

## How Do Different Category Masters Work?

January 23, 2015 — Barrington, Illinois

Welcome, friends, to this second half of our one-day meeting, monthly meeting in the Chicago area. I'm very happy to welcome you again. Somebody sent me a link to a discourse given by a disciple of Great Master's master. There were just a few disciples of Great Master's master who were still alive and were there in the Dera when I was young and was growing up there. One of them was named Narayan Singh, and one of them was Rood Singh. Somebody has sent me a link to a satsang in Indian language, in Punjabi and Hindi, of Rood Singh, and he has, in that discourse, quoted Narayan Singh, who gave him a verbatim account of the time when my master, Baba Sawan Singh, was asked by his master to carry on the work of the spiritual nature that he was doing. There is an interesting conversation between the two. For some of you who are interested in the history of this lineage, history of how my master was asked to do this work, I'm going to share with you the conversation that took place between Baba Jaimal Singh and Baba Sawan Singh.

Narayan Singh says that there were fourteen people present, including himself and Baba Sawan Singh, in that small group. When Jaimal Singh came and said, "Sawan Singh, you will continue this work that I have done so far," Sawan Singh said, "Babaji, right in front of you are sitting people who are more advanced in the spiritual path. Why are you asking me to do this?" Jaimal Singh said, "Let me check with my master, Soami Ji." His master was Soami Shiv Dayal Singh from Agra. So, he closed his eyes and he opened after a few minutes and said, "There is a great *mauj*. He has expressed his will." And Baba Sawan Singh says, "What was the will?" He said, "The will is, Sawan Singh will do this work." And then Sawan Singh says, "But you know, Master, that I am going to be a retired sub-divisional engineer with a small pension. You know, when you make me do this work, there'll be many people will be coming. How will I feed them with my small pension, with my small amount of money? How will I take care of them?" Baba Jaimal Singh says, "Wait, I'll check for that." He closes his eyes. Opens. "New *mauj* has come. New will has been declared." And Sawan Singh says, "What is the new *mauj*?" He says, "New *mauj* is that there will be enough donations from the people who come to you that you will never be short of money. So, don't even bother about it." Then Sawan Singh says, "Master, you know I have been an officer of the government. I've got a nice house to live in. You live in a little hut on the river. You don't expect me to come and live in this little hut. I'm used to living in a better house. So, what will I do living in a small little hut? I will take care of my family, and this will be a problem." And Baba Jaimal Singh says, "Wait, I'll check it out." He closes his eyes and opens after a minute and says, "New *mauj* has come." And Baba Sawan Singh says, "What's the new *mauj*?" He says, "My master says that the new *mauj* is that you will not live in a hut. You will

live in a house equal to the house you have already got, so there will be no decrease in your standard of living. You will still live like that and still do the work.” He said, “Master, but I have another problem.” “Now what is your problem, Sawan Singh?” He said, “In your discourses you tell people that after being initiated by a Perfect Living Master you will not come back into this world for more than four lifetimes. I am trying to get away myself in this lifetime. And then you say that the master remains with you for those four lifetimes. I am trying to run away in this lifetime and some of my disciples may not make it in one lifetime. I don’t want to come back again and again with them. He said, “Wait, let me check it out.” Now that’s the best part I’m coming to. He said, “Let me check it out.” And he closes his eyes and opens his eyes and says, “New mauj has come.” He said, “Now what is the mauj?” “Mauj is: Sawan Singh, anybody initiated by you will not have to come into a second life.” That was the mauj. He said, “With all these conditions having been fulfilled, I will carry out your orders.” And he took over the mantle, and Baba Jaimal Singh, that was his last speech, and he passed away after that. So, this is some historical fact. I think Great Master was a very clever man. I think he covered all the ground before he took over responsibility.

