

BHANDARA

RICE LAKE, WI – APRIL 2, 2011

Friends, welcome to this special day, the Bhandara of the Great Master, Hazur Maharaj Baba Sawan Singh, whose picture you can see here. He was my Master. Everything I share with you I learned from Him. This man with the white beard, He changed my life and He changed the lives of thousands of other people that I knew. That one man can have that effect on so many people's lives is remarkable.

And he was not a teacher. People thought He was a teacher. He used to say, there are thousands of teachers all over. They are teaching the same spiritual teachings that the mystics and the Great Master has taught. The teachings are in thousands of books. You can go to the library and see there are thousands of books that you can read and learn about the same teachings. Teachers are in abundance, but a Perfect Living Master is a very rare thing. Great Master mentioned that if you really want to know how many Perfect Living Masters there are in this world in this present age, which has more Masters than before, they could all be counted on the fingers of your hands. There is a very rare occurrence of a Perfect Living Master.

A Perfect Living Master has a different way of doing his work. His work is to take the marked souls back home, to their eternal original home from where the souls all came out. Our spirits and souls are born out of one single totality of consciousness, and the ability to go back and merge in that consciousness lies with the Perfect Living Masters. Perfect Living Masters come here. They pretend to be teachers. They pretend to be teachers because our mind loves to listen to a teacher. They are doing this only to satisfy our mind. They teach us how to meditate it's just to satisfy our mind. They tell us the ritual of meditation, discourses, things external. These are all external things they do to satisfy our mind.

They ask us to read books. It is only to satisfy our mind. You can read all the books of the world all over and over again all your life, you will get no enlightenment. They know it, yet they say go and read more books to satisfy our mind. All these things they do to get rid of the only obstacle that is in our way to spiritual enlightenment, our own mind. They try to keep our mind busy so that we can make progress with our own spirit, and the spirit is always longing to go back home. Each one has a consciousness, and a soul and a spirit that is constantly longing to go back home. They are not creating a longing for you. The longing is already there. It's the longing of the spirit that makes us feel lonely in this universe. We are always lonely. We always want to be loved and to love somebody. This is coming from the soul, from the spirit. There is no exception to this rule.

Everybody wants this, and yet the mind comes in the way. The thinking mind becomes an obstacle. The thinking mind attaches us to things outside of ourselves, to things that have been created temporarily, and those attachments and because of those attachments, more desires for more attachments. They create a trap around us by which the loneliness of the spirit, the longing of the spirit to return home to its own totality, to its own reality, is lost and we live a life of the mind and not the life

of the spirit.

These mystics, these Perfect Living Masters, come here to reconnect us to our own spirit, to reconnect us and tell us who we really are, that we are not our minds, we are not our sense perceptions, we are not our bodies. These are just covers upon ourselves. We are wearing these covers in order to have different experiences. We generated these covers upon ourselves through our consciousness so we can have different experiences, but they do not mean that the cover itself becomes ourselves.

I am wearing a jacket today to impress my friend Mark. He is going to take a picture... He is going to take a picture of me. But suppose I start believing I am the jacket. It will be a big mistake! Anything that happens, if my jacket gets torn, I would say I am torn. Anything that happens to the jacket, I ascribe it to myself. That will be terrible! You would all laugh at me, but we are doing the same thing to our bodies, which we are wearing like jackets. Our physical bodies are no more than temporary jackets we are wearing, and yet we associate all our happiness, unhappiness with what is happening to our bodies.

Even our sense perceptions, the ability to have these five perceptions, we think are our own experiences. They have just been made an agency, an instrument to experience the things around us. They are not our self even the thinking mind, which is supposed to be our own self. A philosopher said, "I think, therefore I am !" made a big mistake! He should have said, "I am, therefore I am but I have a mind that can think" which would be the correct statement. By associating yourself with the mind and then believing that you are the mind, it is just like saying you are the jacket. These are all jackets upon our self. Our real self is total consciousness, pure spirit, the ability to be aware, the ability to create, the ability to experience what we create, that's our true self. And we are able to achieve that while we are here through the help of somebody who has already achieved it.

What is the definition of a Perfect Living Master? A definition of a Perfect Living Master is one who has perfected his journey to his own himself. And when you perfect your journey to your own self, you find there was only one self and that everything else was illusion, was all created. Therefore, you discover at the end that we thought we are so many. So many were merely an illusion, a reflection of the only one. That is our journey.

A Perfect Living Master by his own experience is able to help us and take us back home. It is very rare to come across a Perfect Living Master. People sometimes ask me, "Have you heard the names of these masters?" And I tell them, "Yes, most of the time I have not only heard them, I have seen them." Some of the young masters today have grown up. I have seen them growing up as little kids. One master I saw one hour after he was born, and he is a very popular master. There are so many.

So when people ask me, "How do you rate these masters? Who are the perfect ones amongst them?" I tell you, any master who says go within yourself to discover the truth, I support him. It doesn't matter how far he has gone or how far he has progressed because he is telling you the right direction to discover the truth, which is within yourself. It hardly matters how far he has taken you because you can only go as far as the master can take you. And each master will take you up to the point where he has himself gone but if he is taking you the right direction and your seeking is strong, your longing for

reality is strong, you are bound to meet a master who will take you to your true home. It doesn't really matter. There can be intervening masters that come into our life.

I sometimes share with you the story of an engineer from Burma, Trilokchand. His name was Trilokchand. And he worked in Maymyo, then in Rangoon, and now called Myanmar, that state, and he was a very, very stingy man. How do we define stingy? Stingy means that when he had a dollar bill in his hand, he would hold it like this and say, 'to spend or not to spend... to spend, or not to spend...not to spend.' Of course, he was dealing with rupees, so he would say the rupee "to spend or not to spend." So in a little job as an engineer, in a few years he was able to save 30,000 rupees because he did not want to spend, and yet his longing for the spiritual journey was so strong that he would look at any master that he would come across and say, I want to get initiated. I want to follow your teachings.

Then he heard that there was a master in south India in Madras, a town called Madras, and that master he heard was able to take you within to the ultimate reality. So he spent the money to go there, and he reached there and the master was doing a certain kind of yoga by which he was able to control the breathing. The breathing techniques he had was that you breathe once in one nostril and once in the second one, and alternate like that. That was part of his system of meditation, with breath work. So this man went to him, and he said, "I have come to find the ultimate reality. I want to find the truth, master. Can you give me?" He said, "Sure, I can give you, but you know the price you have to pay?" Have you heard the story of King Janak?

