

Faith in Perfect Living Master

Bhandara – April 2, 2013 – Rice Lake, Wisconsin

Friends, welcome to this very special day, the Bhandara of Great Master, Hazur Maharaj Baba Sawan Singh Ji, whose pictures you see here, the man with the white beard who changed my life and the lives of several thousand people to such a degree that they became almost super-human, living in a world full of anger and other vices; they became pure. They lost the vices which were common to all people.

They didn't know how to be angry. Even when it was needed, they had a hard time being angry. They had access to regions of experience unknown to most people. They discovered the reality of what the soul is. They found out the truth about creation and the Creator and ultimately merged in the Creator while they were still in human bodies. This amazing miracle happened because of association with the man with the white beard.

That such a thing is possible, itself, is the most miraculous thing; that sitting in this world in this creation in a human body, you can have access to the Creator within yourself and merge with that Creator and have the same experience the Creator is having of the whole universe while you are sitting in a human body is more than one can understand or describe. And yet, that can happen and that did happen to so many people.

The same opportunity exists today because it was not a unique happening that happened only once. Nor has it ever been in the history of mankind that somebody came and was the only one who could give this gift to the common children of the Creator. If we are all children of the same Creator, obviously, there can be no discrimination that at any one particular time a particular gift can be given to them and denied to all others. Therefore, these great Masters who were Creator personified in their own bodies and could make us like Themselves, They have come again and again. They have come at all times. Every time there is a seeker seeking the reality and the truth about their true home, They have come here.

The Great Master, Hazur Maharaj Baba Sawan Singh Ji, was only One of Them. Masters have come wherever there are seekers. They come in response to seekers. They appear in our lives because of our seeking. No qualification is required in a seeker except that he is a seeker. No other requirement is required but that you seek. All other requirements indicated by people, by books, by masters, are only to satisfy our minds. The soul does not require any other qualification except the seeking for the truth and for our true home.

We are very fortunate that this possibility exists for all seekers irrespective of caste, creed, color of the skin, nationality. It does not matter where you are, irrespective of the age. This potential for discovering the truth within yourself exists without respect to gender, without respect to age. The practice that these mystics give us can be practiced by a young child of five years old or an old man of 100 years old. It is not confined to anybody else.

I have come today just to pay my tribute on the 2nd of April to my Master. I do that every year because it makes me feel that what a great blessing that He is still with us. He is still with those whom He initiated. He is still in the same form available to us as He was when He was alive in His physical body. For those who were initiated by Him, He never died, never passed away. He was named Sawan Singh because He was born in the rainy season, which in India we call Sawan. The two months of the rainy season are Sawan and Bhadon. He was born in that month in July when it was raining. Ever since I have known Him, I know that His grace and blessings come down like rain upon us every day. Ever since He left his mortal frame, His body, it has been

raining. On the 2nd of April every year I find it's a big shower. Today is a big shower!

You are all blessed, as I am blessed, to be present in this gathering today because this is a day when you can have the maximum benefit of the generous blessings and grace that is flowing today. For me, He is alive and visible and blessing everybody who is here joining me on this day of Bhandara. I am very grateful to all of you that you are here to join me in the celebration of this Bhandara. Bhandara means abundance, abundance of grace. The amount of grace you can get today is so unique that we have to wait for another year for a second Bhandara to come.

Of course, grace flows every day, every moment, but when it is especially, a great day of great blessings like today, we should turn our cup upwards so it can be filled with the shower of grace that is going on. It is very important to have our cup in the right direction in order to get that grace. Grace flows like rain. If you have a cup and you keep it upside down in the rain, it never gets filled up. If you keep it slanted half way, a few drops may go in, nothing more. But if you keep the cup straight in this shower, it fills up very quickly.

What is this cup I am talking about? It is the cup of our own attention. It depends on where our attention is. When we put our attention on worldly things, we put our attention on the attachments we have created towards this world, the cup is upside down. It does not get filled up. When we pull our attention from this world and the people and objects of this world and turn it inward, our cup is up and gets filled up with grace.

Today is a great day for you to experience the filling up of your cup by putting your attention within. I am going to have a very special meditation with you. I meditate in a special way. It is a very special day for me, and you have the chance to make it a very special day for yourself.

I knew Great Master for many years. He knew me even earlier. He knew me before I was born. I knew him 29 days after birth in this physical form. My mother was pregnant in the fifth month, and she had a dream. It is a personal event that I am sharing with you today. I normally don't do that. My mother was pregnant in the fifth month when she had the quickening and saw the baby moving inside her. She had a dream that night. In the dream she saw a plastic doll. In those days they used to have pink-colored plastic dolls that they used to sell in India. She saw a plastic doll on the mantelpiece of the fireplace, above the fireplace. In the dream she said, "I never placed that doll there. How did it come there?" As she looked at the doll, the doll began to shake and became a small human baby. That baby raised its hand like this and began to give a discourse to her. She was surprised at that strange dream, so she went to Great Master and she narrated her dream to Him.

And He said, "Yes, this is the sign of the child who is coming, who is being born to you. He has been lecturing a lot in the past. He will keep on lecturing in the next life after his birth." I had no idea I'd be doing this. She did not tell me the dream until much later. So He knew me before I was born.

My dad was very insistent to take that little baby after birth to see the Great Master who had said these things. He wanted to take this little baby on Christmas Day because the British were ruling and Christianity was coming in a big way in the country at that time. Christmas, 25th of December, was called the Big Day. He said, "I want to take the baby on the Big Day to see the Great Master."

I was born on 26th of November. My grandmother was totally opposed to the idea of taking a newly born baby out of the house for 40 days. She said, "Under no circumstances will I allow this child to get out of the house prior to 40 days period. He cannot be taken on the 25th of December." There was a fight in the house.

Ultimately my dad prevailed.