People sometimes ask me, “Are these masters born as masters and they come with all the knowledge and enlightenment that they ultimately share with others, or are they born like ordinary people and during the course of their growth they make progress like other people and one day they are found fit by their masters to carry on their work and then they get enlightened and can do the work?” The answer is: They are ordinary people. The answer is: They come with ordinary karma. They come with the karma of a human being which is designated for that particular life, and there is no change in that karma. They’re born in the ordinary way like any ordinary person. They die like any ordinary person. They live like an ordinary person. They eat and get disease and get treatment like ordinary people. Everything in their life is like an ordinary person with their ordinary destiny predetermined, like anybody else. The only difference is that at a certain point in their time, while they’re making their own progress spiritually, their master determines that they are ready to now share this experience with others and they enlighten them at a rapid rate to the rate where they can share the same experience their master was sharing. Remember, not all masters have attained the same level of experiences. But every master who has followed this path of going within and discovering the truth has considered that they have found Sach Khand, their true home. And the reason for that is very simple. Every level above this level looks like the final destination. People who meditate here and go to the astral plane, the ethereal plane, all the heavens of the world that have been described exist there. When they reach heaven, they think that’s it. How can you go beyond heaven? From earth, we have been told again and again, you rise to heaven. And God sits there. And God, indeed, sits in heaven. In one of the largest heavens in the astral plane, God sits there. And people worship him. He’s called by all different names. All religions have respected him. All religions have recognized that there is space and time where heavens exist. They all

recognize it's the origin of the experiences that we experience here. All that is fulfilled there. There is no reason for a person reaching there not to believe that is Sach Khand, that is the ultimate place we have to go to. There's nobody to tell them. If a master himself has reached that point and he's teaching people how to reach their true home, he will lead them to that level, take them to one of the best heavens there, one of them we call Baikunth, so beautiful and so full of adventures within itself, it can create experiences like you are moving from one stage to another in consciousness within that heaven. And yet it is just part of the astral plane, which, according to Perfect Living Masters, is only the first level of realization of a higher world.

Therefore, those masters still think that taking you to a heaven like that is fulfilling your journey and taking you back into Sach Khand. Those who pursue this further and use their mind to its capacity, they are the wiser masters who say there is no duality, everything is originating from one universal mind. And they follow that. When they are able to find that the astral plane is only a plane of sensory perceptions—it has the same similar experiences of the senses that we have here, only the senses are sharpened—and they want to go beyond that where no sense perceptions are needed for perception, through the mind they can go to a mental state of universality where they can feel that there is only one mind which is divided into so many and we became the many because of the universal mind. They take you to the top of the universal mind and take you beyond sense perceptions where all perceptions combine to be one and they call it Sach Khand, true home, ultimate reality. Looks absolutely normal. For them who are pursuing their action with struggle with mental efforts, for them that is their Sach Khand. They've reached the universal mind. They do not distinguish between the soul or the mind. They think it's a combined force, that the soul and mind combine to think and take us where we want to go. There's no distinction between the two. What is lacking in these two levels of masters is they never emphasize the importance of love and intuition. They emphasize the importance of our own efforts. They emphasize mental effort. They emphasize the results of reaching levels of awareness which go beyond this level and which go beyond perceptions, but they end up with discovering more and more of your own mind, ultimately, the ultimate source of the mind. It's a copy. The mind, universal mind, is a copy of the totality of consciousness from where souls emerge. Souls transcend all above the mind, but they come down and attach themselves to the mind at the causal plane. All things are caused there. So, there's no wonder a master or a disciple who reaches there thinks that is Sach Khand. This is the end of the journey. You have discovered it. There are very few Perfect Living Masters, very few—can be counted on the fingers of your hands—who have ever come and said, "The mind is not the ultimate." Even the universal mind is a roadblock to discover of yourself. Yourself is totality of consciousness. It is beyond the mind. It is beyond time and space. It's beyond the creator of time and space. It's beyond the creator of these worlds of the three worlds. And our true home is beyond all this. These worlds last for a certain time and dissolution comes,

dissolving the first level. Grand dissolution comes, dissolving the top level. And yet, you are there. The true home is never dissolved. It's always there. So, it's beyond the realm of the mind. These Perfect Living Masters take us beyond the mind and show us the power of love, because nothing can take us above. No meditation can take us above the causal region of consciousness. Only love and devotion can take us there.