Now King Janak's story everybody knew in India at that time. That king Janak was a very devout seeker, and he wanted to find ... now I am intervening in the middle. I will come back to Trilokchand in a minute. But king Janak's story some of you may not have heard, so I am repeating it for you. King Janak was a king in India who was a great seeker of truth, and he kept on telling his ministers, his advisers, "I want to find a true master who can give me a knowledge of reality, but I want instant knowledge." I always pause at this time and say, "He must have been an American in a past life!" He wanted instant knowledge, everything instant. So his ministers and advisers said, "King Janak, you are born in a very good country which is full of masters and teachers, yogis, yogeshwars, brahamacharis, all kinds of people. They are performing all kinds of rituals, and they are doing meditation. They are sitting up all over, and all you have to do is to have a feast, a big feast."

Because in those days when you had a celebration, when you wanted to celebrate anything, you would have a big feast and have a bonfire. And you could then chant around that fire and do some ceremonial things like that. So they advised the king, King Janak to have a big feast and invite all the holy men from the country, and then he can have enlightenment and get the knowledge of the truth. So such a feast was arranged, and the king disguised himself. Incognito, he walked amongst themselves without telling them he is a king just to see what they were teaching. And as he moved amongst themselves, he found they were all full of so much anger and ego, each one saying, I know better than you do, this is not what the books say, this is something else, interpreting words differently. They all knew some of the Vedas, some of these ancient scriptures by heart, and they reproduced them like a parrot. And yet

they were so angry and so full of their ego that he said, “How can these people give me any truth? They are themselves embroiled in these different kind of virtues which are vicious ideas of anger and so on, and all thinking they are right.” So he was very disappointed.

He came back to the palace and told his advisers, “I am thoroughly disappointed because these people I thought had knowledge. They don’t have true knowledge. They have learning. They are learned. They remembered words from the books, but they have no knowledge at all. I want somebody who has true knowledge, who can give me instant knowledge, real knowledge!” Then they told him, “King you have forgotten that you only had a one-day feast. Many people could not come. They are far away. You should have a seven-day feast and organize a big thing.” So the king set up a lot of tents in his compound of the palace. And he by beat of drum, there were no telephones, or televisions, or radio in those days, so people had to go by beat of drum. “The king invites you to come to a big feast for 7 days.” The whole country was notified, and they all came to the king’s feast for 7 days.

And the king again disguised himself, incognito walked amongst them, and he just found the same scene repeated over and over again. They were learned people. They were trying to do things which made them full of their own ego and pride. Each one said, I know better than you. I have experience better than you. My knowledge is better than you. My guru is better than you. They all were claiming something which appeared to show that they had not controlled even their ego. How could they have true knowledge if this was their mental ego? So the king was again very disappointed. He came back to the palace, and he told his advisers and ministers, “I am very disappointed. I thought I will get some true knowledge from these people, but they don’t have that knowledge. They have learning but not knowledge.”

And the advisers said, “King, if you are looking for that kind of knowledge, such a person would be called a Perfect Living Master, He won’t come to your feast.” The king said, “Is there one such?” They said, “There is one sitting on the bank of the river, and his name is Ashtavakra.” Ashtavakra means eight folds. He was a hunchback with eight folds on his back, a deformed body, but his eyes were very bright. So the advisers said, “If you want to get true knowledge, instant knowledge, go to him and ask him for true knowledge.” The king said, “Why didn’t you tell me first and I wasted my time with those feasts? But I will go to Ashtavakra.”

So the king went to the hut where Ashtavakra was sitting with seven or eight of his disciples. Ashtavakra was surprised and said, “King, I am surprised you have come to see me.” The king said, “I have not come as a king. I have come as a seeker. I want you to give me instant knowledge. And come to my palace, and I will invite other people also so they can get the benefit of your knowledge.”

Ashtavakra said, “King, you have come with so much earnestness, I will come.” He agreed to come, and a date was set. On that date the king invited all the nobility, all his relatives to come and join him in the palace. The palace auditorium was full of all the royalty and nobility sitting there, and Ashtavakra arrived accompanied by his seven or eight disciples. And they took off their shoes, which was the custom at that time, near the door at the entrance. As they walked through to the two chairs the

king had placed on the dais there, one for himself and one for the Master.

As Ashtavakra walked through, there was a murmur in the audience when they saw a hunchback coming like that, and they said, “This is the kind of person the king has invited to give us knowledge? How can that be?” So they were giggling and murmuring and making some slight comments not too complimentary on the Master Who was walking. So the Master reached the dais, and the king got up and made him sit next to him. And Ashtavakra says, “King Janak, what is the price of leather today?” He said, “Master, I thought you had come here to give us knowledge. What has the price of leather to do with this?”

And Ashtavakra said, “But aren’t all these leather merchants sitting here?” “No, Master, these are not leather merchants. They are nobility, royalty, they are my relatives, and they are coming from neighboring states. They have come to listen to you to get some true knowledge. Ashtavakra said, “But they were looking at my skin in such a way that I thought they might be merchants dealing with leather.” Then the audience realized that this man has a sense of humor, so they kept quiet and said they would listen to him.

Ashtavakra said, “King Janak, if you want true knowledge, you have to pay a price for it.” King Janak said, “Master, all my coffers are open to you. Whatever you want, I will give you. I will pay any price to get true knowledge. The Master said, “I want three things.” King Janak said, “You can take 10.” “No, I want only three.” “Yes, Master.”

“First, give me your body. Two, give me your wealth. Three, give me your mind. When you have given me these three, I will give you instant knowledge.” This was a very strange price tag. I am sure the king must have been surprised, but he agreed. He was so keen to get true knowledge, so he said, “Master, my body is yours. All my wealth is yours. Everything I own is yours, and my mind is also yours.” The Master said, “Is this body sitting on this chair mine now? I can put it wherever I like?” And the king said, “Yes, Master.”

He said, “Why don’t you get up from here, go and sit on my shoes which I left at the doorstep when I came into the hall. And it was a little strange order, but the king got up. He said, “I have given the body to the Master. He has the right to ask me to sit anywhere he likes.” So the king got up and began to walk towards the shoes. Then the audience was really upset. They said, “What kind of knowledge is this being shared by this hunchback who has come here, telling the king to sit on the shoes?” So they got more angry, they began to murmur again, and there was rumbling going on. And the king thought to himself, ‘these people don’t know what I am looking for. They only know about my palaces and my wealth, and that is why they are doing this.’ When this thought came to him, Ashtavakra shouted from the stage, “King, you have no business to think of your wealth and the palaces. You have already given them to me!” And the king said, “Oh, my god, I forgot that I had given my wealth to this man!”

