

If You Are a Seeker, Perfect Master Will Come to Your Life

Sebastopol, California — February 20, 2015

<https://youtu.be/a6ma9aihk4w>

Welcome, friends to this second part of today's program, second session. I am very happy to see you again. In the morning session, I described to you how we can start our journey on our way to our true home. I led you in great detail up to the causal stage. I told you how we change our costume and we leave our outer costume behind and we get closer and closer to our own self, and we make our way to the universal mind. I did not tell you what we'll do after that, just mentioned we can go beyond, because the methods we employ to go up to the causal plane do not apply after that.

Meditation cannot take us any further. Don't forget what is meditation—it's a physical process on the body, closing eyes. When you have no eyes, how do you meditate? When there's no body, how do you meditate? We repeat words of *mantra*, *simran*. There is no language. How do you repeat words? What we call meditation is limited in its scope. Nobody has been able to do any kind of meditation and gone beyond the mind. There is no way. There is no technique available to use your methods to go beyond the mind. The mind can put an effort to push forward, but when there is no mind left and we are going beyond it, that doesn't work.

You must be curious that how do we go to our true home! I'll tell you tomorrow. I have to keep something for the agenda for tomorrow. I'll talk to you about the method of going beyond the mind and that is the key to how...to understand how the Perfect Living Masters work. They teach you that method which no meditation can achieve. So, I will come to that tomorrow, but to start with, just to start with, maybe good idea for us to practice the very first step, which I said the very first step is, to be behind the eyes in this body. Let's try it out!

You all agreed to do meditation, and let's have a little practical experience of it. I will guide you to the extent I can, but the rest will be your own experience. So, first step is to consider that this is not your body, this is not your self, but a house you live in. That requires some imagination too, that this is a house in which you live, and you live in the top story here, and the rest of these stories are meant for working out your programs dealing with the world and dealing with energies and so on. But right now, you are interested in finding out your self, where you live and that's in the sixth floor.

So, when you close your eyes, imagine this is your house you are living in, in the sixth story of your house, sixth floor of your house. There is nice floor here, and you have to make it very

realistic. Just thinking it's the sixth floor in my house is not enough. You have to make a floor, like a strong floor made of bricks or steel or what. It should be very, very rigid, strong floor.

I am saying so because I know during this exercise people tend to sink down in the floor. If it is a cottonwood floor, you will sink down. The moment you sink down, your attention is gone into half-sleep state. Do you know that lot of people sleep during meditation!? I mean, we have done that! I am no exception. I remember I was doing a meditation workshop once, in Bruce, Wisconsin, and I was telling people how to put your attention there and not go to sleep. After a while I could hear myself snoring. I opened my eyes—everybody were staring at me. Of course, I turned it around by saying this is an example of what happens.

What's the reason? Why is the reason that when we meditate, tendency to sleep increases? Because we sleep every night, and every night that attention goes down. Every night it happens. We are used to it. That is why when we try to meditate, that tendency comes up. So, to remain alert, to be alert and conscious of your own self being awake, you have to be careful that this floor, sixth floor is a strong floor, and you can thump upon it inside, see that it's strong enough. Reinforce it if necessary. So that you don't dip down at all from there.

Second point is, that it should be attractive. Why would you like to go to an empty room and say it's my meditation chamber? That's not what you do. You put candles, you put incense, you burn incense, you treat it like a temple. You treat it like your worship room. If outside we are making worship rooms, why not make it inside also? So, we should decorate it and decorate beautifully.

Today you can put the best drapes in that house, you can put the best furniture you like, pick up the best chair for yourself. All free today! No money to be spent; only attention, only imagination. Once you use imagination, it's a lovely place to be in. You can put flowers there, you can make it very attractive. Then sit there and imagine all that is around you and then just watch what goes around inside. That is step one. Let's try.

Close your eyes, and you can't move now after this because the houses don't move. You can't be stirring around like this because houses don't swing like that and there is no earthquake going on. So, the house should be steady and firm, upright. So, you should sit upright, and it is important to be upright because the spine behind functions like an elevator. It functions as elevator to go to any of the six floors. There are also steps, there's also staircase in front, and the elevator is at the back. That's how this house is constructed. So, you have to be straight—elevators can't be bent. So, you keep your body straight, no movement and as absolute quiet and stillness and decorate your meditation chamber behind the eyes and sit in the center on your chair.

Keep your eyes closed till I count five. One...two...three...four...five. Open your eyes and welcome back. You can rub your eyes, rub your hands and with more progressive meditation you will find that it will be easy to rub your hands and legs and knees to more rapidly get back into this body. How many of you could do this exercise which I just did? How many of you had problem sitting there? Okay, now some of you had a problem seating yourself there. Maybe little more practice can help you, but we'll do an exercise which helps.

Now, in the second exercise we are going to do will be that we go back to the same chamber. We'll always go back to the same chamber for meditation. That is the meditation chamber. Nothing outside. There is no meditation chamber that can succeed outside. It is all inside. Now you go back to the mediation chamber in the next exercise. Sit in the center, and you will have a small table on the side, like I have this table here. You'll have imaginary table on your side, on the right side. You will have on the table a glass with a beverage of your choice, a drink of your choice. You'd also have a bunch of flowers. Not necessarily these. Your favorite flowers. Your favorite flowers and very nice cup containing your drink and a little plate containing your favorite snack. So, you have to imagine all these things are there. When you have done that, I'll give you the next instructions. So, close your eyes, go back to this chamber behind the eyes and imagine you are sitting in the center with the table on your right side. On the table there are flowers, there's a drink and there's a snack. Make sure they all three are there and then you can look forward. Look on the right side that these are there and then you can look forward after that. Now pick up the vase of flowers, the vase of flowers, bring it in front of you and look at the flowers. Do you see their color? Are these your favorite flowers? Look at them carefully. Turn them around. Do they look the same on all sides? Now bring them close to your nose and smell them and see if this is your favorite fragrance.