On 25th of December, I started my first journey out from our little house in Lahore, which is now in Pakistan, to the dera in Beas. People warned that there was no proper road there, that the baby could get killed on the way. Such a small, 29 days old baby would not survive. They assured, “No, no, we will rent/hire a bullock cart and take a mattress with us, spread the mattress and have a nice blanket.” I traveled in great luxury at 29 days age to my Master.

On arrival, I was taken to the Great Master. He looked at me, and with His hand He gave me a little, what should I call it? Hmm? A pat, not a slap. (laughter) A little pat, alright. He gave me a little pat on the cheek and He said, “Do you recognize me?” First words of the Great Master. Of course, at that time or many years later, I could not remember this. I was just told this story. Much later after I associated with Great Master, especially after initiation, I was able to recall this event myself. I still can't forget it, that this happened at the first encounter with the Great Master.

Early on, the Great Master watched over me, that I was taken good care of. He instructed my parents, “Never scold this baby. Never beat him, never slap him, under any circumstances.” I was very pampered after that. They had to carry out the orders of Great Master, all to my benefit! I grew up pampered, a golden spoon in my mouth.

I used to have some nightmares. I used to have a very strange running dream that used to come every night. In the morning. When I was just, I think, four or five years old, I used to have dreams of some big monsters coming. One of the big monsters looked like a very tall person who would come and dance with big, loud noise and frighten me. I would scream looking at that monster. My parents would say, “He's having a dream.” I would say, “No, I'm not having a dream. I can hear you. I can't open my eyes.” I would sit up in bed, unable to face that big monster. He never hurt me, never did anything except its appearance was frightening by itself. Nothing ever by way of hurt or harm was caused to me, but the appearance was frightening, so I would scream.

My parents got very worried ... that what is happening? ... because it happened every morning. For about seven days it went on. They had to go to Great Master and report this strange dream coming to this young child, “It frightens him, and he can not get over it.” Great Master said, “This is the last effort of Kal, the negative power, to frighten him. Don't worry. It is over now.” That never happened again in my life. That was the last of it. That was a great event for me to know that there was a negative power, the negative power affects us in that way, and negative power affects people throughout their lives so that people live in fear. It was a great learning which I have understood as time has gone on, and the Great Master's intervention, divine intervention, stopped that forever at age three or four.

I am giving you my biography because somebody wants to write my biography. I am telling everybody my biography today. I don't tell it like this. On this day I sought special permission from my Master to reveal all these personal details of a seeker.

At that age, at three, between three and four, I could hear loud sounds, bell-like sounds, coming from somewhere. I always thought they were coming from somewhere outside. I would go to the window of my house to see where the sound was coming from. It didn't look like it was coming from that direction, so I would go to the other side of the house to see if it was coming from that side. I found it wasn't there. Every time I looked, I could not determine the direction. Who was ringing those bells and who was creating that

noise? I was perturbed by the fact that nobody else heard it. My parents would say, “No, you’re just imagining it.” That bothered me a lot, that here I could hear something so loud and they can't hear it? I must be crazy! Something has gone wrong with me. That sound kept on and on for years until I got used to it.

At age four, my father, who was a teacher in a college, was transferred to Dharamsala, a hill city in India where he taught in the college there. I was four years old and being trained to go to a primary school there; to go to some kind of an elementary school. One day three Italian monks, Buddhist monks, came with their begging bowls, the black begging bowls. They came from house to house begging for food. They came to our house and sat down.

There was a thing in the living room of our house in Dharamsala, and I was outside watching my mom baking cookies, making some little cookies herself. They waited patiently. I just happened to peep inside to see who these people were, wearing Buddhist robes. When they saw me peeping in, they asked my father, “Is that your son?” My father said, “Yes.” They said, “Can we ask him some questions?” My dad said, “Yes, what kind of questions? He doesn’t speak your language, doesn’t even speak much.”

They said, “Write down five questions and ask him the answers.” My dad wrote down five questions and called me in, and said, “These are guests from Italy, Italian guests. They are Buddhists, and they want to have answers to these five questions. Do you have answers?” I said, “Yes.” I gave five answers. My father repeated the five answers to those three monks, and the monks said, “This boy belongs to us.” (No! from the audience, and laughter) Yes!

They said, “We are going to take him away.” My dad said, “Is that a normal practice for you to go to somebody’s house, ask questions and take kids away?” They said, “No, we’ve never done this with anybody. But this kid will go with us. He doesn’t belong to you!”

Then, of course, my mother also came in. “What is going on?” My dad said, “These guys asked some questions from this little kid, and he’s a 4 year old kid and they want to take him away!” They said to my dad, “If you don’t believe me, ask him,” so my dad asked me, “Do you want to stay here or go with them?”

I said, “Go with them,” and I walked out with them. They thought it was a joke that I would go to the gate of the house and come back. I didn’t. They went up to the gate, and I walked with those three monks. There was a turning about 100 yards away. The lane turned, as we turned, they could not see me. I disappeared with those three monks. I went to the monks. I was small. They prepared some tea, or what they call kava, and they served that kava and I also took some. I felt very happy in my surroundings that I was now in my right place. It never occurred to me that I had left my home or anything. I felt that was the right place; this was also the right place.

My parents got very worried, they couldn't see, and reported to the police. Those three monks, because they were Italian, had already registered with the police where they were staying. It was just a little shack. The police came in and said, “How could you take the boy?” They said, “The boy came willingly with us. We took him from his father and mother.” So I was restored back, much to my dismay, back to my parents.

This went on until I went to the dera frequently and met this Great Master, over and over again. He became like a child for me. He would play games like a child. He had very special affection and had great faith and confidence in me, which nobody else had.

In fact, on the very first anniversary of my birth, a Bhandara that took place almost a month later, on the 29th of December, 1927, I was one year and one month old, hardly crawling and standing up, not even sitting too well. On that Bhandara day Great Master asked my dad when I came to the Satsang ... there was a little larger crowd than in the beginning ... Great Master said, "Put him on the stage next to me," and my dad said, "Master, he's too small. He can't even sit that long."

