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Meditation Should Be Way of Life

October 5, 2014 — Singapore

<https://www.youtube.com/watch?v=3v4sC6Sp2Z8>

Welcome, friends, to the second day, first session of the second day of our two-day program in Singapore. I am once again very happy to see all of you. You are co-travelers with me on the same path going to our true home, *Sach Khand*. That is why I feel very lucky to be fortunate to have so many people traveling in the same direction, so we have good company on our travels.

Today I will talk to you a little bit about the practical side of meditation—how to make it more effective and useful—because I have always believed that meditation should not be taken as something which we get once, we keep it for life and then wait what happens after death. Meditation is something that we should use and make it effective. The whole difference between religion and spirituality is that in religion we are told that you will get our results after death. In spirituality we are told that we can get the results while we are still living here. So therefore, we should work on our meditation and take advantage. But meditation should not be treated like a two-and-a-half hour, or two-hour, or one-hour—whatever we can do—of a particular ceremonial way of meditation of closing eyes and doing things that we were doing yesterday. Meditation is supposed to be a way of life. It is supposed to be all the time, that we should be meditating all the time.

Somebody asked my Master, Great Master Hazur Maharaj Baba Sawan Singh Ji, that “you say two-and-a-half hours we should meditate. It is very difficult. After one hour we feel it is like three hours, so we can’t sit for two-and-a-half hours, it’s very difficult. Can’t we do a little less than two-and-a-half hours?” He said: “Even two-and-a-half hours is very little, because if you have twenty-four hours every day, day and night, its total is twenty-four hours. Two-and-a-half hours is only one-tenth of it. We say do serious meditation for one tenth of your time, just like we say give charity for one-tenth of your net income. We say that do these things one-tenth, it’s just a formula that we say two-and-a-half hours. How can you gain something when two-and-a-half hours is spent on meditation and twenty-one-and-a-half hours is spent on other things? If you take a balance and put your meditation two-and-a-half hours, and put your other activities twenty-one-and-a-half hours, which way will the balance go? It will go into the world. Therefore, two-and-a-half hours is not enough.”

Then that seeker asked Great Master. He said: “How much do you recommend?” He said: “I recommend you should do twenty-one-and-a-half hours of meditation and two-and-a-half hours of

other things.” The seeker said: “How can we do that?” He said: “Very simple. Every time you think of your Master, you are meditating. Every time you thank the Master, you are meditating. Every time you remember the Master, you are meditating. Because when you think or remember the Master, you are showing your love and devotion for the Master, which is real meditation.” “But what about the *simran*, what about the repetition of mantra, which we have to do in the beginning, early morning?” He said: “No, that should be done also twenty-one-and-a-half hours.” “How can you do repetition of the mantra twenty-one-and-a-half hours?” He said: “You should practice, to make it a habit. The mind makes habits. Whatever you keep on doing with the mind becomes a habit. If you are doing your mantra, your repetition of *simran* day and night, while walking, while cooking, while doing other little errands, then the mantra will become a habit, as you will be doing it all day long.

“At night, again do your *simran*, your repetition of mantra, and if you notice that if you go to sleep doing the mantra, mantra will go on all during the night. And if you wake up in the middle of the night, you will see your mind is still repeating those words, which means that all day and all night you can be repeating the words.”

He said: “I have allowed two-and-a-half hours to do other things, because in our life, in our work, sometimes we have to apply our mind and our attention to outside things. And only when seriously you have to put your mind on something outside, some intellectual problem, something requiring your thinking, requiring to settle things, about two-and-a-half hours is good enough for that. And if you live life like that, then you will be doing meditation twenty-one-and-a-half hours, and the rest two-and-a-half hours during the day you can spend in doing things where your whole attention is required on your work. Otherwise most of our work we can also do meditation. We can also keep on doing *simran*, and if we make it a habit, it comes automatically, that we will automatically be doing *simran* all the time.”