At that time, Ashtavakra shouted, “King, you have no business to say what you forgot or not forgot. You have even given your mind to me.” And the king held his hands up and put his hands on his head,

and like this he sat. “I can’t even think.” And at that time when he was sitting like this, enlightenment came and light came. And Ashtavakra said, “King, you don’t have to go to the shoes. Come back.” And he came back, and he said, “Did you get knowledge?” He said, “Yes, master.” “You wanted instant knowledge. What is your definition of an instant?” The king had specified an instant for him means when he goes on horseback and he puts his foot in the stirrup and then comes on the saddle. That is an instant. He said, “Did you get your knowledge in an instant?” He said, “It was less than an instant that I got the knowledge.” And Ashtavakra said, “King, what you got today was a sampling of what lies within. Now you meditate for 20 years you’ll get it again.”

This example was quoted by that Madras swami, that holy man to Trilokchand the engineer. He said, “You have to give me the same price. Give me your body, give me your wealth, and give me your mind.” And that man, who used to think three times whether I should spend a rupee or not and then put the rupee back into his pocket, was willing to give him all his wealth and his body, and his mind. He said, “I will follow King Janak's example, and you are my Ashtavakra and I give you all these.”

He said, “Let’s start with the body now. Do you know my system of meditation requires that you breathe alternately from one nostril then the other alternately? It is very essential to rotate the breathing from one nostril to another, and you are not supposed to use your hands. You can’t do like this because, if you do like this, all the attention will go in your hands. You have to withdraw your attention within. To withdraw the attention within, you must use a system within yourself and, therefore, use your tongue, push your tongue back so that within the inside from the tongue you block one nostril and then you block the other nostril. Since the tongue is attached with tendons below, it doesn’t turn backwards. I will cut those tendons myself.”

He said, “I got it done.” And the yogi, that holy man, opened his mouth and stretched out his tongue almost like a snake. And he said, “I can turn it around”, and he explained how it was done. He said, “To make it a real sacrifice, I will not do a surgical operation and cut them. I will sandpaper it, and to make it more painful, instead of sandpaper I will use a nettle plant.” You know nettle rash? That hurts so bad! He said, “I will use it. I will take a month to do it.” Such a torture! Do you know that man Trilokchand underwent that torture for one month, and then his tongue was loosened and he was able to do the same thing his master was able to do, to breathe alternately.

Of course, if I had been there instead of Trilokchand, I would have said, “Master, if by using my hands my attention is going to the hands, won’t my attention remain in the tongue if I keep using my tongue?” But Trilokchand didn’t think like that. He never went to Harvard University. He never got acquainted with intellectuals. Anyway, Trilokchand then of course he was taught further meditation, but he could see the lights inside. He could see colors inside. He could see that he was lifted up from his body, but he could not go any further. So he told the master, “Master, I have done all that you told me, but I can’t go any further.” He said, “That’s all I can teach you. To get anything further, you have to seek a master who goes beyond this.”

So disappointed, Trilokchand left and eventually, because his seeking was strong, he did meet the Great

Master, and Great Master initiated him. And he made great progress. He was one of the very advanced Satsangis of Great Master. I remember one day my dad and I were sitting with Trilokchand in a little company with Great Master in the evening. And Trilokchand said, “Master, had I known that I would have to come to you for my real knowledge, I would not have given those 30,000 rupees to that swami.” His mind was still on the 30,000 rupees. Great Master laughed and said, “Trilokchand, you don’t know. The day you arrived and saw me I transferred those 30,000 rupees to my account.” Then Great Master explained. He says, “No effort goes waste on the spiritual path. Whatever you did there was a preparatory step for you to come to me. Therefore, don’t think that you wasted anything there, neither time nor money. It has all gone into your account, and you had to do that before you could come to me.”

So this is a teaching that Great Master shared, that when we come across so many teachers, we start our life as infants with our mothers, they teach us. We meet other people. We meet school teachers. We meet teachers in church. We meet teachers in places that we go for training for exposure. All those are steps on the spiritual path. Nothing is amiss. We should not feel that we did not find a Perfect Living Master, we, therefore, are not on the spiritual path. If your seeking is strong, if you are fed up with the experience you are having here, and you say to yourself, “This is not my place, I want to go to what truly belongs to me,” you will find a Perfect Living Master. Indeed, you won’t know how to find him.

Therefore, fortunately for us, the Perfect Living Master will find you. That is what they say in India. When the chela is ready, the guru appears. They don’t say that when a chela is ready, when a disciple is ready he can find a guru. He says, when he is ready, the guru appears. How do they appear? He appears through coincidence, chance meetings, chance knowledge transferred by one or the other, strange little happenings, strange conversation with a person, strange opening of a book, strange telephone call, strange sign on a roadside while driving. Anything can happen and lead you to a Perfect Living Master.

Then you will never be able to recognize a Perfect Living Master because a Perfect Living Master does not say he is a Master. He does not even act like a Master! If you want to talk to a Perfect Living Master and say, “Are you a Master?” He will say, “No, I am a servant of my own Master.” Great Master was asked several times, “Are you a Master?” He said, “Not at all.” He said, “Did Guru Nanak, who is the first master of the Sikh community, on whose name the whole Guru Granth Sahib, the holy book, is written, and every 10 Masters who have written and recorded in that, each one calls themselves a servant of Nanak, and Nanak himself calls himself Nanak Das, a servant of the Lord.”

None of them ever claimed, no Master has ever claimed. Of course, if he is not a Perfect Living Master, then the ego comes in and they like to claim. Perfect Living Masters do not need to claim. Why should they? They know what their job is. They know who the marked souls are for whom they have come. They know through what process these souls have passed and at what time they have come to them. And they know how to process their cases for going back home. They know how to become

like them because ultimately, if they are not teachers, if Perfect Living Masters are not teachers, what is their method? How do they take us back home? They take us back home through the power of love.