How many of you could do this successfully? That's a larger number. Very good. How many of you saw new flowers which you have not seen before? That's wonderful. How many of you found that flowers changed colors while you are watching? Very good. So many! How many of you enjoyed the drink? Great! How many of you enjoyed the snack? How many still have the taste of the snack in your mouth? Great!

What is the purpose of this exercise is that these sense perceptions, during this little exercise with your eyes closed, you could see flowers! You could smell them! You could see colors. You could eat, taste something, you could smell, you could touch, you used all your sense perceptions with your eyes closed. Power of imagination? No! If it was pure imagination you would only have imagined what you saw earlier. But you are telling me you saw something new. You saw something that you'd never seen before. You tasted something that you never tasted before. What does it mean? There is a whole world of experiences of sense perceptions inside us. This is just a fringe of that taste that you got. But it also helped you to build some

better relationship with the place behind the eyes in which is your meditation chamber. At least you know where to go.

We set up places in our outside houses for meditation. “This is my meditation corner, this is my meditation room. I do this for that!” Do you know when you do that when you meditate your attention is all outside on that room. People buy expensive rugs. They show me, “This is my extra special rug. I got Persian rug to meditate on.” I said “If I meditated on that, I would be thinking of the rug all the time. I am not meditating on the self, I am meditating on the rug.” So therefore, the only real place to meditate effectively and usefully is inside your own head. This is your meditation chamber. This is where you have to return again and again if you want to be successful. So, make it as great, as wonderful, as possible.

Now when we are sitting there, you notice that the mind is thinking lot of things not of that place. How many of you had experience that while you were there the mind was thinking of outside things? All of us, I believe. That is the nature of the mind. It’ll keep you busy with things outside, and that is one of the greatest problems in the initial stages of effective meditation, that the mind runs out. You want to be in; the mind runs out. Then sometimes we think the best thing is every time the mind runs out, bring it back, mind runs out, bring it back. People practice that kind of meditation. They told me, “Yeah, we fight the mind. Mind goes out, we bring it back. Fight!” At the end you are tired like nobody’s business. You’ve been fighting all the time and at the end lost the war. You won every battle and lost the war because the mind kept you busy. In going out and in and out and in and out...what did you get? That is not meditation. It’s a useless fight with the mind.

Mind can’t be fought like that—it’s too clever. We made it clever. Every day we train it to be clever. So how can we fight it with this simple tool of fighting with the mind. Mind keeps us busy. The mind’s secret of keeping us outside is to keep us busy with activities outside. That’s what it does.

So now we have been told that there are methods to control this flow of the mind, and one of them of course is repetition of words. Use of simran or mantra so we can keep on chanting, repeating that and that helps us to keep the mind busy inside instead of outside. It’s only a way to put the mind from one, one place to another, to put the mind from outside in to inside.

Because if we are repeating the words inside, the mind, at least while we are repeating, the mind cannot think of other words at that time. Sometimes the mind is very clever. He can make us repeat the words with our tongue, and we keep on repeating, the mind can think of anything it likes.

Actually, Kabir an Indian mystic says, says in Hindi, I’ll tell you, I’ll translate it for you. He says, “*Mala to kar mein phiray, jeebh phiray mukh mahein; Manua to chahun dish phiray, ye to*

simran nahin." He says, "You can carry the beads and rosary in your hand and keep on moving it in your hands, you can utter all the chanting, you can utter all the simran, all the mantra with your tongue, and the mind is running all around the world—don't call it simran anymore!" It is not. It is not yielding anything. It becomes a ritual. It's a ritual that keeps you exactly doing the same thing for your whole life, and you would make no progress in meditation.

Meditation is when you make the mind say the words, not your tongue. Now mind is very clever again, and we have tried that, we tried to say our simran, our repetition, our mantra with the mind. Very often the mind also keeps on doing the words and commenting upon it. You are using the words, repeating words and then saying, "Oh, are you doing it too fast? Are you doing it too slow?" Who is talking that now? also the mind. The mind jumps from one channel to another almost like it has several channels in which it can repeat the words. So, we get caught up. Now another thing. The repeating words...mind has gone all over the world and taken us on a ride and taken us on a bigger ride because now we think, "Oh, we have controlled the mind, we are doing simran." The mind has run all over the world. It's useless. Our repetition has no value because we are not here at all! Some part of the mind has taken us out.

So, what is the solution (which not many people tell us the solution)? I'm telling you, practical solution is, when you hear that on top of your repetition, another voice is speaking, don't try to cut that voice out and go back to simran. Make that voice join in the simran, in the repetition. So, what will happen will be, you will hear two voices during the repetition. There will be even a third, even a fourth. Put all of them together—it'll be a chorus. Your mind will create many voices, and all of them will be doing the repetition, giving very little chance for the mind to run out.

Then the mind will try another trick. It'll bring an image of a friend. He'll bring an image, not the words—words we have blocked. It'll bring your friend who started talking to us. We are doing our mantra, we are repeating, and the friend is standing in front and telling us something. At that time, don't try to push the friend away, and say, "I am doing mantra." Make the friend join you in the mantra, at the very point where you are. Not let's start all over again. "Come on, join!" And you continue, and friend can join. I had given this tip to somebody who was able to join five friends together and very successful meditation. Whoever came...come on! It was a big chorus. The words were ringing so loud because so many people were saying it at the same time. It was all your own mind being controlled. There was nobody else.

We have to deal diplomatically with this enemy of ours which preventing us from getting in, the mind, and this is one way of doing it. Many of you are initiates and have been doing meditation. Many of you've been doing other kinds of mantra. So, what I am suggesting is that try this, and you will hold your attention much better, behind the eyes, in the center. Shall we try? Let's start, close your eyes.

Close your eyes, go back to your meditation chamber and go to the center. In the center, if you have a mantra, if you have a simran to repeat, use that! Use those words. If you don't have any, then you coin some short phrase expressing your love for the beloved and repeat that phrase again and again. It's the repetition of the phrase that's going to hold you inside. If any other sounds come, let them join! Any figures come, faces come, they should all join in the repetition and see a chorus, you see a loud gathering of simran doing, entities sitting right inside your head.