"Put him on the stage." Great Master could be sometimes very assertive like that. My father had no choice but to put me, and I, out of either fear or something, I sat there as a baby so rigidly that I stood that whole of the Bhandara, for the whole period, without movement. Great Master knew I could do this. My father didn't. My father only took a picture of that which I saw much later again. I said, "Who's that little baby sitting with the Great Master?" "Well, it's you. I took this picture." Great Master would go and play around, like a family affair. So he gave me a lot of very personal affection that you cannot get normally in this world.

My sound kept on going. One day my grandfather decided, "This boy should get half initiation." Great Master used to give half initiation to young children who were ready. Half initiation consisted of telling them how to listen to the Sound. When they grew up and became teenagers, He would give the second half, how to do Simran, repetition, and then complete the initiation process. He called it half initiation. Those who were already teenagers, He gave them half initiation of repeating the Simran, and when they made some progress, He would give the other half, the Sound, and the initiation was complete. He did this with the children of a younger age.

So my grandfather, who had become a disciple after my father ... my father was the first one in the family to become a disciple of Great Master because he found him to be a great teacher of philosophy. My father was a student of philosophy and used to ask questions in the metaphysics class about 'free will', 'God', 'how can these things be together', and so on, which they could not answer, the professors could not answer. Great Master answered that, so he told his professors, "I found the real professor of philosophy who answered my questions."

So after that, all the other members of the family got initiated from Great Master. So my grandfather was a very, very pious man, elderly, well versed in the scriptures. He said to me, "I want to take you ... we were in the dera ... I want to take you to the Master to get you half initiation," so he brought me to the Master, and Master saw me, caught hold of me by one arm and said, "What kind of initiation do you want, salted or sweet?"

I had seen Him do that with many kids. I had seen many times that He had told children what kind of initiation do you want, and they would always say "sweet." He had some sweets next to him, and He would give them sweets and they would run away. I knew the same trick is being played on me now. I said, "No, no, no. Not that kind. I want something inside here." So He laughed and said nothing. I was not sure if I am going to be given half initiation or not. So I thought, "Now I should run away. The salt and sweet thing is over now and He has not said anything."

But He had a very good grip on my arm, so I couldn't run away. And, this was selection going on, what they called "chanti" there; the chanti was going on so He was examining other candidates for initiation and telling them, somebody is ready, somebody is not yet ready. And as He was selecting them and the selection was over, He still not let go of my arm, He said, "Come inside. You'll get full initiation." It was a surprise for everybody. He gave me the initiation, and it was a great experience because I remember the words that He

used so clearly as if He's speaking today. The opening words at initiation were so remarkable that they formed the foundation of my knowledge given to me by that man.

His opening words at initiation were, "What I have got is from my Master. It has worked for me. I am giving to you this initiation and hope it will work for you. If you find something better than this at any time, go and take it. You do not need any more permission. I give you permission in advance. If you find something better, take it! Please do me one favor, that when you get something better, you come back and tell me so I will also go and take it." The Great Master's words, I took them very seriously, and I said it was my duty now to search for something better.

I have searched all my life, more than 75 years ago when that event took place, and I am still searching if I can find something better. I have not only not found anything better, I have not even found anybody talk about something better. That was a great experience, this openness, a challenge, go and find something better, was a very big thing for me.

But then something very strange happened. I came home, and my father was informed by my grandfather, "Your son, Ishwar, has been initiated and given full initiation by the Great Master, which is very strange for a child this age, not even 10 years old. This was an exception he has made." My father was so happy, overjoyed, that two other Satsangis came, and he told them, "Do you know what good news? My son got full initiation!" They said, "Oh, we're very sorry to hear that."

They were followers of Great Master, who told him they were very sorry to hear that I was initiated. They said, "Do you realize what has happened? You have got him initiated at such a young age. When he grows up he will find that you just indoctrinated him and he never had a chance to look for something himself. Therefore, it is not good for the child. You should have allowed him to grow up, search for himself and then found what is right for him. You did something very bad."

My parents were shocked, but I was overhearing this conversation in the other room. I agreed with them! I said, "What a silly thing! I am thinking I got something big, and I have got something without knowing if there is anything else available. I never had the opportunity to examine anything? This was just because I was born to this family that I am following this path? That is not fair to me at all! I should have an opportunity to see what else is available and make a choice."

Then I realized that all the kids in the world are with this handicap, that they are just being indoctrinated by the religion, the spiritual belief of their parents. When do they get a chance to decide what they want?

I might, as a footnote, tell you that I was more mature in my thinking at that time than I am now. I must have grown in reverse. I used to feel I am very old when I was young, and I feel very small when I am now, so I might have grown in reverse.

These thoughts came to me very strongly, that this is not the way to get onto a spiritual path; that just because my dad believes in it, my family believes in it, I should also follow it? Where did I get the chance to examine anything?

First thing that happened after that was the Sound that was coming for all these years stopped. People get Sound after initiation. My Sound stopped after initiation. I could not hear anything, and I became a bigger rebel against the path because I never got a chance to make my own selection, to examine what else is

available in this world, what spiritual discipline one can follow. Then I began a search.

In my teenage years, the entire eight years, I was a rebel against the path because those two Satsangis who came and told my dad that this was injustice done to this boy. They also quoted the example of another boy who at age 11 had been initiated. He was the son of a very great disciple of Great Master. That disciple was Bagga Singh, who Great Master at one time named as his successor. His son is today an attorney, a practicing attorney who has come to me and questioned me several times how I can follow blindly a faith like that because my father believed. He still has not been able to reconcile with this path.

They said, “Do you remember this case?” He was called Nicki as a pet name. “Do you know Nicki’s case; how he was initiated when he was very young, and when he grew up he grew against the path? He said he had never had a chance; this was just forced upon him.” You can never force the path upon somebody. Then started my journey into examining options available.

