

## Initiation by a Perfect Living Master

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<https://www.youtube.com/watch?v=EmypEogJI00>

Welcome, friends, to this final session of our three-day program here. Today I'm going to tell you something about a subject that is so important. I think it's the most important thing that can happen in one's life, and that is initiation by a Perfect Living Master. What is initiation? We see people using this word all the time in so many ways: "Initiate you into some new program, initiate you into this..." The initiation by a Perfect Living Master is something very different from all other initiations. Initiation by a Perfect Living Master is a total alteration of the flow of destiny of a human being.

Our normal destiny is controlled by our own karma, by our own actions and intentions, and follows a definite pattern. "As you act, so you'll react. As you sow, so shall you reap." It's a very simple principle of the law of karma. But when you perform certain actions, or create certain karma in one lifetime, how do we pay back? How is it determined how much of it you can pay back in the next life? How much of it will go into the reservoir, or *sinchit* karma? And how much can we accommodate from previous lifetimes? What is the formula which is being used and who uses it?

In the hierarchy of different levels of consciousness, we have different beings. Just like we are beings here—we are human beings—there are beings at all levels, and those beings are there because of their karma. With good karma, we become human being again and get a better opportunity to do things which are really important for us. With bad karma we get caught up more, and sometimes go into forms of life which are lower than a human being. It can go down to the level of plants, and insects, and animals, and birds, and reptiles—that we can take those forms.

Each living being of whatever form is the same soul. The soul never changes. Soul is a unit of consciousness; soul is a unit of life. Whatever lives has a soul, and whatever grows has a soul. So, you will notice that this process of changing forms goes on with our karma. But you can do such good karma as to get a form above the physical level of consciousness. You can get a form in which you become entitled to stay in a heaven in the astral plane. You can get a form in which you can rule over other people at other levels of consciousness, not necessarily the physical.

The so-called various entities that are controlling physical activities from astral planes, those are also souls like us, but with their karma they were able to ascend to those places. Some souls rise to a point where they can take some key positions in those astral planes. One of the key position, which many people who have been desirous of such power here get over there by good karma, is the position of the chief angel of death. Who is the angel of death? We call him Dharam Raj in India, and it is the angel whose responsibility is to see which souls are coming after death and where they should go next.

He determines—by certain formulas he has got already—he determines how much karma this person has brought from this life, and he takes you into confidence, into what you are going to get. The system is like this: When you die, in the last moments of your life, the whole of your current life flashes in front of you, running backwards. You'll see who's around you when you're dying, you'll remember what happened earlier, and you keep on rapidly remembering everything, right to the point of your birth. The whole life flashes in front of you. The first few moments while this is happening are the most significant, which means what is happening toward the end of your life, what is happening in the last few days, weeks or moments of life are the most significant, which are taken into account to determine your next life. Then comes additions from the rest of your current life. Then the gaps are left and filled up from previous lives. That is the pattern. It is being followed rigidly by the chief angel of death who is assisted by angels of death. The other assistant of angels of death, in a normal process, they go—when a person is dying somewhere in this universe—and they appear there. The person dying can see them, and they take him back to the chief angel for determining his next life. It looks like a good theoretical mode, but no, you can go and see it also—that this is working like that. And that is how karma—the principle of karma gets translated. And the responsibility of that chief angel is to see that all things go according to plan, and the cycle of karma keeps on. He's the one who pushes karma that cannot be accounted for in your next life into the reservoir. The sinchit is declared at that time.

There is one very interesting fact about this. There are two extreme, extreme experiences that take place because of our karma—period of extreme pleasure, which we call heaven, and the period of extreme pain, which we call hell. These heaven and hell are merely experiences stored in the astral plane. Because so many of us like these heavens and hells, the number of heavens and hells has over time grown. So, we have several heavens and several hells, but wherever there's a vacancy, this chief angel sends us.

We are bereft of the free will at the time of death, except one choice we can make. If our destiny after death is to go to either heaven or hell, or both, we're given a choice. "Where would you like to go first?" That's the final free will we use. And most people have lives that they are entitled to a little time in heaven, little time in hell, before they go through the cycle of birth into other forms. It's also interesting that when the other forms are decided by the chief angel, according to his formula, they follow the same pattern, which is the Darwinian pattern of evolution. Supposing he says, "Your next life should be so many days as a mosquito, so many days as an animal"—not every form. You are only deserving three forms before you become human again because of your karma. The pattern in which you will get those three forms is that the plants will come first, insect will come next, mammals will come next, then human. So, it is a progression. It is almost a Darwinian evolution the way you put through—but you need not go through all. Some people go for long periods, depending on their karma, and some move very swiftly, and some never go through those forms at all—go from human to human. It depends on the type of karma we have.