Open your eyes, welcome back! How many of you don't want to come back? Very very good. How many of you were enjoying this? Oh, very happy to see that. How many of you could successfully do this, meditation with inclusive meditation with other voices and other figures? How many of you could do it? Good! It all needs practice. Everything I am talking about here needs practice. It's not a one-day affair. You have to keep on practicing. Practice makes you perfect.

I'll tell you little story to cut the heaviness of this talk...tell you a little story. Once upon a time... that's how the stories begin. Once upon a time there was a king in India, and he was a very sharp shooter with his bows and arrows. He could hit an arrow exactly on target. He was so good that if the target was flat on the ground, he could hit the arrow up and bring it down on target. So, he was very great expert.

One day this king went out for hunting and when he came back, he saw on the balcony of his palace, his queen, his wife standing there. The queens wear a lot of jewelry, you know, and they normally wear a strong big diamond jewelry, right on their forehead, blinked up like this. He saw that shining jewel. He said, "Let me surprise my wife today." So, he shot the arrow up and went down and touched that diamond ornament and brought it down. The wife didn't even know. He did it so subtly, cleverly. Then he walked up to the balcony, he says, "My dear, you are not wearing your usual jewelry here." And she said, "Oh, I must have dropped it somewhere." He said, "Look, it's my arrow in that jewel, ornament of yours. I so successfully did this. She very casually said, "What is big about it? By practice you can do anything."

He got so mad, that I have shown such a big piece of art, I have shown my skill, this woman is saying anybody can do like this by practice. He was so angry, like many kings used to be angry. He said, "Take this woman out, no longer queen. Go and throw her into the forest. Let the wild animals eat her. So, the guards took that woman out and threw her into the forest. In the forest there were animals, and they were surprised to see the newcomer. There was an elephant, she elephant, giving birth to a baby elephant. This woman watched the baby elephant being born there. When the baby elephant was born, she took the baby elephant, and there was a little stream nearby. She washed the baby elephant, and played with the baby elephant, throwing up

and down and then she put the baby elephant at the feet of the mother elephant. Mother elephant looked very pleased.

Every day she was doing this. As the baby elephant was growing bigger, she was still able to do it, because on a daily basis she didn't see how big the elephant was becoming. With practice, her muscles got accustomed to lifting the baby elephant as it became big.

One day, some entertainment people were out in the forest, and they saw a woman lifting an elephant. They were shocked. They said, "How can a woman lift an elephant?" They came to her and said, "How can you lift an elephant?" She said, "By practice one can do. But I am just lifting this elephant because it was baby of mine. I treat as my baby. They said, "Come with us. We'll make lot of money for you; we'll make lot of money for ourselves. This is some big entertainment for people." So, they took the woman and gave her new clothes and costumes and took her to the city and she began to show the elephant trick that she can lift the elephant.

The king heard there's a woman who can lift an elephant. He asked that a show be arranged in his own palace compound. So, the woman comes and picks up the elephant, and the king takes out lot of money and walks up to her and says, "I am so amazed at your capacity, your skill to lift up an elephant. Here is some reward for you." She said, "That's not a big deal. By practice one can do anything. He said, "This must be my wife." It's just a story, but the purpose of the story is, the moral of the story is, by practice you can do anything.

All these things we talk about—meditation and getting spiritual insights and seeing things inside—are all based upon practice, and practice should be practiced with momentum. That means daily practice. Some people say, "On weekends I do meditation." I say, "What do you do the rest of the week?" "Oh, we spend all my time in the world." There is no momentum lost...every time you are a beginner. Every time you start from the beginning. If every day you do, it is much better because you have the momentum of that, and you pick up from next day from where you left last day.

So daily meditation is more important than many hours of meditation after long gaps. Even five minutes of meditation on a daily basis maintains the momentum. But doing two-and-a-half, three, four hours once in a while, is not as good. People forget that part. They think this is just a part-time activity for the weekend. It's not. If you want to be serious about it, it's not!

Therefore, with practice you can hold your attention, and I'll go further into this when I talk to you tomorrow and conduct further meditation exercise tomorrow on the process that goes beyond what we did today. Today was only how to establish there and how to use mantra or simran as a useful aid to putting your attention in the head.

Now are there any questions still? I thought there were some questions to be answered. If there are any, I'd like to take them up before I go on to something further. Okay. Questions are on their way.

There are some questions which these mystics have asked. During the lunch break, I heard some music, Sufi music, and saw the *darvesh* dancing and Rumi, it was Rumi's song that they were singing. He was saying, "How mistaken I was when I was looking for my friend and saying we'll meet somewhere, when I discovered that friends, real friends, don't meet somewhere—they are together all the time." Another part of the song said that I looked for something outside. Ultimately, I found it was all within me. Another saying was, "I went to the school. They taught me everything. They gave me knowledge, they gave me books, but they could not give me what I wanted. I wanted them to give to me myself. I wanted them to give myself." So, they have asked and answered questions like these which are quite inspiring to show the importance of the truth being inside, not outside at all.

Okay, questions have arrived! I'll repeat the question.

Q. Do Masters sometimes say something is going to happen and then it doesn't happen? For example, I had heard that Great Master had named Bhagat Singh as his successor, but he died before that could happen. Why is this the case?

A. The Masters never act as astrologers. They are not soothsayers and predictors of what is going to happen. Even when they know, they will not predict, because that is not their role. If they came for this role, to be astrologers and telling what's going to happen in the future, they'd be confined to happenings in the future here. All these events we are talking about are physical events in the physical world. They are trying to take us back to our true home, how much would they like to concentrate their attention on telling about events that are going to happen here. It's not their role to become astrologers and predict what is going to happen here. There are so many others who can do that. If you want to find what is going to happen, go to a good astrologer, go to a good soothsayer. Don't go to a Perfect Living Master.