My whole teenage years, and even right into early high school and so on, were spent in searching. I went into religions, got baptized, had a dip, got converted to Islam, all other religions. Went into yoga centers, practiced kundalini yoga, hatha yoga. Went with the yogis to places where they would give you sand and some mustard seeds and so on, a drink made up which would make you impotent and not sexually active at all. That is a requirement in that sect to be a good yogi. Practiced those things. I practiced such wild kind of things in order to see if there was something better than what I got from Great Master. All those years I spent in trying to discover.

After eight years I came back to Great Master. “Master, I have examined everything.” He said, “I’m very happy to hear that.” Today at age 86 plus, I can tell you that I’m sure He put me through this. Today I meet the yogis and I meet those people, I know exactly what they are doing because I did it myself. It is not something that I am hearing from them. I am just remembering what I did. That is why I can answer their questions, too. I can tell them exactly what they are doing. I went through it. He gave me good training, put me through the right paces actually.

After that, of course, once I was back on the path I would ask questions of Great Master. Every little event that happened in my life, externally and internally, I would ask him. At one time He asked me to maintain a diary of events, any bad thoughts that come, any good thoughts that come, write down everything (Bad thoughts?) bad thoughts and good thoughts. I wrote bad thoughts and good thoughts. Jewel, you also had bad thoughts once. (laughter) We all have. We’ve all had, We all have had because we divide them ourselves into what are good thoughts and bad thoughts by a process called conscience; our own conscience tells us this. (How did you get rid of them?) How do you know I got rid of them? (big laughter)

Anyway, the diary process did not last very long because then I found I didn’t need a diary because His grace was immense. It was such a great grace I saw. I asked Him question after question. Every inner experience I had, I would go and check with Him what it meant. 1942 was the last question I asked Him. I’ve never asked a question after that. There was no question I could ask after that, till today. He had answered all the questions that I could ever think of.

He has answered all the questions that anybody has ever asked me after that. Such an amazing miracle He performed in answering questions because the rest of the questions were all answered within. All questions have answers within ourselves. At least He put me on track where the answers lie, so that worked very well. I

never asked a question [after that].

A few years from 1942 to 1945 or 1946 were the best years. There I could practice meditation earnestly. I said, "If there is something really that high, let me try it out fully. It doesn't matter if I have to meditate eight hours, 10 hours a day, it doesn't matter." Those were the days of putting great effort into it. Then came the days of no effort; effortlessness. I found that both of them worked well, putting in effort and not putting in effort eventually become the same thing. Depending upon His grace and love and depending upon your effort, eventually, you find both come from His grace. You cannot put that effort unless you have the grace. When you have the grace, you need nothing more. You can see the effect of it straight away.

After that my life took me into so many jobs that I had to do externally, put me into business, put me into government jobs, put me into worldly activities, traveled around the world. I did everything, but He never left me. He did everything for me.

He made a deal with me which is so beautiful. That deal has worked and that deal came when I heard a discourse of His, a Satsang in which He said, ... it was from a shabd, from one of the scriptures in Punjabi. It said "Kayan nagar" You won't understand, I'll translate: "Kayan nagar, nagar hed niko wich sota ha ras giche". The song relates to this body being a city. In the city there are many market places. There is a nice market place behind the eyes, and the book says, "If you want to have a real deal, go there to that market place."

I went to the Great Master. I said, "I heard your discourse today. What about a deal in that marketplace?" He said, "Sure." I said, "A deal means I give you something; you give me something. It is a transaction. Isn't that right?" He said, "Exactly."

In a marketplace a business deal is you get something and you pay for it in another way, so you give something and you take something. Great Master agreed that is a deal. So I said, "Master, how about I give you all the pain and suffering and worry that I will get in this world, and you give me all the joy and happiness." I thought he might laugh at it. He said, "Done."

From that day, He has kept His word and I have kept mine. What a deal! That such a deal was possible I could not imagine. It worked!

Now people say, "We want the deal." I said, "Sure, anybody can get this deal. Anybody can get the deal." The difficulty is not in getting the deal. The difficulty is getting to do your own share of the deal. The share of the deal was, "I will give my worry and my problems to you." People don't do that. They worry themselves, and then the deal breaks. If you are really ready to give your worry and your problems to the Master, He will take care of it!

I have been sharing these things with you for years now. I have been talking to you to such an extent that I have become almost like a parrot. The other day somebody asked me, "How do you know all this?" I said, "I'm repeating like a parrot all that I have learned." The truth is that the Masters, Perfect Living Masters, can do everything for you.

I did so many jobs. I was a Chief Secretary of the state government in India, a very responsible job. There were 50 secretaries reporting to me, 100 heads of department reporting to me, and I do nothing of that work. I saw who was doing it. I was very successful. They all thought I was a successful Chief Secretary. I wasn't.

Great Master was the Chief Secretary. Great Master did everything. I did not know what I was going to speak, and I spoke like that.

I came to this country in the '60s and met some people who were disciples of some masters from India. Because I had met all the masters, all the current masters people talked to me about, I had met all of them in my lifetime. They were disciples, so I happened to mention this deal to them. They were very upset. They said that is something very wrong you did. I said, "I got a great deal and you say it is the wrong thing? I thought I was a very good businessman, spiritual businessman."

They said, "No, it's very unfair to your master to put all your burdens on the master and to get all the goodies for yourself and put the burden on the master. It is so unfair, so unjust. You did something very bad." They almost made me feel guilty, that maybe I did something wrong. Then I thought to myself, "They don't know anything what a Master is. They have no idea what a Perfect Living Master is. They have no idea He operates outside and inside of us. They have no idea He can sit inside and do everything that is required to be done."

And then I put myself up in shape and I said, "No, there is nothing to be guilty about because the deal is open to all. We have to be ready for it. If we are not ready for the deal, we are not willing to give up our worries and problems and do not have enough faith in a Master, how will you get the deal? The deal requires complete, unshakeable faith that the Master will do everything for you, and He will do everything for you. It's a question of the level of your faith. If you don't have faith, ... if you say, 'well, I want to give him the problem but I am not sure if He knows really enough how to handle it,' ... then there is no deal!"