The only thing that can pull us above the mind is something that is not the mind. That is love and devotion. Love and devotion pulls us. Their unconditional love pulls us. That is true love that pulls us. Our devotion is a response to that and we are pulled out of this and taken to Par Brahm. We ourselves recognize it. Brahm, the creative power, it's par that, beyond that. Beyond Brahm, we describe it like that, where, for the first time, we find what the soul is like. First time we discover who we are. And we discover the self. And those masters, we call them Perfect Living Masters.

But there are higher than those also. These are Perfect Living Masters that can take us to immortal souls. They take us to immortality. They take us beyond time. Yet, they only show us our soul. They show us what we really are. They make us discover our self. But they don't show that our soul is also not a reality. It's a created illusion from the totality of consciousness that we belong to totality of consciousness, our true home, is where we are one. There are no separate souls even. Those are perfect living masters whom we call Satgurus, the masters of truth. The others, we call them—those who have reached the Par Brahm level—Sadhgurus, masters who have become sadhus or realized their true self. So, these masters who have realized their true self are Sadhgurus. The ones who will take us to totality are Satgurus. Truthfully, every place looks like Sach Khand, looks like our true home. Supposing in our life, we have great earnest desire to go to our true home and a master appears. As we keep on saying, "When a chela is ready, the guru appears, a chela is ready, a guru appears, but he's a guru who takes you to the first or second stage, does not take you beyond. You follow that guru and you go to that stage and have great enjoyment, having realized the truth, realized this world is not real. There are higher worlds. And you go to the top of the creation of the three worlds. Then what happens? If you are a seeker of more than that, first of all you'll feel more lonely than ever before. Your soul will feel lonely, because the soul has not met its destination. The mind has met its destination. The mind will be satisfied. The soul will long for something more. When that happens, your soul is longing for more in spite of the fact that a master has helped you so much, a Perfect Living Master from beyond the mind will come into your life and take you ahead.

This is such a beautiful arrangement we have made for ourselves, that if we are seekers of something, we find it. Whatever we seek, we find. Whatever we seek with no doubt in our minds, we find. Therefore, when we seek only halfway, we get halfway. When we seek worldly things, we get worldly things. When we seek internal happiness, we get internal

happiness. When we want just peace of mind, we get peace of mind. When we want higher awareness, we get higher awareness. When the soul wants to go to the absolute highest truth, the ultimate truth, a Perfect Living Master will come into the life of that soul when the soul is ready and take it back to the true home to totality of consciousness. When I explained this point at one time long ago, a friend of mine in the audience got up. He said, "The way you are describing, it looks that we can keep on being deceived that this is the last stage. How do you know you are not deceived, that what you call totality of consciousness is the last stage? There may be more." I said, "Indeed, there are more." I'm only saying that that is where you discover that the oneness of consciousness is creating everything. I'm not ending the game there. Nor are other people. Some people have said there are levels of experiences beyond that. Soami Ji of Agra, who was the master of Jaimal Singh, who was the master of my master, he emphasized the importance of going to Sach Khand, which is totality of consciousness and the fifth level of consciousness. But his own disciple, a postmaster general, retired in UP, Uttar Pradesh, Rai Saligram, who was asked by Soami Ji to carry on his work, amongst some others, he said, "There are stages even beyond, but they are not meant for the individuated soul, because the individuated soul, when it merges with totality, it becomes total. So, there's nothing for the soul to go ahead beyond totality. But totality can have experiences beyond what we are talking about. He named three kinds of experiences even beyond Sach Khand, beyond the true home. He said there is an experience which there is no description available because we are talking of things beyond time-space, beyond causation, beyond past-present-future, beyond all the normal things we can understand. But he still described that there are stages which he called Alakh, beyond Sach Khand (Alakh, which means cannot be described, cannot be *lakhya*, cannot be written, cannot be described); Agam, which cannot be known; and finally, the eighth stage, Anami, cannot even be named. So, all he's saying is these stages are beyond description. Why are these stages being mentioned? Because totality of consciousness is preparing a framework of creation. Preparing a creation that we are experiencing right here. Where does it prepare that framework of creation? Those modes, through which the totality of consciousness prepares that framework creating darkness and light, creating dissolutions and non-dissolutions, creating permanence and impermanence, those are the states of totality that it experiences and therefore, you might call them higher levels or you might call them functions of totality of consciousness. But it doesn't matter. It's not the number that counts. Some people say, "Have you reached fifth stage or eighth stage?" I said, "I think I've reached the first stage. I think I've reached the stage where I understood that the Master's love is the only thing. I understood that love can pull me to any stage—eighth, ninth, tenth, whichever exists."