Secondly, Perfect Living Masters are playing a game, and they follow the pattern of the creator. The creator is playing a game. The creator is playing a bigger game, they play a smaller game on a smaller stage here when they come. They act as natural and as much like us as we are. If they can predict something and we cannot, they are unfit to be masters with us. They have to be just like us. If a Master is so much advanced, beyond us, he can never be our friend. A friend is one who is like us. That is why they are so careful to be like us, that if they are meeting different people at different stages of life, they will be like each one of them separately. But they'll be like them, like us, not something super. They never come as superheroes or try to show off that they know something better than us. They talk like us, they talk they don't know what's going

on and just like we would say, and therefore, do they make mistakes? Sure! We make mistakes; they make mistakes. Otherwise they are not like us.

So, this thing sometimes we miss, that people who show off that they have more knowledge, more power, more things than us, they can impress us, and we can even sometimes worship them, we can admire them, but we cannot love them. Love doesn't flow like that. Love flows where somebody is like us. That is why these Perfect Living Masters particularly are so ordinary. They are sometimes more ordinary than ordinary people, and yet their extraordinariness we discover by association with them. We find eventually, they know everything, but they act so well. We are all supposed to be good actors. We are very good actors without knowing it! They are good actors and know it! We are very good actors because our life that we are leading is pre-scripted, pre-determined. Every word we speak, every thought we have is written out in advance. We think it's happening now. We've forgotten we are actors and actors performing strictly according to the script. Therefore, they know that they are following the script. They will follow the script of an ordinary person. That is why they do not show that they are extraordinary.

I give an example. If there was a master, supernatural master who can do many things like flying with his physical body, and supposing while we are sitting here, there's such a physical prowess, of a master of a prowess that he can fly in his physical body, flies in from that door or from this door, we can see him flying, I can see him flying. And we are all looking at awe. What are we thinking when we are looking at that master, flying master? Some of us will think there is some string attached. We'll say there is a trick and we'll try to figure out what the trick is, and some will say, how can that be? Some of us are afraid to see such an event. Some of us will admire. Some of us will worship. Nobody will love that person! But if he happened to fall down here... Supposing suddenly in performing that extraordinary feat, he falls, so many of us will run to him and have compassion and love for that person. Don't forget, love does not come from showing something extraordinary. You can get other kinds of feelings.

Masters come here to pull us with their love, unconditional love, and they become like us and that is why they can say things, "Oh, it didn't come out true? Okay, I'll tell you something else." Normal. I have had experience with Great Master.

So, I had experience with Great Master when he named the attorney, his attorney, Bhagat Singh, as his successor. I was the last person to see the Great Master with Bhagat Singh before Bhagat Singh died. I was the only person privy to the conversation that Great Master had with Bhagat Singh before Bhagat Singh died. Great Master told me at the time, "Don't tell what we talked." I never told anybody. I've only told that he did talk, and I was there. But the fact...and I know the significance of what he talked at that time, I know the significance today why he named him—and the man died whom he named.

But these things, if you want real answers why masters do a particular thing which we can't understand outside, go inside—answers are there. Inside you will see the whole story. You'll see exactly why these things happen. There was a very good reason for what this happened. But we can't see that reason here, but if we go within, we'll find the reason. So, do not expect masters to be acting as astrologers. But you can find them as beautiful lovers and beautiful beloveds.

Q. Will you speak about the Mansarovar?

A. Mansarovar is a lake. It's a lake, very beautiful lake in India, on the border of Tibet—it's actually part of Tibet. The Mansarovar lake is beautiful blue lake. I had chance to go and see it. I had a very beautiful chance because I was working with the government and working on the border with Tibet at one time. So, I got a chance to see the so-called real Mansarovar lake. People say that it is very difficult to see the real Mansarovar lake up in the mountains. But the real Mansarovar lake that I didn't see was inside. The Mansarovar that is mentioned in the spiritual literature is a lake that we see during meditation. There are so many experiences we have during meditation which are symbolic. They are symbols arising from what we see outside. They are placed in different places, in our journey towards our own true home so that we can have experiences which are relatable to something that we can see here. Because, otherwise it is impossible to describe the inner stages.

But even the, even to view this inner stage, and to appreciate what is inside, it has to be symbols. It's almost like we use symbols here. We use language, for example, symbols. We communicate with each other through symbols. We read letters—symbols. Alphabets are symbols. We use symbols all the time to get access to something more than what we are seeing. So that is why we get access to some experiences which are symbolic. But they are beyond symbols—they mean much more than the symbol.

So, when we are going inward in our journey, and we want to cross the mind, and go through a lake, symbolic lake, when we go through that we see five little boys sitting there and running away to see us and then they run away. We have dip in that water, we come out...this is all a story. It's a good story. It's a good story of an actual happening that takes place. What are those five boys that we see? What is the lake? It's a lake that transforms our nature, which is full of the five vices here of lust, anger, possessiveness, greed. All those five vices which we talk about here, they appear like five boys as symbols. They say, "Bye bye," and run away. After that, in this life you find you are never angry, you are never lustful—they've gone away.

It's a symbolic experience inside but does take place. Takes place on the Mansarovar lake. Takes place in the lake where all transformation takes place in you when you go from one to the other. It is a control, final control over the mind. So, the Mansarovar lake, the beautiful lake which is inside is symbolic of the great change that takes place in us. The outside lake is also

pretty but does not do the same thing. You can have many many dips as you like—your anger remains the same, your lust remains the same. Water does not wash off that. But the inner water, the nectar in the Mansarovar lake can do that.

Q. Can you please explain in Punjabi the importance of seating behind the eyes for meditation with some elaboration, please?

A. This is a request for a new lecture in Punjabi! How many of you speak and understand Punjabi? Okay, how many don't understand? If I speak a little bit in Punjabi, what will the rest do? Will you be patient enough to listen? There is only a small minority will understand. But I will speak short, not too long, so hold your patience and see how Punjabi sounds at least, a foreign language. [*Master speaks in Punjabi*] Thank you very much for your patience!

Q. If your master has passed, can you still find him inside, if you haven't already, or do you need to find a new living master?