Somebody once asked me to write a chapter in a book. An author in India was writing a book on the spiritual path. In fact, he was writing a book on several spiritual paths that exist in the world. He asked me if I can help him by writing one chapter on the method that I learned from my master. I said, "I can help you, but it will be a small chapter." He said, "What how many pages?" I said, "Not pages. It would just be a page." He said, "You mean just a few sentences?" I said, "They will be very short sentences." "You mean it will be one sentence?" I said, "Even less." "Will it be just one?" I said, "Maybe one word, at the most two." He said, "What is that one word you are taking about which represents the whole of the spiritual path?" "One word is love. If you want to make it two, it is called love and devotion. That is the whole path."

We don't realize the rest is all for our mind. These Perfect Living Masters they drag us to themselves through the power of love. That's ultimately the love pulls us because love does not originate in the mind. Love does not originate in the senses. Love does not originate in the body. It originates from our spirit. It is a function of the soul. It is not a function of the mind, or the body, or the senses. Therefore, they go to the source. And since the source is the soul, the spirit, and love comes from there, even now when you have an experience of love, even with all these covers around you, it is still coming from your soul.

So the soul is what is your reality. So before you can discover your home true home, you will discover who you are. If you know you are the soul, the spirit, the consciousness per se, without thoughts, without mind, without senses, without the body, if that is your reality, that is a starting point of the spiritual journey. Great Master used to say that the Pinda region, which means the physical region, is only a short experience for us here. The Anda region, which is the egg region or the region which creates the Pinda region, or which creates the reflection called the Pinda region, itself has a longer duration, but it only gives us more sensory experiences. It does not give us physical experiences, still gives us lot of sensory experiences. The causal region, the Kaaran region which is the cause of everything, is only the home of the mind. The universal mind creates individuated minds, and all concepts are born there. They get translated into ideas. Ideas are translated into perceptions, and so on.

But these are all tools for experience. They don't represent us, our true reality. Our reality is beyond this Pinda, Anda, and Causal Kaaran where Brahma the creator resides. Even Brahman, the ultimate creator of all these three regions, he is just serving as a instrument to create experiences for us. That is not where we belong. That is not even a spiritual path. That is the path of understanding creation. Great Master said "His path starts from Par Brahm, beyond the mind, and ends in Sach Khand, our true home." He said, "Unless you first discover who you are, that you are the spirit and your home is the spiritual totality of consciousness. If you don't go that far, you are not on a spiritual path really. You are only moving around in different parts of creation."

So His path was very clear, and He said “The best way to pull you there is with your own power of love.” So what the Masters do is that they teach you things to keep the mind busy. You fall in love with them for one simple reason...because a Perfect Living Master’s love is so different from the worldly love we experience. The difference is in the unconditional nature of that love. They are never judgmental. There is never any judgment coming into how they express their love for you. The love is for you whether you are good or bad! They are not judging anything! They are in great compassion knowing you are trapped by your own mind. You are trapped with your own karma, with your own actions and reactions to that. They understand it. They are full of love and compassion for your state in which you are. Therefore, they give you unconditional love. Unconditional love from somebody who, if you get initiated, becomes a permanent friend, obviously changes your life.

I remember a story I shared earlier. I was in my teens when Great Master decided to visit Karachi. Karachi today is in Pakistan, a port town. My uncle used to work there as a meteorologist, weather man, and he invited Great Master to come and spend a few days in his home. The Master agreed, so we all went in the train. It was a nice ride with the Great Master to Karachi. And there used to be a swami there, Swami Brahmanand Ji, who used to wear orange-colored, saffron-colored robes, and he had a very nice cap sometimes. Sometimes he would just wear nice black hair, and he used to have a muffler around his neck, also saffron-colored. And his robes were nice. He was dark skinned, but he looked very bright-eyed, and he used to hold onto to his muffler and walk with style. He had a great style about himself. He used to teach a certain kind of yogic meditation, but he was also a great Ayurved. That means he used to practice Ayurvedic medicine. My uncle and my aunt, they used to be his patients for Ayurvedic medicines.

When they heard that Great Master has agreed to come to Karachi, they told the swami, Swami Ji, our Master is coming from Punjab, from the dera, and we would like you to meet him. And Swami Ji said, “Yes, bring him. I will bless him.” That is not what they intended, but they couldn’t say anything to the swami that, “We want you to be blessed.” The swami himself knew that he can bless anybody who comes to him. So they found out a via media. The via media they found was that Great Master is going to stay in our house, and we will invite the swami for lunch. And we have a loveseat there in our house, a little sofa with two seats, and we will put them on that sofa, they can meet each other.

So the swami agreed to come for lunch. And the swami was there in his grand regal style. And they said, “Please sit down here,” and the swami sat down on the loveseat. And Great Master was getting ready in his bedroom. They invited Great Master, “Lunch is ready.” So He came out. They said, “Master, come sit down.” So Master sat down next to the swami, and then my aunt said, “Master, this is the Swami Ji that we have been talking to you about who gives us Ayurvedic medicines.” And Great Master folded his hands like this and said, “Namaskar Swami Ji.” Swami Ji raised his hands like this on His head and said, “I bless you.”

I watched the scene, I was there! We all watched the scene. He said, “What is going on here? Who is the master? Who is the disciple?” But after a little while, the Great Master began to talk to the Swami

Ji. He says, “Swami Ji, isn’t it a pity that all the swamis are now trapped in the six chakras, the six centers below the eyes, and they have no idea about the 18 centers that lie in the body. The 12 centers above are unknown to them.” The swami turned to him and said, “Master, I never heard of this 18 chakras. I heard of six, at the most seven. But where are these 18 chakras lying?” He said, “Don’t you know? These six chakras are the Pinda, physical chakras, then there are another six chakras of Anda and Brahmanda, and there are six chakras beyond that into Sach Khanda, which is our true home. Have you never explored them?”

He said, “Master, I never even heard of them. Can you explain a little more details?” He said, “If you want more details, you come to the dera and then I’ll talk to you more about them.” Now this was very intriguing for that swami. He said, “There is something going on here which I don’t know.” The Master left to the Dera after his visit, and the swami could not contain himself. He said, “I have to go to the dera.” He told all his disciples, “I am winding up my ashram here, and I’m going to the dera where that Master came from, and I want you, if you want to come, you come there. Otherwise you can go to any Master you like, any yogi, any Ayurvedic professional. I am not going to be here any more.”

So that Swami Brahmanand Ji arrived in the dera. When Great Master heard that Swami Ji had arrived, he said, “Swami Ji should be given the best suite in the guest house. He should be treated like royalty. There should be some attendants always looking after him.” And the swami with his patka, he called it a patka that muffler, with his patka, would walk with great pride in the dera, and we saw him. And Great Master instructed, “If the Swami Ji wants to see me, my doors are open to him 24 hours. He can come at any time, and I should be awakened if I am sleeping.”