There was an American seeker. He came to India. He was roaming around in all the holy cities to find some truth. Then he found that there was one real person who could perform miracles; a real swami who lived on the bank of a river. He used to cut wood to bring for his firework and for cooking from the other side of the river, but he always walked on the river, on the water.

We've heard of people walking on water, but nobody had seen it. He said, "I have heard stories that these guys can learn how to walk, they somehow control gravity, and they can uplift themselves without falling down." But he said, "I want to see personally." So he went over to that village and met that guy, who said, "Yes, I go every day. I go to the forest and bring the wood and come back. I just walk on the water."

He said, "How do you do it?" He said, "I do it in a normal way. I just say that I will not sink in the water, and I never sink. I know I will not sink. I'm sure, and so I walk." He said, "Can you show me?" And he walked on the water. "Yes, there's no problem." "Can I also do it?" Sure, you can. Tomorrow I'm going to cut the wood. You come with me. We will both walk on water."

This man said, "This will be the greatest experience of my life to be able to walk on water and not get drowned in that." In the morning he got ready. Then he said, "What if I really drown half-way? That would be terrible. What will people at home back in Kentucky think of me?" So he said to some friends there, he said, "Can I get a rope and I'll tie the rope around myself. I'll have the rope, you hold the rope. If I walk, fine. If I don't, if I sink, pull me out." The moment he stepped in the water, he sank and they pulled him up.

How can you walk on water when you don't have faith? How can you have any miraculous experience if you don't have faith? Faith is so fundamental! We forget that faith is fundamental. If you say, "Master can do everything for me," and you don't have faith, He will do nothing for you because you are still dependent on the

lack of faith which brings your mind into prominence, and then you act according to your mind. The mind creates doubt. The mind creates doubt and fear all the time. To overcome that doubt, either you should be strong enough to bypass the mind or you should have reached the level of consciousness above the mind.

If you have reached the level of Par Brahm and seen your own soul, you will never have doubt again, never. If you haven't done that, at least learn how to bypass the mind in meditation. Think of the mind as a separate thinker, a thinking machine, or even as a person who is thinking and you are separate from it. Take your decisions on your own intuition and gut feeling and forget the mind. You will still have the faith. Faith is necessary.

There is a story told of two young boys in Bombay, in Mumbai who used to go to the beach. Clifton Beach was a very famous beach. Juhu Beach, not Clifton. Juhu Beach was a very famous beach. And on the Juhu Beach, there were ice cream vendors, and they would go and buy ice cream and have a good time on the beach. One day one boy put five rupees in his pocket, which was the cost of the two ice creams, and he took his friend along to buy ice cream. On the way, they saw a man making sand houses, sand castles. You know, that they make with the sand with a little water on it? And he was making such beautiful homes. The boys stopped and liked those homes so much that the boy with the five rupees said, "Can I buy one of these?" The other boy said, "We came for ice cream, not for sand." "But I like this house so much." The man who was making those said, "Yes, do you have the price to pay for this?" He said, "How much is the price?" And he said, "Five bucks." "Yes, I have five bucks." He gave the five bucks and bought the sand house. On a plywood plate, he got it and put it on that and brought it home.

The other boy cursed him on the way. "You spoiled our whole evening. We were going for ice cream, and you wasted your money on buying a sand house. This won't stand!" He was very sorry about what happened. This boy was so angry! That night he had a dream, and in the dream he felt he was flying in the sky. In the sky there were many houses, all built up of light. They were all illuminated. He said, "This must be heaven!" Those houses when he looked at them had the same shapes as the houses that guy was making with sand. He said, "He must have known that there are houses in heaven, and that is why he could know the design of those houses."

As he was flying in the sky, he saw a house which was exactly like the house that his friend bought for five rupees. He said, "This is the same kind of house," and he saw the name of his friend written outside that house. He said, "Oh, my God, he bought a house in heaven for five rupees!" And he woke up. He could not contain it any more. He ran to his friend's house. He said, "You know you bought that sand house yesterday for five rupees? I'll give you 10 rupees today." He said, "No, I won't give it to you. If you want one, go to the same man."

So this boy took five rupees and ran to the beach, went to the same man, and he saw him making more sand houses. He said, "Can I buy one of these houses?" He said, "Do you have the price to pay?" He said, "Yes, I have five rupees." The man said, "The price is 5000 rupees." The boy said, "What kind of inflation is this? Overnight the price has gone up so much?" The man said, "No, my child. It is not the overnight price rise." He said, "But my friend bought one for five rupees." He said, "Your friend bought it without seeing it. You're buying after seeing it. He bought it on faith. You're buying it after seeing it. Faith can give you a very good bargain."

That story we tell just to show the importance of faith. The real question is a little contradiction here, that we say there is no scope for blind faith in this path. You must see things for yourself and then believe them. On

the other hand, we say there should be faith. What kind of faith is this if you have already seen things? If you have seen things, there is no scope left for faith. Don't you think that faith always has to be blind to some extent? What is the meaning of blind faith and living faith, and what is the distinction if faith means doing something without seeing it? Isn't all faith blind because we have not seen it?

But the Masters make a distinction between the two. They said, "Blind faith is when somebody makes a statement, you accept it and the statement remains the same and you keep on believing it forever. That is blind faith. Living faith is that you have a leap of faith for the first step, and something happens to grow your faith by miraculous happenings, coincidences, something is happening every day in your life to build on that faith. If the faith is built up like a living organism, that is living faith. The blind faith is one in which once you believe, it never happens anything, but you keep on believing it." The distinction they make is still one of a growing faith, it grows with experience you are having every day, and a blind faith where you just accept something. Somebody said, "God is living up there." You believe it, never testing it, never growing, no growth of faith or something. Therefore, there is the distinction between the two.