A. If you have a living Perfect Living Master... I am talking of Perfect Living Master, Perfect Living Master who has reached to our true home in his lifetime as a human being and when he talks to us, he's aware at that very time of the true home, of the different levels of consciousness and this world at the same time. So, he can speak directly with authority from any one of these places. That's a Perfect Living Master. One who has seen all these and come as a ordinary person without a vision at all times is not a Perfect Living Master. I am talking of that Perfect Living Master who at all times can see everything. When he initiates us, he places himself inside us in a more manifest form—that means a visible form. Otherwise, what is his form? His form is the Word. His form is the *Shabd*. His form is the consciousness. His form is the self. Our own self is his form. We can't see him as a master with our own self. Therefore, he projects and manifests as a human being outside and inside. So, when we see him outside we fall in love with him, we take his teachings, we grow with him, and we become fond of him, we get closer, we spend time with him and in course of time when we follow his teachings, we manifest his own form inside, starting by imagining he's there, and then the imaginary one suddenly becomes alive by itself and then becomes the radiant form of the astral type. It stays with us forever. When that happens, you never feel your master is dead even when the living body dies. He is more with you after his physical death than he was when he was physically alive. So therefore, a Perfect Living Master who initiates us and whose radiant form we manifest inside us during his lifetime, we never feel he has ever died. He is still there.

Supposing we have not manifested his radiant form while he is alive and then he dies. Then we become very anxious, impatient, that we missed an opportunity to manifest him now he's passed away. So, we have to work hard. So, we work hard and gradually he can manifest himself later on even after his death and then we begin to see him, and then he becomes a

friend and he says, "I didn't go anywhere. I was already sitting here, you didn't look at me! You didn't turn your attention here. Now you have come. Welcome! Let's go together!"

This journey to our true home with a Perfect Living Master is never performed alone. It's always in the company of a Perfect Living Master. Therefore, we walk together, we fly together, we go places together. It's not separated. That's a very big thing in life. The result is that we have a permanent friend with us at all times. Day and night, here and there! So therefore, initiation by a Perfect Living Master gives us a friendship which removes our loneliness forever, here and anywhere else. So, we never feel that we are without a Perfect Living Master. Therefore, if you have a Perfect Living Master initiating you and you have manifested his form, he is not dying for you. If you haven't, work hard! Manifest him, and then he will be with you! It is not a matter of whether he has died, and you need to find a new living master. He is a living master. A living master means he was alive, and he was able to give you the teaching and manifest while he was alive.

Sheikh Farid, another mystic, Sheikh Farid was the disciple of Qutbuddin. Sheikh Qutbuddin was his master. Sheikh Farid told his son, "Son, get initiated by the master, Qutbuddin." Son said, "You know, Dad, I am very busy. I am young, and I have to go around with this company and I won't be able to do meditation, but I will do it. One day I will do it." The father kept on saying, "Look, the master is getting old. The master has reached an age he will leave his body. Therefore, go and get initiated. This is something that you will never get again."

The son didn't agree. One day the master died, Qutbuddin died, and the son ran when he found out. "The master died? His body still there? He ran and shaved his head and put his head on the feet of the dead body of Qutbuddin, the master. Farid was standing next to him. He said, "Son, the body that you are looking at has more, more importance for me than anything else. He is my master, he is my master. I have more respect for this man than anybody else. I have more love for this man than anybody else. But he is dead! You can get nothing out of him." He said, "Unless you can hold the hand of a living Sheikh, of a living mystic, don't think you got anything. Now putting your head on a dead body will give you nothing at all. Even one minute is too late if the master has died. Therefore, you must get initiated from a living master."

Once you get initiated, you have the ability to manifest him, and he becomes alive inside you! So that is why, it's importance to have initiation from Perfect Living Master while he's there in physical form. After he is dead, he can't do anything. He did everything while he was alive because that's the rule that we need somebody as a friend while we are in human form, the friend is also in human form. If we try to worship a dead master, or try to get initiation from a dead Master, we are worshipping our own mind! We are worshipping and making our own mind that master. There is no way to check it out. Nobody is going to tell you. We are just confusing ourselves. "Is this my mind or is this master? Oh, I think it must be master." These

kinds of thoughts only lead us and stray us into confusion. So, it's a living master who can say no or yes. Our mind will say what it likes.

People say we are following some ascended master sitting in the Himalayas. They've never gone to Himalayas. I have gone there to Himalayas, I worked there, and I saw those so-called masters who are helping people, ascended master helping here. They say, "We are not helping anybody except who comes here and sees us."

So therefore, it's not something—it is our mind making up these things. We hear voices, we hear things inside and think they are masters speaking to us, God is speaking to us. It's the mind speaking to us, all the time! It's the mind that speaks. Nobody else speaks, but a man who is outside is not the mind. Not our mind! When a person who is a Perfect Living Master speaks to us in a living body, it's not our mind. Otherwise we are always listening to our mind and thinking the Master is speaking.

People follow nature, and they say we worship the tree, we worship cows, we worship the animals, we worship dogs, and we worship insects and all kinds of things, we worship nature—it's all mind. They say this tree speaks to me. Do you know how the tree speaks? Whatever your mind says, the tree says. Tree doesn't say anything different. You say I have a master living somewhere far. Whether it's far in distance or far in time, it's far. Therefore, the mind speaks. You must have a present living Master right in front of you who can hold your hand. Otherwise it's just a mind game. So that is why it is very important to have initiation by a Perfect Living Master.

But there can be occasions when you may go to another master. What are those occasions? Those occasion would be if your master is not a Perfect Living Master, but he is a master of a spiritual path. But he can take you to stage 1 or stage 2 and your seeking is beyond that. Then even if the master is alive, you will feel that you have to go beyond what he says or where he is taking you. No master can take you beyond where the master himself has gone. Therefore, there is a limit, and the master will call that stage where he has gone as the ultimate true home. Because that's what he believes. That's what he experiences. But if there is something beyond, your seeking will tell you where you want to go. Your seeking will tell you, "I want to go beyond that." I'll tell you an actual practical example.