So the Swami Ji, to test whether the Great Master was genuine or not, he would come at 12 midnight, 1 o’clock a.m., and say, I want to see the Master. By Master’s instructions, he was allowed to go in, and the doors were opened, and the Master was awakened. He said, “Swami Ji, welcome, what can I do for you?” “Oh, I have just come to say hello to you because I couldn’t sleep. I was a little restless, and I wanted to know more about the 18 chakras.” “Yes, you come tomorrow. We’ll have a Satsang, we’ll have a discourse. You sit next to me.” So when the discourse took place, Great Master said, “Where is Swami Ji? He must sit next to me.” So swami ji came he was put on that pedestal.

Because there used to be a high stage where the Great Master used to speak from, so he put Swami Ji next to him. And He was telling the whole audience, “These swamis, these yogis, they know nothing about the truth! They are all confined to the six chakras of the Pinda,” and the swami would turn like this and look at him. After a day or two, Swami Ji said to Great Master, “Master, when I sit on that stage and I try to hear you, I have to bend like this. It is giving me a pain in my neck.” Great Master said, “I also noticed that. I think you should sit in front. Put a chair for swami ji in front.”

So from sitting next to the Master, he came down to a chair down below. After a few days he complained again. “Master, I have a little problem.” And Master said, “Swami Ji, what is your problem?” He said, “Well, I sit there and you are sitting high up. I have to put my head up like this,

and I am getting a pain in my neck again.” And Master said, “I also noticed this. I think you should move about 20 steps behind.” So he was moved in the middle of the Satsangis behind.

He again complained after a few days. He said, “Master, I have a problem.” “What is the problem now, Swami Ji?” “I sit on a chair, and the people behind me can’t see you.” “Oh, yes, I also noticed this. Remove the chair.” So gradually the swami is put behind. Later on the swami had to come and stand in line in a queue to see the Master like anybody else. The Master gave him a little place to set up his Ayurvedic library. I was at that point practicing some homeopathy. I had a homeopathic clinic, and next to me was the swami’s Ayurvedic clinic. So we would sit and chat. One day I was chatting with the swami, and he said, “This Master of yours is a very great diplomat. He is such a big diplomat. When he called me in, He gave me the royal treatment. Had He put me like this like He is doing now, I would have run back to Karachi. He gave me the right royal treatment and gradually put me down to where I am now. He has trapped me with His love I can’t go anywhere.”

I said, “That is the method of the Perfect Living Masters. They tell you something, they give you something that appeals to your mind. They satisfy your mind before they satisfy your soul.” Your soul is being satisfied by another means, by their unconditional love. The mind is being satisfied by external things. The mind is being satisfied by telling five stages to go up, eight stages to go up, here they are lying, and the mind loves classification. If somebody said, “The truth is within you and just go deeper and find it”, it doesn’t appeal to the mind. No, there are five stages to go, one after the other, physical, astral, causal. Oh, the mind says, “Yes this must be real.”

You classify something, and the mind thinks that must be real. So to satisfy the mind, how would I know what is a better state to be in. Is a human being in a physical state better, or an angel in the astral sphere in the heavens better? Which is a better life? Somebody would say, angel up in heaven is better. Ask the angel. He is pleading to come back as a human being so that he can get back to his free will where he can seek. He can’t seek as an angel. Nobody can seek at any other level of consciousness except the human being.

So it is very difficult... Nor are these stages placed one above the other. They are placed within each other. That means as you go deeper into your own consciousness you access those by getting rid of the awareness of the outer stages. So just to satisfy the mind, the Masters put out these stories. They have to make stories. They are trying to describe something beyond the mind. They are trying to describe something that is beyond time and space. How can you understand? How can the mind comprehend that there is the entire creation, past, present, and future, everything that has ever been created, will ever be created for the future, is lying in a single nonexistent, non-time moment somewhere. How can the mind understand it? How can the mind fathom it at all? And yet, they are talking of those levels of experiences, where an experience of that oneness, without time and space, contains everything. You can’t describe it.

So one of the Masters, Swami Ji of Agra, Who set this Radhasoami movement, He used to give his discourses. He said, “I’ll tell you what lies beyond the mind. There are tall trees there, very tall, two

miles high, three miles high, all laden with diamonds and rubies.” And the women flocked to His Satsangs! Somebody said, “Is it true, Master, there are trees there?” He said, “When there is no time and space, how can there be trees? But how will I explain? I only want to tell them that it is a very attractive place. It is something that you will really like and so I pick up things that people really like.” As it happened, there were more women attending his Satsangs than men, not because men were at work but because diamonds and rubies were a woman’s best friend, even in those days!

So the point I was making is, here is Great Master whose Bhandara we are celebrating today, what was special about Him? He was born like an ordinary person. He lived like an ordinary person. He died being treated by homeopaths, including myself, like an ordinary patient. He lived life like anyone of us. What was so unique about Him? What was unique was His consciousness at all times was operating from all the five stages that we can comprehend. Nobody can do that. His love for you was totally unconditional that He never made any judgment. And He worked with you almost as if He was like you. If He was with a child, He was like a child. Because I have seen Him as a child! I have seen Him as a grownup. I have seen Him as ... I did some political work, and He was a politician. I grew up and I was in the civil service, and He treated like He knew about all the civil service. He acted exactly like the people He was friendly with.

Therefore, what really happens is that when a Perfect Living Master finds you, you can’t find Him because he is so ordinary. He is an ordinary person with extraordinary access to consciousness, extraordinary access to all levels of consciousness. Therefore, when you meet such a person, He is able to see a lot more, and yet He acts like he doesn’t know anything except what you are telling Him. So he acts more ordinary than ordinary people sometimes. That is why it is almost impossible to recognize. One of the mystics Tulsi says, “If anybody every claims, I know how to recognize a Perfect Living Master, just put your hands on your ears and don’t even listen to him.” Tulsi Sahib says this. So there are many Masters who have said that it is only a Master who can recognize you, and when He recognizes this is a seeker, He grants initiation. You know, initiation is a very big thing. Initiation is the greatest thing one can ever get in this life. I don’t know anything better. I was initiated more than 75 years ago today. I have experienced it, touched it, tested it. I am not talking from books or somewhere. I am not talking from somebody else’s story. I am telling you that initiation is the greatest gift that could have ever been given.