But, when the choice is given, "You have three days in heaven and three days in hell before you go into the cycle of karma." Final choice, final free will. "Where would you like to go first? Heaven or hell?" That choice is given. Not a very good choice, but it is theirs. Supposing you are asked to go fifteen days in heaven and fifteen days in hell. I am putting this question to you, and you were given a choice and you can go to one first and the second later. How many of you would like to go to heaven first? How many of you would like to go to hell first? There are more hellish people here. [Laughs]

I understand the reasoning behind it. Reason is, those who voted for hell, they say, "If we go to heaven and think that the next is hell, heaven would be hell like also." [Laughs] And those who said heaven, they said, "Maybe after heaven, hell might disappear or something—why miss that?" A good reasoning. This final choice that we make enables for the whole cycle of karma to move. It's automatic. We are all going through it. We don't know it, because we can't see the future, we can't see if there's another life, we're not even sure if there's a reincarnation, we're not sure of anything right now.

Our mind is in state of doubt, uncertainty. All these are stories for us, theoretical models given to us by people. Anybody can make any story. I could make all the story up that I'm telling you. But the problem arises if five of you go in and say, "Yes, you are right, and we saw it. We saw how this operation takes place." Because every one of us can see it. It's not one person who can know all this knowledge. This knowledge is open to all of

us. What I've described to you is knowledge which is open to all of you, no matter what religion, no matter what belief system you have. Even if you are atheist you can see this.

Sometimes I like to have meetings with atheists. One atheist was so sure about his atheism, eventually he shouted, "Thank God I'm an atheist." [Laughs] We have, you know, all kinds of belief systems, but these experiences, how life is being formed, how these different destinies are being created, how we follow them, where the DVD is programmed. DVD is something different. I'm only talking of this physical and astral stage. This is not the stage where DVD is made. All that I've talked about is preprogrammed in the DVD already. DVD is something else which is in the causal stage.

There the whole thing is programmed for all lifetimes at once. That doesn't go by one life to another and the chief angel coming—that's part of the DVD. But I am only talking of what happens when physical death takes place. What happens if a Perfect Living Master, who has achieved total enlightenment up to totality of consciousness—and when he sits in his human body amongst us is constantly aware of all these levels of creation and how they're operating—when he comes and says, "I take the responsibility for taking you back home," and he says that to us, and he says, "I cut off that connection with the chief angel of death? You will never go before him. I will come when you die, and I'll decide what your karma will be if necessary. I will decide whether you should have a next life or not, and I'll be with you. At the time of death, I will appear—nobody else will appear—because I've initiated you."

Initiation is a complete switch from accountability to the chief angel of death. It's become accountability to the master, Perfect Living Master who initiates you. So many people have died front of my eyes—disciples of Great Master, who before they died saw the master come and take them. They were able to speak and tell me. "Master has come." Some of them have come and told me a week in advance. "Master says, 'After a week I'll take you.'"

There was an American surgeon, Dr. Julian Johnson. He went as a missionary to India to convert people to the path of Jesus so that they could be saved, and he worked in the Calcutta region in Eastern India, and he was converting people, but he had heard from two or three people in the United States, especially Brock family, who were the first initiates of Great Master in this country, he heard about the master in Punjab, in the Dera, and he said, "Something is pulling me towards him. From the stories I hear from them, it appears to me," Julian Johnson thought, "that it is true that Jesus came and he saved people because he was a master, but I can't believe that only one master ever

came and left the rest of the world hanging into hell.” It didn’t appeal to him. He said, “If God’s children continuously come into this world, how is it possible that in all of history, in all of time, only one master came? And then he’s there... Before him, nobody was saved. After him, those who believe in him and believe in him when his gone, who believe with their mind that he’s there, are being saved—all others are going to hell?”

Although he was a strong missionary, it didn’t—this part didn’t appeal to him. So, he said, “Let me go and check out who this man is they call the Perfect Living Master, the Great Master Baba Sawan Singh.” So, he wrote to the secretary of the master, “I am so and so, I’ve come from United States, I’m working as a missionary in Calcutta. I’ll like to come and see you. I want to see the master.” So, there were no planes in those days, so he had to take a train. A long one-thousand, eleven-hundred-mile-long journey by train from Calcutta. And since the train did not stop at the little town that was the Dera, they could stop at Jalandhar, a town twenty-five miles earlier, or at Amritsar, a town twenty-five miles later.