There was one engineer, in Burma. His name was Trilok Chand. Trilok Chand worked on the buildings and roads in Burma, and he was very *kajoos*. What is *kajoos*? Punjabi speaking people know. Miserly. I'll demonstrate what he was like. If he had to spend one dollar, he would look at the dollar bill and say, "To spend or not to spend...not to spend!" And put back. This way he accumulated lot of money. In those days 30,000 rupees. It was a small job of an engineer. It's only this way that he could accumulate 30,000 rupees.

But he did. And then...but he was a great spiritual speaker. Every master that would come around he would go to his talks and listen to him. Felt he was not satisfied. He studied literature, and he found that there is something beyond us. Something we have to go, and yoga and all those things he rejected after trying for some time. Then he heard that there is a master in Madras, in India, a place now called Chennai, in those days called Madras, a city. He found there was a master there who can really take your soul up to the higher levels. So, he traveled, left his job, came to India, went to Madras and met that master. The master told him, "Have you heard the story of King Janak?" He had heard the story of king Janak.

Many of you must have heard the story of king Janak too. That there was...I will just put an aside and tell you briefly the story of King Janak which that master asked Trilok Chand. The story of King Janak is...Once upon a time there was a king in India name Janak and he was a great spiritual seeker. He asked his ministers and advisors, "I want to find the real truth. I want to find something absolutely real, not this illusion around me. Can you tell me how I can do it?" The ministers and advisors told him, "King Janak, you are living in a great country, where there are so many mystics, so many sages, mahatmas, so many yogis. All you have to do is hold a big festival, hold a party, and they will all come running. Then you can go and ask them your questions and they will give you answers and give you true knowledge. He said, "I don't want just academic knowledge. I want true knowledge." "Surely they will give you true knowledge. There're so many learned people here."

So, he held a big party and a lot of food was there. The party was in the lawn, in the compound of the palace, and many yogis, sadhus, people with ash on their bodies, people wearing yellow colors, saffron colors, white colors, all black colors, all kind of different groups came up and sat there. All were with their literatures, with their scriptures, and so on. The King disguised himself as an ordinary tourist, and he walked amongst them. He was very shocked to see that these were such learned people, but they were so bent upon telling others that their point of view is right. They were fighting with each other, arguing with each other on "this book says this," "no, this is not the meaning of this," "this book is more important than this book..." They were fighting over written scriptures which they were carrying. Nobody had real knowledge. So, King was very disappointed after going around all over in his incognito disguise, disguised costume.

He back in to the palace disappointed, and he told his advisors, his ministers, and secretaries, "I am very sorry These group of people, they have no true knowledge. They are learned. They can remember books by heart. They can repeat some scriptures by heart. But that's not what I want. I want true knowledge, and I want instant knowledge. Not that you keep on reading books and you will get it. (When he said instant knowledge, when I read the story, I felt he must have been an American in his past life. He wanted instant knowledge.)

Anyway, the story goes on that the people said you only had a one-day party, and everybody didn't come. "You should have a seven-day party. A seven-day *yagya*, and you should call people from all over the country." So, by beat of drum the whole country was informed and they all came to a big party. For seven days there were many tents laid up for them to stay and they camped there for seven days and every day the king disguised, went all over. He found it was just a repetition of that one-day party. Only seven times more.

He was so disappointed. He came back. He said, "They are all fighting over books, they are fighting over learning, they are fighting over what they can read and discuss and talk. But they have no knowledge, real knowledge." Then somebody said, "King Janak, if you want that kind of knowledge, these people will not give you—a Perfect Living Master can give you." He said, "Where is a Perfect Living Master?" They said, "There is one sitting on the bank of the river. His name is Ashtavakra. Ashtavakra means eight humps. He's a deformed body but beautiful eyes. He is a true master. He does not come to these parties. You go and call him, and he will come."

So, the king went to Ashtavakra's little hut, and he said "Ashtavakra." Ashtavakra got up. "King, what have you come to me for?" He said, "I have not come as a king. I have come as a seeker. I have come as a beggar. I am begging for true knowledge. Will you come to my palace and give us true knowledge?" Ashtavakra said, "Certainly I'll come. I'll come on a certain day, and I'll give you true knowledge."

So, on the day assigned, the king invited all his relatives, all the nobles and all the royalty around him. They all assembled in the big auditorium in the palace. The king had put two chairs, one for himself and one for Ashtavakra. So, when Ashtavakra came he had seven or eight followers with him. They took off their shoes, which was customary in those days, at the entrance of the door, and he walked up. Since he was hunchbacked, deformed body, all those people were waiting to see some charming speaker come and give us true knowledge. What have this king done to bring this kind of a man that we should listen to him? They began to murmur, and they said, "Oh, this was strange kind of show we are attending." So, by the time Ashtabhakar came and sat on the chair next to the king, he said "King, what is the price of leather today?" King said, "Sir, I don't understand. I brought you here to give us true knowledge. What has leather to do with it? What has price of leather to do with it?" He said, "When I was walking, these people were looking at my skin and my body, and I was wondering if they are leather merchants. They are interested in that." Then all the audience thought he has a sense of humor, then they kept quiet. He said, "No, no, no, these are royalty, these are my noblemen. These have come from neighboring states also. These are all kings, queens here, they are not merchants of leather merchants or something."

Then Ashtavakra said, "King, what kind of knowledge do you want?" He said, "I want true knowledge, real knowledge and instant knowledge." He said, "King, even an instant is some

time. What do you call an instant?" He said, "When I get up in the morning and ride my horse, from the time I put my foot in the stirrup and jump on the saddle—that's an instant." "Okay, you can get instant knowledge. But you have to pay a price." King said 'Master, I am willing to give everything; all my coffers are open. Just name it, and I'll pay any price for true knowledge, an instant knowledge. Ashtavakra said, "I want you to give me three things." He said, "Master, you can take ten, twenty, whatever you want." Ashtavakra, "I only want three things—give me your body, give me your wealth, and give me your mind. If you have given me these three, I will give you instant knowledge." Very strange price tag for the king. But he was such a keen seeker, he agreed.