But a leap of faith even on the very first step is necessary. Supposing somebody says, "Will you investigate what is there? There is a chance, a possibility you will find something." You say, "I won't investigate because I don't have faith," so you don't investigate at all. Supposing you say, "I want to investigate the first sign of it. If the first sign is there, then I can go farther." That would be living faith because you have taken a step only up to the rational point where your mind and yourself could see, and then after that the faith is built because more exposures, more disclosures came to you.

So that is why faith has to be built by experience. Faith that is not rising and growing with your experiences is blind faith. When we say there is no scope for blind faith in this path, it means that do not believe wildly and blindly somebody saying something. Say "does it make sense to me to make the first step?" Take the first step. If the second cannot be seen, go back. It was blind faith. If you can see another step, move forward and build your faith on that. So the experiential faith is built upon a verification of step-by-step growing up.

So, that is how I was able to find that the deal a Perfect Living Master can give us builds faith because every day something happens to show you the Master is there, His hand is there, He is doing these things for us.

I have shared my whole secret story with you today! I don't do that. Why am I doing it? To tell you that this is not a book story that I am reading to you. It is not something that happened to somebody else that I am narrating to you. There are two kinds of stories, Jag biti and Aab biti. Jag biti is what the world tells you has happened and Aab biti is what you have experienced. I am telling you this is my story and the story of this man who changed my life, who changed the lives of thousands of people.

I have shared things with you over the years, still sharing with you, so long as He gives me more years, which are in His hands entirely, I will keep on sharing these stories with you. But remember, these stories are not based any books. They are based on my experience with this man. I have never uttered anything that has come from any books. Perhaps one or two examples which were also narrated by this man to just emphasize a point, but I have never narrated anything just because I read it somewhere. In fact, to confess to you, I had never read any books until I came to this country.

This country was so full of books. And asked me to read that book, "Did you read this book? Did you read that book?" I felt like an ignorant person, so I had to then start reading which books are they referring to. In

one book they said, "I just mentioned one simple thing, that in meditation as a starting point, Great Master emphasized that 'unless you feel you are sitting in the head behind the eyes, it is no use trying meditation.' He made it so clear."

He said, "If you sit on a nice comfortable chair and say, this is my meditation chair and you meditate, you are meditating on the chair, not on the self. If you have a special cushion made up for meditation, you are meditating on the cushion. If you have a special room set up in your house, ... "that is my meditation room," "this is my temple," ... and you go there, you are meditating on the room." It is so obvious that when you create an external thing to meditate on, the connection between your meditation and that thing is so strong, you are constantly aware of that! How are you going to pull your attention from everything and the body behind your eyes?

Therefore, the Great Master said, "If you want a nice chair or a special chair, build it behind the eyes. If you want a special cushion to sit on and a relaxing atmosphere, build it inside. Unless you place yourself at the third eye center, meditation should not even begin. It is so important."

When I said this, my friends in this country said, "Where are you talking from? Which book says that?" I don't know which book says that. "Do you have any books? This is Great Master's saying." "We have Spiritual Gems, a book containing letters from Great Master." I said, "Can I see the book?" I got hold of the book called Spiritual Gems and read it for the first time and marked 11 places in that book in those letters which said the same thing. How come they never read it? When we read a book, we don't read the whole book. We read what we like. When we read the same book again, it means something else. Don't we know that? Every time we read something, the mind picks up only what it is ready to accept at that time.

There was another friend of mine here who said, "I have read Julian Johnson's Path of the Masters. It made no sense to me. It is all hypothetical. It is all based on religious beliefs. He is only trying to impose systems of belief which exist somewhere else, and it does not appeal to my mind, so I threw the book away." He met me. He discussed things, and he says, "I have to be anywhere from atheist to agnostic." I have met some very nice atheists by the way. The best atheist I met used to tell me, "Thank God I am an atheist!" (laughter) But anyway...

This man remained my friend for many years. I would go to India and come back, and then after 10 years he told me, "I have found the truth. I found the truth, and I now know I have to follow the path." I said, "Where did you find the truth?" "Julian Johnson's book, The Path of the Masters." The same book that he rejected completely 10 years ago, after 10 years it makes sense. He was reading the same thing again. Those 10 years were the ones where he developed an idea what that book was saying.

When we read a book, not even read a book, when we hear a discourse of a Master, we hear what we are ready for. If there are 50 people listening to a Master, after that you ask them, "What did he say?" they are likely to say 50 different things. They all heard what they wanted to hear. Maybe the Master meant those things for them which they needed to hear.

My wife has not been attending these functions for a simple reason. She says, "I've heard them all. I've heard enough of them." Fair enough. She has been living with me, so she hears me all the time, so she has heard enough. But once in a while she invites a few people from this group, different people on different days when we have these programs. We had some people day before yesterday. We had some people yesterday. They

are sitting right here. She then checks with them what I say in my meetings. Her experience in the last five or six years has been that none of them know what I say. She asks them, "How was Ishwar's talk today?" They say, "Oh, very good talk, very good." "What did he say?" "Well," ... (laughter) they can't say much. Then she knows, "They never listen to you. They must have come for a party. Maybe the food is good or something else for which they come here." (laughter)

The point is that we absorb only as much as we need at that time. But our absorption of knowledge keeps on changing, and, therefore, we grow. That's how faith grows. That's how we reach a point where faith becomes unshakeable. Nothing can happen when you reach that state of unshakeable faith. Nothing can happen that can change your faith.

On the other hand, if it is a shaky faith, ... "today I feel I am unshakeable faith" ... a bad event takes place ... "How could Master do this to me? Why didn't He take care of me? An accident took place. Why didn't He stop it?" "Well, that you escaped unhurt from the accident is not good enough for you? That you could have been in a mess there and He solved the problem and you escaped. Isn't that good enough for you?" "No, why did it happen?" See, that faith is totally shaken. Small things can shake our faith.