So, an attorney who was working as secretary for the master, Bhagat Singh—Bhagat Singh was an attorney, also a legal advisor to the master and his part time secretary. The attorney asked the master, and master said “Yes, ask him to come on such and such date, and tell him to arrive at Jalandhar, which comes before the Dera, and you bring him—because you live in Jalandhar, Bhagat Singh—you bring him from there to the Dera, and I will meet him.” So Bhagat Singh wrote that letter to Julian Johnson, “You come by train, I’ll pick you up, and there’s not many foreigners travel on these trains, I’ll be able to recognize you, and I’ll take you to the master.”

Julian Johnson traveled by train. Master has never met him physically. Doesn’t know who he is, doesn’t know what American thinking is, doesn’t know what a priest or a missionary is doing. Yet, he says to Bhagat Singh, “Let’s play a trick on him.” [Laughs] Some of you may be surprised that masters play tricks like this?” They play more games than you and I do, I can tell you that. He said, “Bhagat Singh, that man will come by train and get down after a long journey. You go to this railroad station, and tell him, ‘You know, you’ve come after a long journey, let’s go home and have a cup of tea before we go to the Dera.’ He will say, ‘No, no, no, I am in a hurry.’ He will not be interested in your tea, but you insist. He’ll get a little angry with you, irritated with you.” He’s telling him all this before Johnson journey. “You bring him to your house. I will go there in advance and hide inside. So, when he comes, and you bring him for tea, you’ll say, ‘Dr. Johnson, I have a surprise for you.’ And you bring him, and I’ll meet him there, and he’ll be surprised. That’ll be a nice surprise for him, don’t you think? Keep it to yourself, quiet.”

Julian Johnson traveled by train, got down in Jalandhar, and he was received by Bhagat Singh. And Bhagat Singh said, "Oh, Dr. Johnson, you've traveled from Calcutta, long journey, more than two days of travel. Let's go home and have some tea, and then we go." "No, no, no, I'm not interested in tea. I've not come for tea. I've only come to see the master." "No, no, it's not...There's no hurry about it. You're going to come and stay here for a while." "No, I want to go immediately. Don't you have your car ready to go?" "I have my car, but let's go home." So, he gets angry, irritated, that, "What is this man understanding? He doesn't know what I'm seeking? He thinks I'm seeking tea." So, he brings him home, and he says, "Dr. Johnson, I have a surprise for you." And he says, "What is the surprise?" He's still angry, and he open the door, and there, Great Master sitting on a chair, and Great Master gets up and says, "Welcome, Dr. Johnson." He was overwhelmed. He said, "Master, you came here to see me?" He said, "I only traveled twenty-five miles. You traveled thousands of miles. I just did a little for you. Come, sit down with me."

And Julian Johnson sits down there, forgets about the tea—they all forget about tea. And he sits there for about two hours, and then they go to Dera. He stays at the guest house, and he has a small typewriter—old type of typewriter. And he types out a letter, and he writes the type, makes a copy, and mails it to America. I had a chance to see that letter. In that letter he writes, "I have met the master only two hours. I did not have time to ask him any questions. But his very presence has given me that which, even if I got nothing else, my mission has been accomplished."

So, you can imagine the kind of seeker he was, that just by meeting him, and spending time with him, and just looking at him, he had such a great feeling about it. When he went there, he stayed, he meditated. He wanted to try this method completely—fully. He found that there were some sadhus who were meditating in caves along the bluff of the river—river Beas. He went and built his own cave. He dug his own cave, made a nice little place, put a mat on that. And since people disturbed him ("Who is this American who has come and sitting in these caves? These are all old yogis who are sitting there, sadhus are sitting there.") So, he put a little wooden door also, and he put, blocked the cave, sit inside in darkness and meditate. Two hours, three hours, four hours, eight hours, without limit of time, and had great experiences. He was so ready for this kind of thing, inside. He was initiated almost immediately by Great Master, and he practiced this initiation, he practiced this. And he got wonderful ideas. He was curious about some things. He was curious like many of us are about past lives, so he went on checking his past lives. He saw all his lives right up to the cave man.

And he did something, he almost destroyed his own child by throwing in a well as a caveman, which reminded him how several karmas later on fitted in with that act after many lifetimes. He saw so many things. He became a good friend of mine. I was young, but I was speaking English, unlike many other kids there. I was going to an English-speaking school. So, we would walk together to his cave, and when Great Master used to go sit near the river, we would walk together. He told me all these stories. He told me how he was in the beginning asking Great Master to help, to help people in America for their physical things. "That person has gone into bankruptcy, please help him. That person is very sick, please help him." And then he realized the importance of a mixed karma, and then after that didn't want to go and ask him anything. But in course of time, in a few years—he was pretty old when he came. He didn't get a chance to spend his whole life with Great Master. He spent just a few years. He was already so senior.