He said, "Master, my body is yours, all my wealth is yours and my mind is yours. Now give me knowledge!" The master said, "Are you sure you have given these to me?" "Yes, Master." He said, "Okay, is the body that you have mine now? Can I use it to put it anywhere I like?" "Yes, Master." He said, "Okay, King, get up from here, and you know, I and my followers left some shoes near the door. Go and sit on those shoes!" Which is a kind of a very disgraceful thing for a king to do. But the king got up and walked towards the shoes.

Everybody were so surprised with the foolishness of the king, that first of all he brings such a deformed person to come and give a lecture on instant knowledge and then he is telling him go and sit on the shoes. So, the murmuring again started. The king thought to himself, he said, "These people don't know what I want. They are looking at my palaces, they are looking at my wealth and thinking why am I doing this..." When this thought came to him Ashtavakra shouted from the stage, "King, you have no business to think of your places and wealth. You have already given it to me."

He said, "Oh my God, I forgot that I have given it to the king. They don't belong to me anymore." When he was thinking like that, Ashtavakra shouted, "You can't even think whether you gave it to me or not. Your mind you have given to me." He put his hands like this. He said, "I can't even think?" And he couldn't think. Ashtavakra gave his grace and he got enlightened.

He said, "King, you need not sit on the shoes. Come back." He brought him back and he sat on the chair. He said, "Did you get instant knowledge?" "Yes, sir." "Was it within an instant?" He said, "Less than an instant!" He said, "This knowledge you got because you did not think that the body is yours, you did not think that the wealth is yours, you did not even think the mind is yours. You surrendered all these three. And when one surrenders all these things, one gets instant knowledge. You got a great experience today, King Janak. Now you meditate for twenty years, you'll get the same experience again. Meditation is slow process."

This is the story of King Janak, and when Trilok Chand, that engineer from Burma, met the master in Madras, the master told him, "Have you heard the story of King Janak?" Trilok Chand said, "Yes, sir." He said, "I follow the same principle that Ashtavakra follows: Give me your

body, give me your wealth and give me your mind, I'll give you real knowledge." Now imagine the extent of this man's seeking. He said, "Sir, master, I give you my body, I give you my wealth, and I give you my mind. Give me true knowledge."

He said, the master said, "Let's start with the wealth. How much do you have?" He said, "I have saved 30,000 rupees." He says, "First transfer those 30,000 rupees into my account. I have to build a temple. So, I will start with there. Then the next step will be that I'll tell you what to do with the body that you surrendered to me."

The man was so keen about each rupee, transferred his 30,000 rupees to the master's account. Then he said, "Now comes the body. In this body you have to undergo a certain amount of a surgical procedure in order to do my type of meditation." He said, "Meditation has to be done through the breathing. The *pranayama* that I teach, through which the breathing exercise I teach, requires that you take a breath in and out, from one nostril once and second nostril the other time—alternate. If you cannot alternate the breathing like this, you'll get nowhere. To do that you can't use your fingers like this because then all the attention has to be inside and not on the fingers. Therefore, you have to do it internally, which means you have to roll your tongue back and from the tongue inside you have to move it inside from one nostril to another to control the breathing from one side to the other. For that your tongue cannot roll back, it's connected to its tendons. The tendons have to be cut." He said, "My master asked me—I did it!"—and he took out his tongue out like a snake, big tongue, and he told how he could roll his tongue back. He said, "You have to undergo that surgery, and since it is a sacrifice of your body you are making, therefore it won't be done by a surgeon. I'll do it! And I won't do it with simple knife. I'll sandpaper it so that you suffer the pain of it, as an offering to the master." This man underwent that pain for a month. Every day, he would rub it with that *bichubuti*, you know, that painful plant, and he would rub with that and make it so much he would shriek and cry, but he underwent that torture.

For one month, and his tongue became loose, and he could then do the... Then he said, "Now give me the mind and you have to do this kind of mantra inside. So, he taught him. Trilok Chand saw some lights and stars and so on. When he told me the stories about the seeing lights and stars, and I said, "If I knock you on the head, you can see the same things. Don't think them to be very big things that you can see some lights and star. If you get knocked on the head, don't you see them? This is not spirituality, just to see a few red stars inside—you knocked on the head and you get them." I said, "What did you get from there?" He said, "I told him I haven't got what I wanted, and the master told me 'that's all I can give. If you want more, you have to wait for another master to come into your life.'"

Eventually Trilok Chand came to Great Master, was initiated by him, made good progress. But one day we were sitting in the fireside, by the fireside, with Great Master. I was there. Trilok

Chand was there. I think my dad was there. Five or six people were sitting with Great Master when Trilok Chand brought up this item. And he told Great Master, "Master, had I known that you are the true master I would not have given those 30,000 rupees to that guy in Madras." That means it was still on his mind. Great Master laughed and said, "Trilok Chand, you don't know. The day you came to me I transferred those 30,000 to my account."

He said, and he explained, he said, "No effort, no sacrifice that you have ever made on the spiritual path goes waste. Whenever the master who can take you further comes up, he takes all that into account and it counts in your favor." So never feel that "I was with a wrong master or not a perfect master." This master could not take me anymore because it is up to your seeking. When you seek more, a master takes you as far as he's gone and if your seeking is more, automatically the new master will come and take you further. So, people when they ask me, they are still judging which master to follow, I said don't judge too much because nobody can judge a Perfect Living Master. You may find many masters. You'll never be able to find if you start judging who is a Perfect Living Master.

Let the Perfect Living Master come to you. You don't have to look and find one. He should come to you, by coincidence, by chance he should come to you! He should be able to read that you are a seeker and appear. That's what they say. "When a chela is ready, guru appears." They don't say "when a chela is ready, he can find a guru." When a Chela is ready, when a disciple is ready, the Master appears, by coincidence, by chance, and then we suddenly, as we develop relationship, we discover this is it!