What is so special about initiation? Is it a method of meditation? Of course not. Anybody can teach you that. Is it a method of telling you where the truth lies? Everybody knows truth lies inside you. Bulleh Shah one of the mystics says “Rabb da ki paana, aithon puttna othey laana, It is not difficult to find God, just pluck your attention from here and put it here.” He simplifies in two sentences, the whole spiritual path. Then what is so special? What is that unique thing that initiation gives you? Initiation gives you a permanent friend who gives you unconditional love. You can never find that anywhere.

That is why it is a remarkable experience. Not only that, if you follow the instructions of a Perfect

Living Master after initiation, you manifest an actual experience of seeing his Radiant Form, His own form in which you saw Him when He initiated you. At all times, day and night, He is accessible day and night. The kind of questions you would like to ask a physical body, a physical being, He is available to answer you at all times. What more do you want? Can you think of such a friendship? He is with you all the time. You can never be lonely. There is no loneliness. You never travel alone. You never go anywhere alone. You have company all the time of a true friend, a friend who loves you and a friend who takes care of you. He does not go out in the streets to show you magic. He shows you magic right in your own daily life.

On a daily basis, things happen say this could not have happened but for a miracle or magic. If this is the kind of change that takes place, you understand the value of initiation. By initiating a person, a Perfect Living Master takes full responsibility for that person to go back home. He does not say, "If your karma will be better, if you act better, if you be a good person, he will take you." By initiating, he is waiving everything and is saying, "I take responsibility to take you back home, and I will be with you until that happens." It is a very big commitment. So initiation is a very big commitment, not by us but by a Master, because we can go back upon this, He still doesn't. We can run away from Him, and He will run and chase us and take us back home anyway. Even if we try to run far away, He says, "No, I'll take you back."

It is a very big commitment. That is why initiation by a Perfect Living Master is not learning the art of meditation. All books, you can read the books. It is not even discovering what else is there, if there is something beyond the physical. It is all recorded in the books. You can hear tapes, you can see books, you can hear discourses, you can go and listen to lectures and discourses. That doesn't give you any enlightenment. A Perfect Living Master's initiation is a guarantee that you will go back to your true home, and, therefore, it is a very important thing. To be able to get that kind of experience it is a very life altering experience.

Of course, the peripheral benefits are also great. For example, we are all subject to anger, lust, greed, possessiveness. They all start disappearing. The more you meditate according to the instructions of a Perfect Living Master after initiation, you will see all these things becoming less and less automatically. You get some extra supernatural powers on the side, which you may use or not use. You are not supposed to use. I know that I made a small mistake, I think, and that was many years ago. And we were in Rochester, Minnesota. Some people might still be sitting here who were there with me at that time.

We had taken a lady with us who everybody thought was a witch. I was willing to exam all kinds of spiritual phenomenon taking place, including witchcraft and including all kinds of shamanic journey, whatever was happening. And I went to the Indian tribes and met their chiefs, with feathers on their heads. But I wanted to understand where the spiritual development in this country is lying, that Great Master had predicted, that true spirituality with Perfect Living Masters is going to come to this country. So I said, "Let me see that people are being prepared by so many teachers, so many places."

We took the witch with us and went to a place for a little program like this. When she was sitting with us, and I was telling them that witchcraft cannot achieve what comes incidentally just by doing meditation, for example ... and that is what some of you will remember who were there ... for example, if your will power becomes strong through meditation and a plane is flying overhead and you tell the plane to stop, it will stop there and not move till you allow it to. As I said this, there was a plane going overhead, and everybody looked. The plane stopped there. I was surprised as much as others. I didn't intend the plane to stop, but the plane hung there, and everybody looked surprised. I said, "Moove and it went."

It was not that this was a designed thing or intended thing. I was just trying to explain that when people talk of magic and supernatural powers, they come almost automatically with the development of your will in a different way through meditation. Indeed, any meditation can increase your will power. But this meditation that the Perfect Living Masters teach us is a very powerful one because it transcends the energy centers. Most of the yoga that people are doing are concentrating on the energy centers. They are not concentrating on the center of awareness. Awareness is different from energy. Energy is the power, the force that controls and runs everything around you. Awareness is our knowledge of those things, how much you know what is going on, so awareness builds up from the eyes, behind the eyes and above. It does not go below the eyes. Therefore, the yogis and yogeshwars and all the swamis who are practicing different kinds of meditational practices that take them down, and I have done a lot of them with these yogis myself to experiment and see where they stand. Those things only build up your energy in different ways, and you can get some supernatural energy also, but the fact that you can have an awareness of what is going on and who you are and where your home is, that comes by developing awareness through means above the eyes, not below.

This is a cutoff point in the human body. The eyes represent a cutoff point. Below that are all the centers of energy operating. Above that are all the centers of awareness. It is built up like that. So the Perfect Living Masters teach us not to go down below here at all. It is not necessary. If you have done it, good, you know something about it. But if you have not done it, you don't need to do it. You can go from here and raise your awareness to the level where you know who you are.

It is very simple actually what they teach us. They say that if you could become unaware of the physical body and still know you are there, what would you be like? A simple thing. How do you become unaware? We become unaware of our self because we have the great gift of the power of attention. You know what attention is. You can put your attention ... Attention concentrates your awareness into single area where you put your attention. Therefore, this power that you can withdraw awareness from one area and put it in another area is called the use of attention. When you read a book attentively, you are putting your attention on that. You don't know what is happening on one side or the other.

If you put your attention on one thing, you are able to wipe out the awareness of other things. If you go to an orchestra, all the instruments are playing there. You say, "I like the drums, and I want to hear the

drums only.” Concentrate on the drums, drums become louder, and every other instrument becomes weaker. Not that they have changed their tones, they changed their volume. It is your attention that is picking up on one thing or the other. This power of human attention to pick on one thing and be unaware of the others is the only method they use in their meditational system, which is put your attention behind the eyes from where it is flowing, which means withdraw your attention back to where you are conscious from. What happens?

If you withdraw your attention for a sufficient time, you become unaware of what is happening around you. You are concentrating on what is happening inside you. All the images you create, all the experiences you are creating are inside your head. As you stay there longer and longer, you become unaware where your hands and feet are. Eventually you don't know where your legs are, where your torso is, where your body is. This is like dying. That is why some of the mystics have called this “dying while living.” You are still alive, but you are not aware of your body. What happens? When you totally ignore your body are unaware of your body, then what happens? You discover you are still there. You see better than you could see with your eyes here. What eyes are seeing then? There are eyes that open up that can see the colors much better. They become brighter. Everything looks brighter. All sense perceptions heighten up, so you are not dead at all. You are not even unaware of the body. You opened up a new body, that new body which has all the sense perceptions intact and more enhanced.