He accompanied Great Master to a hill station in Kashmir. That was a very great holiday resort for people, as it still is. And he went there. And there was a photoshop called Mahatta and Company—a photoshop. And this Julian Johnson wanted to take a studio photograph of the Great Master, so he can send them back to, send the photograph back to United States. So, he went to the photoshop. The photoshop was on the river (there was a river), opened on the bank of the river in front, and the bottom was at the lower level behind on the street. So, there were two levels. The lower level was where the studio was, and the upper level was where the retail shop was, where they sold cameras and films. The owner of the shop, Mr. R.C. Mehta was sitting there, and he goes up and says, "I want somebody's photograph to be taken in a studio, the best you can do."

Mr. Mehta had his assistant, Mr. Bawa. He says, "Bawa, this guy must have brought somebody special. Take a good photograph." Mr. Mehta is thinking he has brought some nice Kashmiri girl, and dressed up in Kashmiri clothes, and wants to take a picture with her. So, he told Bawa, "Take a good picture." Picture was taken in the basement, and Mr. Mehta didn't know whose picture it was. He said, "Come and pick up the prints after three days." And they developed the prints, enlarged them. And then when he came to pick up the prints, Mr. Mehta said, "Bawa, can you let me see how the pictures have come?"

When he saw, he said, "What? You took a picture of an old man with a white beard? Is that what you're looking for?" And Johnson said, "No, Mr. Mehta, this is my master." He said, "Do you know these Indian masters can make a fool of all these Americans? There

are so many fake people here all pretending to be gurus, all pretending to be masters, and you people get caught up in that? How could you be so stupid? What is your vocation?" he said, "I'm a doctor, I'm a surgeon." "How can you be a doctor and a surgeon and then get caught up with these people? They're all fake. There is no such thing as a master."

He said, "But Mr. Mehta, you don't know, he's a real master." He said, "I don't believe in any masters, but as a surgeon, as a doctor, what do you do?" He said, "I treat people, and I have come to stay in the Dera of this master in Beas. And I heal people there. He's given me some seva, some duty." He says, "I have a back problem for a long time. Can you suggest something to me?" He said, "Oh, sure, I can give you some treatment, but you'd have to come to there. If you come to Dera, I have a small clinic set up. You come and I'll give you the treatment."

So, only for his treatment, this Mr. Mehta goes and stays in the Dera. And there, he's staying with him, and every morning Dr. Johnson is saying—he's staying with Johnson in his own house as a patient, he gives him treatment every day, and then he goes in the morning: "Let me go for darshan." He said, "What are you talking about?" "Darshan. We are all going to look at the face of the master." He said, "Are you so stupid? Looking at the face of a person is going to give you anything?" He would argue. "Now in the evening I'm going for satsang." "What is a satsang?" "It's a discourse master will give."

He says, "I can't believe you are such a good surgeon, you are so intelligent in your conversations with me, and yet you follow this?" For ten days, he felt very good in his treatment. He says, "He's a good doctor, but he's a stupid man otherwise, [Laughs] and he's following these Indian people as gurus?" So, after ten days he said, "Look, I am very convinced you are intelligent. I am convinced that you must have thought over it, but can you really tell me what are you getting out of this man?" He said, "Is that your only question?" He said, "No, I have lot of questions." He said, "Can you write them down?" Mr. Mehta said, "Okay, I'll write them down: 'How are you convinced this man can help you? What is God? Who is God? How are you sure he can tell you this?'" Wrote ten questions, and he, after satsang, Dr. Julian Johnson comes home, and he says, "I have my questions ready." He said, "You know, Mr. Mehta, we are so tired, we'll attend to your questions tomorrow morning." Tomorrow morning there's a satsang. So, in the morning they get up. He says, "Look, I don't have time, why don't you come with me, we'll talk about your questions on the way." And Mr. Mehta accompanies him to the very first discourse that he listens to Great Master.

And he stands with his mouth open, and he says, “Julian Johnson, this master must have some knowledge of my head, because he’s answering my questions. Half of my questions have already been answered by his discourse.” He says, ‘You have to wait till tomorrow then. [Laughs] We’ll go again tomorrow.’ [Laughs] So, next day they go, the remaining questions are answered. Then he gets initiated, Mr. Mehta gets initiated and says, “I’m not going anywhere. You were right.” He spends all his time. His family are all upset, “Where has he gone, he went for treatment.” And he says, “I’m going to settle here. I’m not going anywhere else. I have found the master.”

They said, “This was the most intelligent boy, youngest boy in our family. He’s got caught up by these babas and babas and all that.” [Laughs] So, they sent the elder brother, the middle brother—they were three brothers—they sent the middle brother, R. N. Mehta. “You go and bring him back.” R.N. Mehta comes, begins to listen to discourses, and says, “I am staying here.” [Laughs] The whole family eventually, all of them, they become followers of Great Master.