So therefore, it takes a lot of time; it is a slow process. It's made a deliberately slow process to build up that kind of faith. In India they say, "Sehaj pake so mita hoy" "Whatever happens gradually, slowly, stage by stage, is much sweeter than something that happened suddenly". People who have had sudden experiences on the spiritual path have sudden loss of faith also. People who have built their faith steadily one event after another never lose their faith. Great Master used to distinguish people, especially the Western people who were full of questions and ideologies, intellectual objections to the path, compared them with illiterate Indian villagers who would come and get initiated and straight away have experience, an inner experience.

He would say, "Those who without question are having these experiences, they lose the experience and if they have a bad experience they lose faith as easily as they got it. Those who have gone steadily, understood and absorbed the whole thing and intellect has been satisfied before they go onto the spiritual side, they don't lose their faith because they have gone and known what shakes faith and why they can help themselves not to shake their faith."

So there is an advantage. There is an advantage in the upstarts who suddenly get something, that they boast to everybody, "We got it!" Others say, "How could they get it and we don't get it?" Well, maybe we think too much. They didn't think; therefore, they got it. We think too much. We get later after we thought out everything, satisfied the mind. The mind then rests because it is satisfied. Yes, it makes sense to take that leap. The next leap you can take that faith." Then the faith is not gone. There is an advantage and disadvantage on both sides. But they are well balanced. Mostly in the West, where we are sitting now, the West is turning to spirituality in the Western way. I must tell you that. They are not turning to spirituality in the Eastern way. The Eastern way is, to get an experience and understand it later. The Western way is to understand it first and then get the experience. So it is a different way.

Great Master in 1937 writes in two of the letters that I have read, which are published letters of His to American disciples, that "America is ready for spirituality. All it needs is to be explained to them in their way." He says so, so clearly. "Once this path, the spiritual path is explained to them in their way, their mind understands it, and the mind will not stand in the way of progress." This is exactly what I am seeing.

I have seen both East and West, so I can see and compare and contrast the differences. I see that this country

is ready for a very large dose of spirituality unseen before in the West in modern history, or even in the history that we know of. The material progress that has been made here is going to shift to the East. This will not be the highest place for material wealth, material technology, and so on, as it moves to the East, to India, China, which were great spiritual hordes of knowledge in the past. They will be after affluence, money, building things, technology, and this country which has already thought that technology and things will take us any way they want, will say they suffer in technology, they are losing something but gaining something much more valuable, spiritual values and spiritual growth in this part of the world. That is a prediction made by the Great Master, and I can see it right now. It is coming true. The shift is already taking place, and the shift will keep on going.

Therefore, I congratulate all of you for living here, for being born here. You're in the right place. Some people who are born there and know that the shift is taking place have come here through two processes. One is called immigration. The other is called reincarnation. I see so many friends who tell me they feel they have been to India. They have never been to India. They have only been living in the United States. They feel they have been to India. They like Indian food. Some of them started speaking Indian languages, which surprises me. And they feel they have been in touch with that. I say, "If you look back, go inside and see, you were in India! Just a little regression that you need into one past life, the very first time you go into a past life, you'll see where you were the last time."

This opportunity that has come over here makes me feel what a great blessing for me to celebrate the Bhandara of Great Master with you, my friends and co-travelers on this path. I have nothing that anybody else cannot get. What I got from the Great Master, all of you, without exception, can get from a Perfect Living Master, any Perfect Living Master. I call Him Great Master. Masters call Him Great Master. He was a Great Master, but whoever your Perfect Living Master is, is your Great Master.

The Great Master is one who initiates you, takes you back home. It is not any particular person who we can call a Great Master. Great Master is your Master who initiates you, promises to take you back home and takes you back home. That is the definition of a Great Master. I praise my Master. I praise the Lord who appears as my Master. I see the whole of creation and the whole, all the stages of consciousness in the Master. He showed them to me. I have no doubt about Him. You will have no doubt about your Master if He is a great Master, a Perfect Living Master. It is not one person. No one person as a human being has ever lived forever. Different people have come, different persons have come, and they have been Perfect Masters and Perfect Great Masters for those who They initiated and took back home.

That happens throughout all history, wherever there are seekers, there were Masters. There was not one particular person. On the other hand, I can tell you if a Perfect Living Master in his physical body is dead, He can do nothing for you. Only a living Master can help you. If you follow a dead master, you are following your own mind. Check it out any number of times. Your own mind speaks when you think Master speaks. If you are following a master who lives thousands of miles away and you have never seen him, you are listening to your own mind and not to a Master.

A Master is one who is living, has become a friend of yours, can hold your hand and says, "I'm your friend here, and I'm your friend forever." That is the definition of a Perfect Living Master. I am telling you this from experience. If you have the hand of a Perfect Living Master, you can make a deal like the one I did. It is open to everybody. It is not that I was very unique or something that happened. I was lucky, so are you all lucky. You are lucky to hear me tell about a Master and what possibilities we have. Don't you think it is great luck to know that such a thing happens? How many of you agree with me? Thank you.

You have been successfully celebrating my day, and I have successfully celebrated the day for all of us, called the Great Master's Bhandara. Bhandara, as I said, is abundance. In the meditation we will do, keep your cup toward the grace and see what flows in. You can see it today. It's a great day. Do not miss the opportunity.

Sometimes life presents opportunities and we miss them. And then we regret and wait for the next opportunity. Sometimes it doesn't come. Sometimes it comes after a long time. Don't miss the opportunity of participating in the abundant grace, the Bhandara of grace that you are going to get today.

Don't think Bhandara only means a lot of food. People have started thinking like that when spirituality becomes religion, they think Bhandara means a lot of good food. Serve good food, a lot of Bhandara food, abundance of food. No, Bhandara is abundance of grace, abundance of blessings of a Perfect Living Master. You have it with you today. I congratulate all of you. Thank you very much for joining me on this Bhandara. Great Master's blessings with all of you.

Let's meditate for a little while.

Meditate in your own way, but please meditate at the right place. Behind the eyes, in your head. Assume, imagine, visualize that you are sitting in a house built like a body. You are on the sixth floor of the house behind the eyes. You are sitting on your favorite meditation chair, cushion, in your favorite corner reserved for meditation inside you.