It is our own self. It is our own astral body. But you can do the same thing again of concentrating behind the eyes of the astral body and ignore that there is an astral body or sense perceptions, and you reach another stage where you find that you are not a defined body at all. You are just consciousness with the ability to think, conceptualize, absorb things at once. It is an actual experience you have. Therefore, what have you done? You just pulled your attention away from the physical body and now also from the astral body.

In the same way, you can still continue to go deeper into your own self from where attention is flowing. Attention is constantly flowing from the source of consciousness, nowhere else. The more you move towards your consciousness, you will forget that you have thinking processes. They are left behind. You leave the mind behind, you can go further up to your true spirit, and you find that love, intuition, beauty, instant knowledge were built into your system. They did not have to be acquired. They never had to be learned. That is your truth! That is your self! Therefore, when you discover who you are, you are able to discover who your creator is. Your creator is your own totality. The journey really starts from there. The method is simple.

The method of meditation is simply a use, a manipulative use if you might permit me to say so, of your own attention, that your attention is used to make some things aware, some things unaware. That is how you find the truth. The system that takes you through this is not a difficult one to understand. It is not even difficult to practice except we have identified ourselves with our mind, our senses, and our body so strongly for so long that we think that is our self. And anything that is happening to our body,

to our mind, to our senses, we think is happening to us, so we have created so many problems for ourselves which do not belong to us! They belong to the covers upon us. And we have created a pattern, how to create those problems on our covers through a process which has been designed only for the covers, not for us. That process is called the law of karma, action and reaction. Whatever you do, you must react to that. If you do something good, you must be rewarded for it. If you do something bad, you must pay for it, be punished for it. This system that has been set up applies to the mind, and through the mind it applies to the senses in this body.

It has nothing to do with your self, nothing to do with the soul. The soul has never undergone any karma. The soul has no karma at all. Just by identifying with the mind, we are going through karma. And people think karma is so relentless. Of course it is, but it is only for our mind. The mind creates it, the mind bears it, and the mind ends it. It has nothing to do with the soul, and our true nature, our true self is the soul.

So to discover this reality is through a simple process. It is not easy because of the long duration of misidentification of our self with the covers of the body, the senses, and the mind. The Masters pull us from within to our true self. What really triggers that pull inside is the love of the Master. The love of the Master awakens our love, and we truly begin to feel that there is something pulling us. If you are with a Perfect Living Master, it starts off with a simple knowledge of a person, understanding of teachings. What happens after that? Happens the same thing that happened to Swami Brahmanand. You get trapped in His love.

I remember I was talking to some people. I was invited to talk at a Spiritual Frontiers Fellowship at east coast once, and I saw two women. And they were hanging upside down on a tree. Of course, they became very good friends of mine. One of them has passed away. The other is still living in Chicago. I asked them, "Why are you upside down? Your life is upside down," some remark like that I made. And they were very tickled by that remark, but then later on when they said that "His remark triggered a feeling of love and devotion in us which we have never experienced before." They said, "This is the way this all seems to work. We get trapped, we get released from one trap, and we get trapped into the love of a Master."

The truth is that it is the love of the Master that eventually pulls us. So I was right in saying that love and devotion is the secret. If there is no love and devotion on a spiritual path, that is no spiritual path at all. It does not deal with the spirit; it deals with the mind. Any techniques that you employ for meditating, if they don't have love and devotion in it, it is not a technique for spirituality. The spirit always involves love and devotion.

Why am I using two words, love and devotion? For the simple reason, we don't know what love is. We are so used to attachments of the mind that we have forgotten what love of the spirit is. It is always there, but we mix it up with the attachments that we create with our mind. The attachments are created by our desires and our pleasures and our desire to have more of that, and then again and again, as more attachments take place, we think we are loving everybody. We are loving things, we are loving events,

we are loving people. We are attached to them. If you had love for them, it would be so unconditional that it would put your ego far away behind. But when you are attached, your ego is right in front saying, "I love you, I do this."

Do we notice how many people around you always say, "I love you." Sometimes I feel they say it so many times do they really mean it? Does it really need to be said so many times? People say, "Say it again that you love me." If the other person happens to say, "But I hate you." then they say "I also hate you then." What happened to that love? This word love is being floated around all over. There is no meaning. That is why we really don't know love unless we experience love from somebody whose love is unconditional. And there is no greater experience of an unconditional love than from a Perfect Living Master. I can tell you that from experience. There is no greater unconditional love of a richest quality than that which comes from a Perfect Living Master. How do we respond to that? We don't even know how to respond love with love. Therefore, when we want to please the one who is showering love on us, we call that devotion. That is why the terms love and devotion are used. Love comes from the Master, and our response to it, to please Him and do what He is saying, is our devotion to the Master. Love and devotion is the secret of this path.

This man taught me this. It has taken me 75 years to verify everything He said, but today I can tell you, yes, He was right, that the true spiritual path is one of love and devotion. And therefore, if you get the great benefit of initiation by a Perfect Living Master the deal is done! Indeed, if you happen to see a Perfect Living Master, just see once, you are destined to be initiated one day. If the Perfect Living Master happens to look at you once, you are bound to be initiated within four lifetimes. If you are initiated, you are bound to leave this world and not come again in less than four lifetimes, mostly the same lifetime. These are strange guarantees that have been given, and they are all being enforced. So that is why it is a very big thing to be initiated by a Perfect Living Master.

I celebrate this Bhandara today, the abundance, because the grace of the Great Master, who is now not in a physical body, He is now in His Radiant Form. In Radiant Form, He is operating for all His disciples. He is operating and He is visible to them at all times. He is visible to them, and because of those people, He is affecting all those who are seeing that person. That is why you are all specially blessed today by Great Master, and I vouch for it, that this is what is going on. That is why I congratulate all of you who have joined me today to celebrate this Bhandara of Great Master.

I want you to enjoy the food also that is going to be served. And there are some people who like to apply for initiation. I want to tell you at this time that I do all this work as a servant of Great Master. People sometimes ask me, "Are you a Master?" And I say, "Do I look like one? Haven't you seen Masters before? You should be able to judge for yourself." No, I am only a servant of the Great Master, and I do everything under His direction, constant direction, instruction as given all the time, 24 hours. Not that I say, "Master, give me a list of instructions I will carry it out." Not like that.