But, after some days, Julian Johnson comes home, when R.C. Mehta staying with him (the other brother is staying elsewhere.) And he’s jumping, “I am very happy, I’m going home.” And Mr. Mehta says, “Are you going home to United States?” “No, I am going to my true home. Master’s given me permission. I talked to him just now at night, and he told me, ‘Yes, you can go home.’” “Don’t tell me you’re going to die.” “No, I’m not going to die, I’m going to go home. Another American who’s coming to the American consulate in Lahore, which is twenty, another thirty miles away, is going to come to persuade me to go back to my original profession, which was to minister, to go back to the ministry and go back to your mission.”

“And he’s very upset with me because I have turned over to become a Radhasoami, and following Indian guru and all that. He’s very upset. He’s going to come and persuade me, and there will be an altercation. Not just an altercation, he’ll hit me. He’ll hit me, I’ll be on this chair sitting at that time, and I’ll drop—the chair will drop here, my head will hit here, I’ll get a brain hemorrhage, I’ll die, and I’ll go home straight away.” Said, “I can’t believe you can talk like this, Julian Johnson, that next week you’re going to die like this, and you know it and you don’t want to prevent it?”

He says, “No, it’s just a way of going. You can go anyway. This is just a body, it’s just a cover. How does it matter how you go? It’s immaterial.” He was very shocked at this. Seven days later, Julian Johnson died by an attack by a person from the mission, and hit him, and Great Master said, “Need not file a case of murder, he’s gone home.” That’s

how he died, Julian Johnson. Why I told you the whole story about that American surgeon, we read his books *Path of the Masters*, we read his book *With a Great Master in India*, we read other books that he wrote, notes that he left and so many experiences he had of higher regions, that the man was told seven days in advance and knew exactly how we was going to die—and was very happy about it.

What do we take death to be? The initiation by a Perfect Living Master assures that he will take care of you—and not anybody else. It's a total change of accountability from the rules of this universe, rules of the three universes to an accountability to the master. Very often, he will never let you come back. He'll make you do the rest of your work which you haven't done at the astral plane. If he decides that you want to be at the astral plane, he'll keep you there as long as you—necessary, it's a—and put you in a better position, even to meditate. No free will is needed there. You'll meditate mechanically there. Everything is mechanical there, it's all routine, it's like a ride.

So, he'll let you complete that there and take you back—never let you come back below. If he does think that your attachments were so strong that you should, just following the laws that have been laid down for attachment and desire, he may bring you back into a new life, which he will control that, not the angel of death, not the law of karma. He determines what karma from this one life should be there and make it better life for you to complete your work and go back home. Initiation is not teaching you something. Initiation is not teaching you how to meditate. You can learn from books, you can learn from thousands of teachers who teach the same thing. Initiation by a Perfect Living Master is taking a complete responsibility for the soul of that person and take it back to true home. Initiation does not mean telling anything to a person.

There was a very poor, uneducated villager living several miles away from the Dera, and he had a dream in which he saw Great Master, and he was so pulled by it, he said, "I have to go and see him." And he had no money to travel, to buy a bus ticket. He traveled on foot, carrying a little bag of his few clothings and few belongings on his back. And he's traveling, traveling, full of dirt, dust on the way. Almost a month it takes for him to reach the Dera.

When he arrives evening time, and Great Master is just coming out of his house, I was at that time standing on one side, because we were all standing like this—folded hands, which was normal—Great Master comes out, and we knew he was going to come out at that time for a little walk or something and we would all stand. We're standing, and this man comes. Great Master just steps out of the door of his house, and this man runs,

because he sees the same man that he saw in the dream. Throws his bag, falls at his feet, says “Give me *Naam Daan*, give me initiation.” And Great Master, seeing him first time says, “What, once again?”

We are all shocked to hear that. “What, once again? Oh!” Then he says, “You were initiated when you left your village, but you mean just the instructions how to meditate—I’ll give you tomorrow morning.” Initiation does not mean telling you how to meditate, initiation does not mean giving you five words to repeat or any mantra to repeat, initiation is a master taking responsibility for your spiritual journey and never letting you go alone. It’s the biggest thing that can happen. I looked at all possible, great great things that can happen in one’s human life. I can’t compare anything with initiation. Not one event I can compare. You can travel and stay for millions of years in the heavens, it does not equate to initiation by a Perfect Living Master.