There the Master is going to pour grace upon you. Your Master will give you grace. Your Master is the Great Master for today. Beg for grace. Get more grace! Be open to grace! Keep your wide cup open for grace to flow into your attention.

Enjoy the experience. See what form it flows. See the love pouring in with that grace.

How many of you enjoyed this session, Bhandara session? Very good. Thank you very much for making this Bhandara a success for all of us.

We have altered the program slightly because the rest of the program will be confined to other activities and we will be ending the public meeting we are having now and so we will arrange the parshad at this time if it can be done.

And I might tell you the story of a man who happens to be here, but who was instrumental in bringing me to this country. I want to publicly thank him for bringing me to this country and making so many friends for me here.

Of course he still believes that contact with my Master is only in the washroom. (laughter) He still... Can I tell your experience with the nod? "Yes, yes."

We were ... I was invited to the Spiritual Frontiers Fellowship ... many of you here might have been there and might have come from there ... and so was this gentleman who is standing in front of you. I want to thank him. He sponsored my coming to this country, gave me a job in this country. We both made millions of dollars and wasted millions of dollars, spent them. He loved it.

We meditated together. We had couple of other people with us and we traveled around the world together in several countries.

He looks like an African King, doesn't he? I took him to India and introduced him in the state of Kashmir as King of Zamunda. (laughter) They said, "Where is Zamunda?" "A country in Africa." Where did I find it? From a movie called, "Coming to America." (laughter) They all believed he was a king, but I cautioned them, "Be quiet, he's traveling incognito." And we had a white girl with us, one who we recognized from a past life. She traveled with us. And I was there. We three were traveling there.

They said, "He's King." "He's King traveling incognito."

"And who is that white girl?" "American girl?"

"His secretary." "And who am I?" "His interpreter."

So he was so proud. We got him a bunch of 20 rupee bills which were equivalent to dollar bills at that time. And we gave him bunch of them. Every person he meets, he should give one. And he tipped everybody all the time. The hotel where we stayed, the elevator boy would open the elevator for him and he would give him a dollar. He would come up, the same boy would run up the stairs (laughter) and get another dollar.

This man has done this and I publicly acknowledge his contribution to this. Of course, we worked together and he's the one who's making these products I was talking for those who want to switch from non-vegetarian to vegetarian meals and find equivalence of fish and beef and all that. He's working on that.

But the thing that he still accepts, that I have to see my Master only in the washroom. If he has a question, he tells me, "Go to the washroom."

The Spiritual Frontiers Fellowship where we went, he asked me once, "Is it difficult to go within and see?" He found out a nod can do what twenty years of struggle can not do. I agree with him. It's the blessing of a Master that can perform these miracles. That's the point that we were making.

And so... Master is everywhere, not only in the washroom, not only in the restroom. But his association of ideas is that I went there and came back and he said, "Has the Master said yes?" And I didn't say anything. I did like this, which was a nod. And his soul went up and got all those experiences.

So, people have had different types of experiences in different situations. It's just a way to tell you that Masters do their work in very different ways with each person. Each person gets an experience differently. And, therefore, go to a Master for your questions, not each other. Each other can confuse you because they might have approached the same thing differently.

We are told the story as a child. There were five blind people looking at an elephant and they all could only touch the elephant at different parts and they described the elephant differently. And they all said, "No, the elephant is not like this." They fought with each other. The elephant was different from what the others were saying. But they were describing the same elephant.

It's the same thing here. We have experiences which may differ at different stages of experience and when we try share, "Do we have to see the stars?" "I never saw the stars, but I saw the radiant form." "Maybe it wasn't the radiant form because I didn't see the star and the moon."

Questions like these come up. Not everyone goes through all the steps. It depends on what work we have done in the past. And, therefore, the radiant form is in us now, at initiation. The radiant form is not searched for and found. The radiant form is placed in us at the time of initiation. Our attention has to go up to that point and get it and as we gather our attention more and we have other experiences, seeing there's another world living upstairs another world that comes through the head, then only we see the radiant form. It doesn't mean that the radiant form is not there. The radiant form is always there. Once in a while, you can have a glimpse of it. And then not have a glimpse and work hard to go through all the experiences til you see the radiant form again.

There are several variations of this experiences at the beginning. At the end, there is only one experience. At the end, nobody has had two different experiences. The experience of totality of consciousness is identical for everybody. The differences come at the pace at which we go and how much our faith has built up to be able to absorb and digest what is coming, how we interpret it with our minds. We can have an experience and say, "That must have been a great dream." And you can be held up on that thought alone and not move forward.

So there are differences in the experiences we have. So, do not go ... a lesson I learned very early in life ... do not go by consulting people about your experiences. If you have a question consult the Master about it. Okay?

And we have the parshad. Those who like ... how many of you would like to have some parshad? I define parshad as something that is a reminder of the Master, not a magical capsule. Even ETIA is not a magical capsule. It's Enhanced Trypsin Inhibitor Additive. It's not Extra-Terrestrial Internal Airways. (much laughter)

So, please, (laugh) please, those who want to take the parshad, take it; it's to remember. When we used to take the parshad of puffed rice given by Great Master, we would take a very little of it so we can remember Him every time we take it. We didn't eat it like food. We took it like means to remember Him. Because mind roams around and any trigger that can make him remember Him is good. Parshad is one of those triggers that makes us remember Him.

So since ... I would love to come and give the parshad to you where you are sitting but little difficult, you know. First of all, I've had one total knee replaced. Other one is still on its way, and I am old and you know there is a saying, "age before beauty" so I would love

to give you the courtesy on this day of coming to you, myself, and giving you the parshad, but maybe it's better if you come and I'll give you right here. I'll give you, but one by one so that I can see you and personally thank you for coming here. So, when you take the parshad, also take it as my thank you for coming and joining my Bhandara, my celebration of the Great Master.

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

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