Initiation, I call it the initiation of the Great Master because the Great Master approves within my knowledge any candidate who asks for initiation. And therefore, without that approval I do nothing.

Once approved, not only I stand behind that person, Great Master Himself stands behind that person. Therefore it is a double benefit that you can always know that, not only I am standing behind you as a permanent friend forever, there is another bigger power than I, Who is the real Master, the real Great Master, He stands behind you, too. Some people say, you are very choosy about who to initiate. I say, “Why are you blaming me? Blame this guy.” They say, “We can go to other masters and just fill out a little application and put up a little slip and we get initiated.” “Good! Get it! Why miss it? Whatever you can get, you should get it.” Then if you haven’t made enough progress and you have to go beyond a certain point, you will automatically be found by a Perfect Living Master. Don’t worry about it! There is no reason to worry about anything!

I have come to the conclusion that worry does not help anything. At a church I read, St. John’s Church in Rochester, I read outside, “Worry is praying for failure.” I think they were right. Worry doesn’t solve any problem. Yes, you can be concerned about something that you have to do. Do your best, leave the rest. You can’t do more than your best. Nobody can! Therefore, do your best and don’t worry. Worry does not help you do anything, so, therefore, even on the spiritual path, don’t worry about it. Do your best and leave the rest. And if you are initiated, you are really in very good hands. I can tell you this. There is nothing greater than that, and that I tell you from experience.

Also I have been advised this morning that the weather being not good it was not be good in the morning its much better now. The land where we were going to do the mitti seva, dirt seva, appears to be too wet, so on Huey’s recommendation we have canceled that program for tomorrow morning, I mean Monday morning. So those who were planning to go there, will not have that. They can do anything else of any other physical seva. I do want that we should all practice all kinds of seva. Money seva that people are doing, just writing checks and giving, that also if you want we have tomorrow evening when the prashad comes.

The prashad, that means food that we will have blessed by Great Master’s blessings on the food, at that time if anybody wants to give a money seva, we will give receipts. It is a nonprofit organization. I have told the organizers of this ISHA, which sets up these programs, that this is a nonprofit organization. Any work I do or any one of the volunteers do is totally voluntary, and nothing is charged for that. There never will be any charge for any spiritual work.

I sometimes go to the university or other places, and they give me a check for doing that work. If during my talk on economics, on economic development, on investment strategies, if I happen to talk on a spiritual matter, even one sentence in the middle, I return the check. I don’t accept it because that is Great Master’s teaching, that the Perfect Living Masters have never charged for spiritual services, never. But for other things, yes. If you have a business and I am working on a business, surely you can make money in a business. You can make elsewhere, but your spiritual work, no, it is a voluntary thing.

That is why I have instructed the people who run this organization that even the books and tapes they used to sell and put a little high price to cover costs and so on, I have told them to sell it at no profit at

all, only cover the cost of producing that, because they still need the money to run the organization. Let it come from purely voluntary donations, like in Great Master's time. Great Master would sit, and people would donate. And He had recommended, he suggested, "You can give one-tenth of your net income to charity, any charity. Give it to this or to any other charity. It is a good thing to give one-tenth of your net income to charity."

Give one-tenth of your time to meditation. In 24 hours, one-tenth is about 2-1/2 hours. Give 2-1/2 hours of your time to meditation. Keep this one-tenth formula in mind, and then work on that. But you don't have to worry about anything. Don't worry. This organization pays for my travels, pays for one of my telephones. I keep two, one for private conversation. Most of my friends use the private conversation. But they pay for a telephone, they pay for a computer on which I respond to you.

Last time when you came here, I could not see many of you who had asked for interviews because the list was very long. I have a long list today also with me, but those who could not see, about 15-16 people I could not see, I promised that they will be placed ahead of all others the next time we meet. So they have been placed ahead of all others on the interview list. So after meeting those list, then I will meet those who have never had an interview with me before. That is the order of priority we have set up, and then we will go with the rest. If some are left over, they will be put ahead on the list next time.

But I understand that an interview, one on one, is very meaningful for us. I remember because I used to ask for interview when I had nothing to ask. I used to just ask for interview just to have the opportunity of being face to face with the Great Master, just face to face for a few minutes. It meant so much! That whole memory of that few minutes and a few remarks lingered for years with me, so I understand the importance of that one- or two-minutes interview.

The teachings are all known. We discuss them openly in these meetings, and you have books to read, tapes to hear, and Mark is putting them on YouTube also now, so people are now calling me from YouTube. I also promised last time that those who have questions to ask and have not been able to ask because of shortage of time that they can email to me. They gave my email address. Since then I have gotten hundreds of emails, more than the number of people who ask for interviews. And then I answer each one of them. I have responded to all the emails. Is there anybody here whose email question has not yet been answered? You can remind me, and I will answer it tonight. Most of the email replies I give at night, when I should be meditating I think.

But I once sent an email at 2:55 a.m. to somebody. I said, "You know, this is the time when people are sleeping. And I can send an email, and you can read it in the morning." Within five minutes I got a reply! I was surprised. I said, "People are awake." This country is awakening. Great Master used to say that He goes out with a basket of goodies at three o'clock in the morning and goes around the dera to see who is awake to receive them. Everybody is sleeping, so He brings the goodies back to His house. He said, "If people are awake at three o'clock and doing their meditation, then they can take the goodies at that time better than any other time," but we would be sleeping.

And in the summertime, we used to sleep on little cots, small little cots which could be moved outside in the open because it was hot. There was no air conditioning there. There was hot weather, but the cool breeze at night was good, so we used to sleep outside. At three o'clock the Great Master would come with His cane, like that, and would nudge us. "Wake up, three o'clock." "Oh, Master, yes, yes." We would get up at once, and then we would try to sit up and meditate. We would keep one eye on the Master. As He would turn the corner, we would go to sleep again. And He would come back. "I haven't gone yet!" Good old days, good old days of the dera time. I can remember them and very nostalgic things.

But here when I send those emails at three o'clock and I get responses, I feel very happy. I say people here are truly ready for spirituality. I think this country is blessed. I think people who are on the spiritual path in whatever way, on whatever path they are following, are blessed because they will definitely they are true seekers, and they are going to be taken home by a Perfect Living Master one day or the other. It is simple as that. You, of course, are all very lucky, very blessed. I congratulate all of you. God bless you.

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