Because that is a guaranteed route to our true home. The problem is, how do we know who’s a Perfect Living Master? A Perfect Living Master never says he’s a master, never even gives the indication that he could be master. Talks like an ordinary person. He is an ordinary person. Lives like an ordinary person, sometimes lives like a more ordinary person than ordinary people. How will you find out? On the other hand, there are many who are speaking about their mastership, and they’re no masters. Like yesterday, this question was put, “Why do enlightened people push people to be enlightened?” I said, “They can’t be enlightened if they push people.”

How do we know who’s a Perfect Living Master? There’s no way we can know it. The mind is incapable of knowing. The eye is unable to recognize a Perfect Living Master. Only the soul can recognize a Perfect Living Master. Only the soul that is pulled by unconditional love can know who’s a Perfect Living Master. If the soul is not pulled by the unconditional love of the soul of the master, there is no certainty at all. And even when the soul is pulled by the Perfect Living Master who’s your master, in whose list you are, whose marked sheep you are, the mind still keeps on coming in the way, keep on arguing, keeping, creating questions, doubts all the time.

It’s amazing that with such powerful minds, which is a constant obstruction to belief, constant obstruction to faith, the master’s love can still pull us beyond that mind, and we can overcome that mind and accept, “This must be my Master.” We don’t have to go search for a master. We have to be ready for a master. If a master knows we are his marked sheep, if he knows we are his marked soul, and he can’t find us, how can he be a master? If a master cannot find us, no matter where we are, how can he be our

master? It's the master's job to find us, not ours. We don't have the capacity to find a master; master finds us.

How does he find us? He's just a human being, just like us. Does he go around searching with a magnifying glass, "Where are my, where are my marked souls?" No, he doesn't. He has another magnifying glass. It's called coincidence. Coincidences happen, and we run into the person who turns out to be the Perfect Living Master. He knows all the time what he is doing, and we say, "I don't know why this happened, I don't know why I picked up that book, I don't know how this person came across me, I don't know how he told me this thing, I don't know how I travelled there, my plan was something else." So-called coincidences. And the coincidences lead us to a person whose soul affects our soul.

Mind is still fighting, soul is being pulled, and ultimately, what pulls us, the unconditional love of a Perfect Living Master. I have tried to find if there's unconditional love in this world; it does exist somewhere—very rare. All the love I've seen is conditional. "If you love me, I will love you. You start hating me, I can't love you anymore." [Laughs] and "What have you done for me lately that I should love you?" [Laughs] Always expectations. We're expecting in love. How can you have love and expectation at the same time? These attachments we call love, infatuations we call love—in every one of these experiences of attachment and infatuation the "I" is always ahead of "you."

You will see that, "I love you, I love you." When I hear people say that too much, I think of Shakespeare's word, "Methink the lady doth protest too much." [Laughs] There's too much talk of this "I love you." Because there's no love. It's an insecurity speaking up. "I want to be secure...are you still there? Are you going to run away? I want you to say it over and over again to me, 'I love you, I love you' so you don't run away." What kind of love is that, and we're calling it love all the time. Love is when you forget who you are. Love is when the ego is pushed back, and the "I" disappears. Only the beloved can be seen, only the beloved is in your mind.

That is love, and that love we experience. In the...as we get to know the human being, ordinary being, who happens to be a Perfect Living Master, we discover slowly, "What's happening to us? Why is he pulling us?" Therefore, when we are ready, the master determines that our seeking has taken a stage. Our seeking... The soul is life force, soul is consciousness that attached itself to the mind, attached itself to the bodies, attached itself to senses, and came and experienced all this again and again and again. Didn't want to be here so long, but anyway, kept on experiencing, then says, "I am done. Now I

want to go home, I've had enough of it." Soul is having that experience of being done. Soul is ready to go home.

A master appears. In India we say, "When the chela is ready, the guru appears." They don't say, "When chela is ready, he can find a guru." Nowhere do we say that. Only when the disciple is ready, the master appears. He appears through coincidences, and once he comes into our life, in spite of our mind, we are pulled by the love. People constantly ask me, "I have met so many masters, who is my real master?" What answer can I give except one, "Whoever pulls you by his unconditional love is your master." At least he's your master now.

We can have several masters. Indeed, we all have several masters. When we're born, our mother is our master. She brings us up. We can't be before a master if the mother doesn't bring us up. Manytimes the father is a master, sometimes he's absent, sometimes he's not. School teacher becomes a master. College teachers become our masters. Religious preachers become our masters. Masters do take us part of the stage become our masters. Master to take us little further—our masters. How do we know when have we found the final Perfect Living Master, is when our seeking is satisfied we don't want anything more. If you find a master, and he takes you into internal experiences, shows you the universal mind, shows you top of this universe, and you're still seeking, you've still not found a Perfect Living Master.