You can experience one thousand stages in the astral plane itself. In the astral plane, there is such a variety of experiences, but they all are similar to the experiences we have here. They are easily understandable. Easily mind can grasp them. We can describe them, and

they have been described as heavens. Big descriptions exist in the scriptures of heavens and that is what they are. You can keep on feeling you have gone to several stages in one stage itself. But when a Perfect Living Master takes you to the highest, he takes you because your seeking is for the highest. People say, "I want to be initiated by a Perfect Living Master, not a master lower category." I tell them, "Don't worry, it's in your hands. It's in your seeking that you'll get whichever master you want." If a particular master comes into your life, he does his job and then you go to the next for the next master's job. It's like going to school. If a child goes to elementary school, to primary school, he says, "No, my elder cousin goes to college and there's a PhD teaching that. I don't want to be taught by these teachers. I want a PhD." They say, "But first you have to through this course. One day you'll get a PhD also." The same thing holds true here. We have been roaming around so long in this created universe that if we find somebody who can give us the right direction, it's good. Even if we go nowhere but in the right direction, at least we won't go far away. If there are masters who are telling us go to that river and have a dip and you'll get something, if masters are telling us the reality is sitting on that mountain, if somebody says go to Tibet and the Tibetan mountain masters are helping you, if people are pointing to outward things, they are giving us the wrong direction. There is no truth outside of us. But if a master who is not competent to take us anywhere, says, "The truth is inside," he's done a good job. At least he's pointed us to the right direction. And if a master can take us one step, very good. We were not even one step inside. He's taken us there. It's our seeking that will then take us further beyond that. Therefore, the secret is seek and you will find. You have to seek to find. The seeking should never stop. People should never feel if you are not satisfied inside with any amount of teaching, any amount of experience, the seeking is still there for more, keep on seeking. If you seek, it is not your job to find the master. A Perfect Living Master will come into your life to take you to the point where you are seeking.

Therefore, it's good to remember that people sometimes get a little concerned about it. "I don't know if my master is perfect or not." "I don't know if that master is perfect." And I tell them, "Whichever master is pulling you with his love, go." One man wrote to me, he said, "Tell me a real good test. There are so many masters today. Give me a real test which one should I follow." I said, "Whichever one pulls you with his unconditional love, follow that master. Don't worry about anything else." He said, "There are two masters. Both pull me equally." I said, "You are very lucky. We can't find one, and you found two already. So, follow any one." One should not get tied down with the argument in the head, "Oh, which master should I follow? There are so many masters." Of course, we know that for every Master, every Perfect Living Master who walks upon this earth—and there are so few of them—there are so many others in the same area who are not masters but pretend to be masters. They are fake masters. Great Master used to say, "For every Perfect Master, in the very area where that Perfect Living Master is operating, there will be at least eleven or twelve fake masters looking more real than the aster who is real."

So, therefore, don't worry about this. See what your inside soul is saying. See what your soul is seeking. See where it wants to go, where you are pulled. See when you meet people, does something pull you, and pull you inside, not on the skin, not on the body, but something deeper inside? Is your soul being pulled somewhere? Associate with that person. Associate and see what happens. If the pull increases and doubts begin to disappear, follow that path. Don't forget, our mind is a great machine. It creates thoughts, but it also creates doubt. It's natural for it to create doubt. It is designed to create doubt. It is designed for a good reason to create doubt. If the mind did not create doubt, we would be so gullible we'd follow everybody and never find the truth. The doubt, the skepticism of the mind is a good thing. It enables you to discriminate, to see what's pulling you and what's not. You can't do that if the mind did not have doubt and did not take care to remove the doubt. So, doubts come up all the time, but when the Perfect Living Master's love comes, doubts begin to melt away. Not all at once. Slowly they melt away. And one day you say, "I have no doubt. I have enough experience both internally and externally now to accept this is the Master." Never worry about it. This is a natural process. Don't worry. "My mind is doubting so much." Everybody's mind is doubting. I am no exception. I know the mind is built to doubt. But the trouble comes when from doubt comes the next stage, which is fear.

