and you meditate regularly, do your homework, not only you manifest him inside, later on you can see him beside you. You can drive your car and he sits next to you. You can be walking and he's walking with you.

Whether you say that your imagination becomes so realistic or what, whatever happens you are never alone, always with your Master. And what great company to be with somebody who loves you unconditionally, somebody who never judges you, somebody whose sense of humor is better than any humorist that you can find. Who crack jokes with you. What a wonderful life. Who can fly with you together. Who can walk with you together. Talk with you together. When you say I walk and I talk with the Master, it should be real! It not just be a prayer, it should be real, that you should be able to walk and talk with your Master. That only happens if the radiant form of the Master, the inner form of the Master, is manifest in you. And that happens...he manifests himself at the time of initiation, at that very moment.

Initiation by a Perfect Living Master is not a method to teach you how to meditate—anybody can do that. A Perfect Living Master does not come to teach us anything. He comes to take us back home. But he teaches us because we like to be taught. Our mind wants to be taught, therefore he teaches. He goes along with us. Every step we take towards realization he goes along with us at that every step and acts as if that is the most important step, including learning, including putting effort, including meditating. All these things he does along with us because that's what we think we need.

We have to bypass the mind somehow and very often we have to go along with the mind till the mind realizes, "It's a game going on, and I'm being bypassed. It's a trick being played on me." Our own mind begins to say that. And then we realize that Masters come only to love us and through the power of love, pull us back to our true home, because the love does not come in the region of the mind at all—it comes from beyond.

So that is why...one man I remember... Master was standing outside the door of his house. He had just come out, was standing there. Some of us were standing around with hands folded, which was customary there. And a man full of dust on his clothes carrying a little, not a bag, but a piece of cloth tied up with his belongings held on his shoulder came running. And he dropped the bag and ran to the Master and said, "Give me initiation. Give me Naam." That man had come from a very far off village. He had no money to travel by bus or by train. He walked all the way for almost a month. He walked a month. He had heard, and he had a dream that he had seen

Great Master. He had a dream, and people told him, "That's not a dream. You're seeing the Master. He's calling you." Therefore, he left home and after one month's trudging along everyday carrying a little bit of food in his bundle, which was a piece of cloth, he had reached there, dropped the cloth and fell at the feet of the Master. First time he has come to Dera. What does Master say when he said, "Give me initiation"? Master says, "What, once again?" Very first thing! Oh! Then Master got up! He says, "Oh, I mean you were initiated a month ago when you left your house." "Oh, formality I can do tomorrow morning."

What we think is initiation is a formality. It's a formality for the mind. For the mind to accept yes, we've got something. The initiation is an internal process. Initiation takes place behind the eyes at the tenth door, and the Master manifests himself and take responsibility for us—that's called initiation. Initiation is not set of words, not some method of teaching. Initiation is a friend who is having consciousness of totality when he's front of us as a human being and takes responsibility to take us back home. That's initiation.

The rest is a formality, and we do it just to get to know mind and body accepts yes, now we're initiated. The initiation, Great Master used to say, when he says to a person, "Okay, that's initiation. I accept you." Initiation. The teaching of how to meditate and so on, anybody could do. Sometimes he would let somebody else do it. And he would just initiate a person and say, "Okay, teach him the method to do simran, to repeat words" to do this. That's just a mechanical thing. So, don't underestimate initiation! Initiation does so many things nothing else can do!

We are all bound down by the law of karma. Law of cause and effect, laws of doing actions which could be good or bad and good actions give rewards, bad actions give punishment. And you can't get out of the system, because nothing cancels everything. You do good today, you get a reward; bad tomorrow, punished. You do good again, reward again. It doesn't cancel the bad that you've done in the middle. So that's the system by which this whole life we are running, that we have rewards and punishment continuously going on because of this law, and we have done so much of this collection of intentions, bad and good intentions, we have a huge reservoir of it.

We could create a million lifetimes out of the reservoir we have already created, and that's called *Sinchit* karma or the karma that's held in reserve. Supposing we lead a karma-free life, or going with the flow, not creating any new karma. There's plenty to be picked up by the laws of this creation, that to create a new life for us from the old karma. There's so much of it. And yet at the time of initiation, the entire *Sinchit*

karma, the reserve karma from which any future life can be created, is destroyed. It's a very big event!

In terms of how this world is running, and how the law of karma is operating to create lifetime after lifetime of experiences, initiation by a Perfect Living Master is the greatest event to destroy all that reservoir. And if you have to come again, it will only be based on the karma of this life, and no past life. It's a very big change! So, initiation is a very big event. According to me it's the greatest event that can happen in one's life.

And I think that is why I forget my wedding day, I forget my birthday. Of course, my wife...we all know what happens when you forget your wedding day. I mean we make so much fun of marriages, you know. It's amazing. The other day I read an interesting story of a man who went to a wizard. There are wizards also. Wizards have long beards and very wise, and they can remove curses. The man went to the wizard, and he said, "I have a curse upon me. Can you remove it?" The wizard said, "If you can remember the exact words of the curse, then I can remove it." Man said, "I do remember." Said, "What were the words of the curse which you want now to get removed?" He said, "The words were, 'I now proclaim you man and wife.'" We make fun of these things.

I do say that marriage is a very convenient method of speedy payment of karma. There are institutions built into the system here which we can make use of. Therefore, when I say that these are matters which we should have sense of humor. When we meditate, we should not have a serious face. We should have a face of smile. It's something to be amused with, something to be enjoyed, something... It's an entertainment. This life is entertainment. Inner experiences are entertainment. Why should we make a serious face?

We should be laughing all the time, enjoying. Some people are laughing all the time inside, and we can see from their face how happy they are. Some even laugh outside, and we call them mastanas. We used to have couple of mastanas in the Dera, they would laugh and dance. And I was very happy to find one mastana here, in California. In fact, he's sitting right here. Every time I saw he was laughing and dancing. I said, "This is wonderful, because when you have that kind of experience inside it automatically makes you laugh and be happy and be on top of the world."

The spiritual path is not to make you somber and serious and say, "Now I have to leave the world and go somewhere." No, it makes you enjoy the world. It makes you rise above the world. It makes you look at the world like a show. And then you

cheerfully leave when you want and go back home. That's the promise of these Perfect Living Masters when they initiate us and say they can take you back home.

I give you Great Master's blessings today on this great day. And have all...enjoy the blessings for the rest of the day also. And soak in all the generous blessing that are being spread today. The grace that is spreading today, I can watch it flowing. It's like a big rainfall flowing. Keep your cups of attention in that direction. No matter how much the rain shower comes, if your cup is turned upside down it won't get filled up.

If your cup of attention is still outside, it won't get filled up. Turn it inward, it will get filled up, very quickly. Turn the cup of your attention inwards so the rain that is coming fills it up quickly, and take advantage of this special day today.

And I'll be very happy to meet you once again next year on the same 2nd of April.

Thank you very much.

God bless you, Great Master bless you.

<https://www.youtube.com/watch?v=Tn0RNKkWSsw>

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