But it doesn't mean you'll reject the master. He's done his job. It doesn't mean that you have to search for a Perfect Living Master. Masters will come into your life to take you to the next step, and they'll take you as far as they can go. No master can take you beyond where he himself has reached, but when he's taken you there, he can't reach anymore, then you have to go to another master.

There was an engineer in Burma, in Rangoon, Myanmar, and he was a civil engineer, and his name was Trilok Chand. He heard...he was very keen seeker of a true master. Right from childhood he had that feeling, "I have to find a true master and go within."

This was built into his childhood. But he could never find... He used to go to all the masters he could meet in Burma, lot of holy people, saints moving around. He were never satisfied. Then he heard in India, in Madras, there is a swami who can take you to the highest inward plane, and that swami can give you right mantra, can give you right meditational techniques to take you inside. This engineer was a very stingy person, which means his way of deciding how to spend money was like this. He would take out a

dollar bill, or a local currency bill, and look at the dollar bill, “To spend or not to spend, to spend or not to spend. Not to spend.” [Laughs]

By that process of living, he accumulated twenty-five thousand, or thirty thousand rupees or currency of the country, which was at that time lot of money. He saved about thirty thousand rupees, and he was supposedly rich in money and he wouldn't spend. When he went to Madras—he wound up his house in Burma, went to Madras and met that swami—and Swami Ji said, “Have you heard of the story of King Janak?” He said, “Yes, sir, I have heard.” He said, “Do you know how King Janak gave enlightenment to Ashta...Ashtavakra gave enlightenment to the king?”

“He asked for three things.” He said, “Give me your wealth, give me your body and give me your mind, I'll give you enlightenment.” Swami ji said, “My method is the same. Give me your wealth, give me your body and give me your mind, I'll give you enlightenment.” He said, “Sir, I am ready.” He said, “First, let's start with the wealth, because I have to start building a temple.” This man who could not spend one dollar gave his entire savings to that man. Thirty thousand given to him. He was so keen to get his true enlightenment.

Then the man said, “Now, I've taken your money, now I have to take your body, and I'll teach you how to do meditation. It has to be done by a breathing exercise in which you have to breathe with one nostril, one breath, second alternate, this right nostril, then left nostril, and you're not allowed to use your hands, because if you use your hands, your attention goes outside into the hands. It has to be done internally, and the only internal way of blocking one nostril and the other alternately, is with your tongue. So, your tongue must go backwards. The tongue is tied with these tendons at the—that have to be cut off.” So, the swami opened his mouth and showed his tongue like a snake coming out. He said, “That's what I did. My master took out the tongue, and I can now fold it back and operate like that. That's what you have to do.”

“It's a sacrifice of your body, because I will cut that tendons. And I will not cut with ordinary surgical scissors. I will cut them with kind of a sandpaper, and to make it worse, I'll use some nettle rash, a little plant that really stings. You have to go through that torture. A sacrifice of money, body—next will be mind.” This man underwent that torture for a month. Every day he would rub a little bit, bleeding—bad situation. Ultimately, tongue was severed, and he could also take out his tongue like his swami. And the swami then made him practice the breathing exercise, the pranayam from internal—no hands. Mudras be different, and then you practice like that.

After all that torture, he said, "Now give me your mind." And he taught him how to raise the attention through the breath work, holding the breath. "Inhale, exhale, hold, inhale, exhale, hold, and put your attention there." Trilok Chand tried all the system, and he saw some flashes of light, he saw a little bit of out of body experiences, not too much, but he was not satisfied. He said, "Swami Ji, I like what you gave me, but this is not what I'm looking for." Swami said, "What I could give you, I've given. Now you find some other master." Eventually, this man Trilok Chand found Great Master, or Great Master found him, and he got initiated. He was so happy.

One day in the evening meeting where some of us use to gather around Great Master, I heard him speak to Great Master. He said, "Master, had I known you are the real master, I would not have given away my thirty thousand bucks to that guy." [Laughs] Great Master laughed, he said, "Trilok Chand, you don't know. When you came to me, I transferred those thirty thousand to my account. [Laughs] You lost nothing." And then master explained. He says, "You did not waste your time there. You had to go through that process Then only you were able to realize how important it is to get the initiation from a Perfect Living Master.

"Nothing is wasted on a spiritual path. You had to go through that, and all the work you did, not only thirty thousand rupees, all the work you did, all the sacrifices you made has accounted for what you are going to do here and get here. So, do not ever worry, "Am I finding a real master? Am I finding the wrong master?" You are finding the right master for that time. And if your seeking continues beyond what you get from a master, a Perfect Living Master is bound to find you. Nothing to worry, just be a seeker. Don't have to worry about finding. Give up that idea that you can find. You cannot. Only the master can find you, and when he finds you, it's his unconditional love.