Do you know when you doubt, that's when the fear comes in? The fear is actually a follow-up from doubt. When you doubt, you are afraid, and fear holds us back from our true path more than doubt even. When we are afraid, we don't want to move. So, fear has to go away. When the doubts are removed, and that kind of faith without doubt, unshakeable faith, comes, fear disappears automatically with it. It's such a beautiful experience to be in this world with all its ups and downs and be totally fearless. That's what the Path of the Masters makes you—totally fearless, unshakeable doubt. And when the Masters come and talk to us, you'll never see fear in them. You'll see they don't speak from anything except their experience, which they are speaking directly from watching the experience, not remembering their experience. And therefore, there's never any fear and never any doubt. You will notice that when these Perfect Living Masters give us a discourse, there is no maybe or perhaps in their language. They don't say, "Maybe it could be like that. Perhaps it might be that." There's no such thing. They're not academic lecturers who studied the subject from books and giving a lecture. They're talking directly from their experience as it is happening to them at that time.

So, I am making all these points before you because these questions come up before all seekers. They come up. "Am I on the right path? Am I being loyal to something, to my religion? Am I being loyal to one master I have? Am I being not faithful?" All these questions and fears and doubts come. So, you have to rise above these and go with well-known guidelines that this is a spiritual path. It's not a mental path, not a physical path. It's a

spiritual path. The spirit, the soul is seeking its home. The soul is seeking its origin. The soul is wanting to be where it's supposed to be. The soul wants to awaken to its totality. And that is causing you to seek. Allow that seeking to flow and examine it from the pull that you're getting from a master, who's an ordinary human being. The difference is in his awareness, not in the rest of his body. He's like an ordinary person. He was born ordinary. He will die ordinary, live ordinary and yet the awareness will be of totality. So therefore, you should follow what comes to you.

It's a beautiful experience if you follow the spirit. Where is your soul leading you? Where is your spirit leading you? We sometimes don't know what our soul, our spirit is, so very often we use other terms like head and heart. Go with your heart, not your head. Head thinks, heart feels and sometimes we use these words, but when we say heart feels, we're talking of the soul. Unless we get too emotional, then we speak of the heart. There are some functions that different parts of our body are assigned to. The brain in the upper part of the body, in the head, is designed to do one thing, and the rest of the body with all of its vital forces, the chakras of energy are supposed to do other things. We get so many experiences from these different chakras below. All emotions arise from the chakras below. Some, which we think are very good, arise from the heart chakra, and we get very moved by them. Some of them are natural desires and natural tendencies in us which arise from the other chakras, like hunger, like desire for sex, other desires of ours which are all built into the instinctive system of the body. They continue to function from the lower chakras. But when it comes to other functions like thinking, rationalizing, understanding, they come from the mental functions above. When it comes to the spiritual path, they come again from part of the head only inside. Deep inside and upwards. These are six energy centers below us. They're called energy centers because they're responsible for the movement of energy around us. They form circuits of energy around us and make us live in this world like we are living. But there are twelve centers behind the eyes in the head itself. There are six below and twelve inside the head alone. They move backwards like this. These go vertically down. They move backwards to the center and then they go upwards to the top. We take the six centers and take them to the eye center and push them to the top, calling them the seventh center or one-thousand-petalled center, whereas the real one-thousand-petalled center lies in the center of the head.