And still if we find at the end of the game that this is not what we want to go, but further, Perfect Living Master will come into your life. Nothing to worry. You should never worry about who is your master, how far you've gone so long as you are going in the right direction—that is going within! Somebody asked me, "How do I know a good master to go to?" I said, "Does he say, 'Go within?'" Go! Period.

Supposing the master is totally fake. I would go that further, I would go to that step, that supposing a master is totally fake, he is just putting up all this appearance, but he says, "Go within," follow! He is giving the right direction. When you will go within, you'll find what else you need. This initial steps are so easy, and they are dependent on you. Therefore, anybody giving you the right direction...

But if somebody says, "Go to that river and have a bath and you'll get something," or "Go to that mountain top and you'll get it," I'd say I am not sure if I can recommend that master. But a Master who says go within, is according to me, the right master. May not be a Perfect Master, but if your seeking is perfect, a Perfect Master will come into your life. It all depends upon your seeking within. That is the beauty of free will that we have. The only species in the whole

existence that has free will is a human being and a human being can decide “good, bad, should I do it, not do it,” deliberate upon it.

This ability to have a deliberation on to do it or not to do it, go this way or that way, this kind of free will doesn't exist with anything else that's created here. Only human beings have this. So that is the beauty, that if you have this free will and seek inside without shouting outside, seek inside your heart, inside your mind, that I want to go back home, a Perfect Living Master will come in to your life and take you back home.

It's such a certainty. The system is set up like that. We have set up the system ourselves. We never came here without making an arrangement to go back home. And this is the arrangement that we made. So that is why one should never bother about this thing, what kind of master I have or not.

Of course, a master reveals himself as you go along. It's not that you can immediately know. You can still think this Master does have some...he is enlightened...he knows something. But then when you go in, you find he goes beyond that. You go to these different stages, you see many strange experiences inside. You see there is another world, rulers of that other world. People ruling, like kings rule different kingdoms here. Presidents rules countries, democracies rule these countries, there are rulers of the different regions inside.

When you go there, and the respect they pay to your master, in your company is amazing. And you say, “Master, why are they—they are the lord of this region—why are they giving you so much respect? Then the master says, “Go and check with them.” And you go and check with them and the lords of that regions, more than one region say, “You don't know who you are going with. We would anytime step down from here, go become a human being to go with this kind of a master that you have.” That's the kind of experience you get.

There is a little story... In India we love to tell stories, you know. There is a story of a king—king story were nice at one time. Now we made a mother. But let me tell you old story of a king who was very benevolent, wanted everybody to be happy, and he wanted to see that people have a house, people have food, people have everything, and they are well taken care of. So, he would disguise himself and go and look around. So, one day he was going around, and he said there is somebody living in this forest and he seemed to be living under a tree and has no food, so what does he do? They said, “No, master, king, he cuts off trees, takes the trees and cuts them, chops them off. He makes logs of them and then he goes to the city and sells them, and then he makes little living out of that.”

King said, “I have great compassion for this man.” So, he goes to the forest and he says, “I want you to have something really great.” He says, “What are you doing? Can you cut trees? If you can't cut trees, get away from here.” The king says, “If told him I am a king, he is never going to

believe it...yes, yes, I can cut trees." So, he begins to cut trees and he says, "Come on with me. I know where to sell the trees. You'll also make some money." The king goes with him selling trees.

Then the king next day says, "Look, I have some influence with the king here. I know the guards outside his palace. If you come with me, I'll introduce you and you can see the palace from inside." He said, "Nobody can see it. Those guards are very tough guys. Nobody can see." He said, "But I can show you. Come, have some faith!" He says, "How can I have faith in something if is not possible?"

Ultimately the king persuaded. "Let's go at least from a distance and see if a guard will let us come near him." So, he goes there and gives a sign to the guard not to speak and he says, "This man is a friend of mine from the forest. I wanted him to have a peep into the palace. Can you let him have it?" He said from the little window, "I will let him see." "Wow, I didn't know you know the guards. That's amazing."

Then next time he says, "I have contact with the guard. He can let you in actually from the real door." He takes him next time and takes him inside and he says, "Wow, what a big place. I never knew such a palace existed in this world." Then the king says, "You know, I also know the minister here who is in charge, and he is a friend..." And he says, "No, no, no. I don't believe that. If he was a friend, why are you cutting wood with me? I can't believe you are like me! You are just like me. How can you be knowing the minister inside?"

He says, "Come, I'll tell you." He takes him secretly inside (cautioned the minister), and he says, "This is a friend of mine. I just wanted him to meet you." He was very impressed. "I can't believe that you know the minister also," And then he says, "Do you know actually the minister can take us and show the king also and he says, "No, I don't believe that. This I can never believe. The rest you've proved to me, but I can't believe this part." "Come, let's go. We'll ask him."

So, goes and asks the minister if he can give access to the king, just for a minute. Minister says, "Okay, for your sake and your friend's sake, I'll do it." Then he goes in and the throne is empty, and he says, "Where is the king?" and this man sits down and says, "I am the king. Welcome!" "You are the king? Why didn't you tell me on the first day?" He said, "You are not even believing that I can know the guards, and now you are saying, 'Why didn't I tell you I am a king?'"

This is our experience with a Perfect Living Master. We think he may be little advanced, maybe knowing a little more. As we go, we find, ultimately, he is the *Sat Purush* in human form. It's a remarkable experience. There is nothing like it. This story doesn't even do full justice to the

actual experience we get. Now imagine as human beings we have the capacity through going within to see all these things. Isn't it amazing? And let this opportunity, we should not lose.

We should not lose the opportunity to find our true home, in easy way while we are living here in a human body. I hope you'll take benefits from these stories I've told you. Take full advantage of the masters who come and help us, and they come and talk from within, and the Perfect Living Master who comes into our lives and take us right to our true home.

Thank you very much. We'll meet again tomorrow at 11 o'clock.

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