It may be felt day one, may be felt day two, may be felt after a month, depending on your karma, depending on the level of your seeking, the intensity of your seeking, may take longer. When he initiates you, your account is done. Nothing to worry after that. We like to worry even after that. [Laughs] We have got such worrying minds. I don't know why we worry, but we worry. Said the robin to the sparrow, "I wonder why these human beings fret and worry so." Said the sparrow to the robin, "I think they don't have the lord that takes care of us. Maybe they don't have a lord like that to take care of them, therefore they worry." If somebody is taking care of us, how can we worry?

I went to a church in Rochester, taking my wife for a checkup, and we go to Saint John's Church. And that day, particular note was put up there, "Worrying is praying for failure." I like that statement. Worry doesn't help us. Worry is very different from concern for something. You have a concern to deal with a problem, deal with it, straightforward. Like another holy man told me, "When you have a problem, don't skirt around it. Meet the problem, greet the problem and beat the problem." A very simple formula, three step formula. So, problems you should—if you try to skirt around them, the problem remains skirting around you.

Face it, no matter what consequence, deal with it, and get over it and move forward. But worrying...trouble with worrying, which I've noticed, that we worry too much. If somebody says, "I'll cut down to worrying, to only worrying about that which really bothers me," I would say, "Start worrying." If I ask somebody, "What are you worried about? Write ten things." And they write down ten things that they worry about, I can guarantee nine of them will never happen which they're worrying about. So, they're worrying ten times more. One may be there, but not the all ten, list of ten things.

They're worrying about things that might happen. "This may happen, who knows, this may happen," and none of those things happen. How much are we worrying? They say that, "If you're initiated by a Perfect Living Master, you've been given a guarantee that you need not worry. Let him worry." Why can't we do that? Why not tell master, "Master, I have a little concern and a worry. Can you take it over?" Do we use meditation in a practical way? Or do we just like parrot like, repeat mantras? If we are in contact with the master in meditation, that's what we're supposed to be doing. Meditation is a contact with the master.

We talk to the master, talk about it, tell him what is going on, seek his advice, and stop worrying. Let the master take the worry. If he can take on everything, if he can take on all your karma, if he can initiate you, worry is a petty thing. Why worry? So, worrying doesn't lead to anything. When we don't worry, we have such a peaceful life. Do you know how much we bother ourselves by worrying? And if we stop worrying, and then we be happy and don't worry, it will be much better off, and we can do it. The little, little events that happen in life after initiation—more coincidences, more strange happenings, more meeting people who we didn't expect to meet—when these things start happening, then we feel there is something. Why do these things happen? To build our faith. And as faith builds in, our worries stop. The greater the faith we have, the less the worry. So, when faith is unshakable, there's no worry, because we know who's taking care of us. This spiritual path is not merely a ground for learning a method of

meditation. It's not something—it's much deeper, much bigger than that. It is to find the true way out, back to our true home through the form of a person, ordinary person who happens to be a Perfect Living Master, who meets us, picks us up when we're ready.

So, all I can suggest is, seek in your heart. Need not shout for that seeking. It has to be only in your own mind and heart that you seek. "I am done with this, I want to go home," that's all, and you will be taken home. Whoever seeks will find, it's definite, that the seeking is important. Through initiation by a Perfect Living Master, and the power of a master, we only discover after we go in and see what he has given us. Sitting outside, we don't know the value of initiation, but the further you go, deeper, you'll find master is a permanent friend of yours. A permanent friend who will never leave you, never give you loneliness again.

Even when you reach home, where they say there's only one, you and the master are one, and not alone even then. It's a unique state. So, I hope that these three days I spent with you were useful and will help you on your spiritual journeys and on your quest for the truth, which is all inside you. Nobody can pour it from outside. So, it has all to be found inside. Even to recognize a master, truthfully, you have to go inside. To know if you're initiated or not, some people are not sure. "Are we initiated?" Go inside and find out. Initiation has not taken place in the physical plane anyway. Initiation takes place at the tenth door inside.

Where the master waits for you, he initiates you there. You want to know you're initiated, at least take some—which you can, anybody can, without initiation you can. You can pull your attention behind the eyes no matter what. Go there and check it out. Are you initiated? Or, with the external evidence piling up, with all these coincidences happening, build up enough faith to say, "I have the faith, now I'll go in and see if my faith is justified." But don't underestimate a master, nor underestimate the power of initiation. It's the best thing that can ever happen.

I will be ending this session with you today, and we have prashad. Some of you are leaving early, so we decided to have the prashad before lunch.

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