When we meditate and pull our attention inside, no matter how hard we try—in the beginning we think we are in the center of the head—we are really pretty close to the eyes. Sometimes in my meditation workshops, I keep on reminding, "Please push yourself back inside," because we cross several experiences before we really reach the center of the head. These are the centers that take us to the astral plane and the causal plane. We go to the true home of Sach Khand, the higher spiritual planes from the body, center of the head. Looks funny that all this I'm talking of, the very creative power, the very origin of creation should



be so much fixed up in the physical body, but it's so fixed up. This human body is so amazing. There's nothing like it, that there should be little points in the human body that by putting attention on those points, you can have all the experiences outside in this world. But it's setup like that. Human body is the best part of creation. They say it's next to the creator. They say it's made in the image of the creator. It's exactly the next best thing. It's better than all the heavens. It's better than all the higher levels of consciousness, this human body in the physical plane. Because while you're living in the human body, not dead, living, breathing in this human body, you can touch the different centers through power of concentration of attention and get all the experiences.

And all those centers are lying within the physical body. It's amazing experience. If we could know exactly where they are, we can also bypass some centers. You will notice that sometimes in meditation—many of you are experienced meditators—in meditation you skip some of experiences. Others talk of those experiences. Some people say we pass through a sky and we go through the moon and we go through the sun and we go...then we see the master's radiant form. Others say, "We saw the radiant form straight away. We didn't see any sky." It is not necessary that you should go through every part of it. You can skip many of them, and the skipping is done because of what you have done in past lives. In past lives we have tried these experiments also. And when we have reached certain goals and certain points and we have to go again this time, we skip many of them and get the higher experiences. Sometimes we get a rapid experience by glimpsing over different points and we see a lot of things—and then we don't stay anywhere. We're back here. But that's also good, because it gives us a faith that there is something much more than what we thought. These are varying kinds of experiences we have in meditation. I am sharing this with you so that [you] never get discouraged: "I had this experience. Somebody else had some other experience." No. The route is the same. Somebody asked me today the same question somebody had asked me way back in India. They said, "When you teach us how to repeat the words, you connect those words with inner experiences so that we don't use words of outside relevance so our attention is not drawn outside." For example, I will not tell anybody for spiritual growth repeat the word pizza. I know you can repeat the word pizza forever and you will never get anything inside. You might think of many kinds of pizzas. Your mind will always be on an external object to which this name has been given. So, masters give names which are sometimes unintelligible to us, but they are related to experiences inside. They give names and words to repeat which are connected with the first astral experience, the causal experience, the spiritual experience, the total experience. They give these words because they said that's how you move. Now the question asked of me today and asked last time was, "Why are we repeating all these words connected with those which are connected with the physical and astral planes and causal planes when that's not our destination? Why shouldn't we only repeat words that relate to the top, at the most two words, the one that is beyond the mind and the one that is total? Why are we

repeating five words?” This question was asked of me in India way back, and I had to turn to Great Master for an answer, and he gave me a very simple answer. He said, “You put a ladder on this wall and try to climb up with the top two steps only, you won’t go there. When you put a ladder to climb up somewhere, you have to start every step and go up on the ladder. You have to go the lower steps because the higher steps are above the lower steps.” In the same way, when we go through the spiritual experiences, we go through a physical experience of meeting a physical master. We can’t skip that. We go through the experience of going through the astral stage and discovering that we are not the body, an essential stage. We go through discovering that even the sensory perceptions are not real, that the mind and soul alone are real—the third stage. And then we discover the soul is our reality. We can’t ignore these steps, because we go through them. It’s like climbing up a ladder. So, I gave that answer to the person who had asked. So, we have to go through these steps. It does not mean that these are the realities. It means this is a method. It’s just a method by which we can take our attention and have the experiences right up to the top.

So, I am very happy I could get a chance to share all these with you today, and I also was able to meet people who came for the first time and met me first time. And we have a few more people on the list of interviews. I’ll meet them now before we conclude.

And thank you very much for coming and joining me and I hope we’ll meet next month, those who can afford the time and afford the expense of coming here. Very happy to meet you. Next time the dates for these meetings have been set and you can find out from anyone—Mark or Diane or Connie or anybody can tell you the dates...Vaidus can tell you the dates.

I’ll be very happy to see you again. Thank you very much for very patient listening to me.

<https://youtu.be/DzK7pOwHvI4>

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