So that is why this spiritual path, *Sant Mat*, the Path of the Masters, is not meant only to do two-and-a-half hour meditation. It’s meant to make the whole life into a meditation. It is to make the whole day and whole night into meditation. Only when you require something very special to do with your attention, then you divert your attention and come back to meditation again. What is the effect of this? If you make this lifestyle, you will not be thinking all the time about worries of the world. You will not be thinking what happened last year, and you are so sorry what happened last year. You will not be living in the past. You will not be saying now tomorrow what I am supposed to do? You will not be living in the future. You’ll be living in the now, doing your meditation and only concentrating on the repetition of the words, and always thanking Master. Or, supposing something happens that you don’t like, then complaining to Master: “Master, why did you do this to me?” That is also love. But otherwise why would you complain to somebody if you don’t love that person? You love that person, you feel he had the power to do something, and it hasn’t happened that way. Your mind wanted something different, and if you are doing this kind of meditation as a lifestyle of doing meditation all the time, Master will give you answer instantly.

He has two ways to give you answers. One is, you will hear him while you are repeating the words—that is Master’s voice. That’s a very good safeguard. After you are initiated by a Perfect Living Master, while you are repeating these words, even the mind cannot make up an artificial answer, and no negative power can make up any answer. That’s a very good safeguard, that if you are asking a question and repeating your mantra after initiation by a Perfect Living Master, the answer that comes is not the mind. It’s the Master’s answer. You can get the answers to most of your questions inside. And, if not inside, then the answer will come outside, by coincidence. And

you will open a book, the answer will be there, and the book does not know what your question is, but the answer will be there. You are driving your car, on the board advertisement for something else, your answer will be there. Somebody will just call you, and repeat the words, not connected with your question, answer will be there. Master can give answer in both ways, inside and outside. And if you are doing meditation all the time—that is your lifestyle—you will get answers to all your questions all the time.

This is not... I am not reading from a book. I'm telling you from experience that Master gives answers to all your questions and gives it in different ways. Because our mind sometimes has a question, and the Master does not want to give the answer the mind wants—wants to give a different answer—and therefore, the mind doesn't want to listen to an answer which it does not want, but Master will give it anyway. He'll give it outside and inside. So, this is a beautiful way to live a life where your whole life becomes meditation and a spiritual way of living.

Then when you thank the Master for everything that happens, he will make sure that more things will happen for which you will keep on saying *thank you*. Eventually a state comes in our life when we say *thank you, thank you* all day, because we keep on realizing how much Master is doing for us without our realizing that this was all coming as a gift from the Master.

So that is why I am giving you a tip, that do not take meditation to be a two-and-a-half-hour affair at all. It's a style of living. It's a style of remembering and your whole life changes. Then what happens if you are living that type of life you will be happy. You'll have an unconscious smile on your face. You will not know what is making you happy from inside. It's automatic. That kind of life changes. When you are happy, everybody you will meet will be happy, and you will wonder where are those sad and depressed people gone? You used to meet them every day and now they have gone and all happy people.

When you are happy, you spread happiness. When you are sad, depressed, you don't spread happiness, you spread depression, and therefore people run away. I have seen that the people who are depressed are always lonely and alone—nobody is with them. But happy people have lot of company. A lot of people want to be with them. So, this inner happiness comes, and without your speaking about your happiness, your face shows it, the light in your eyes will show it. It radiates happiness, radiates to other people, and they can see it. And then you will always feel happy when more happiness you see amongst people. And then you will affect other people without speaking and make them feel, *why is he happy? Maybe I should get something from this person*. And you will be helping people become seekers and become, actually, travelers on the spiritual path.

It's so amazing. I have seen that people who are on the spiritual path and thinking of Master all the time, wherever they go, more and more people get affected by them without their trying to convert them. If you feel somebody is close to you, you also want that person to be on the spiritual path, don't have to tell him that. Just be close to that person. He will automatically get affected. If you try to convince people, they will run away. Because then they will say: "Oh, this is just some odd kind of religion he is following. We don't want to listen to him." You don't have to try to persuade people. You don't have to convince them. You should just live and be an example of happiness, and they all try to follow. So much good you can do just by following this kind of lifestyle of meditation and spiritual life. So, we recommend that you have a spiritual life, not merely do meditation as a ritual.

There was a friend of mine. His name was Hira Singh. He lived in a town in India, in Ludhiana, and he had a foundry there. His foundry and his house were next to each other. He was initiated by the same Master I was initiated. He was a disciple of Great Master Hazur Maharaj Baba Sawan Singh, and he used to have all the masters come to his house. He had a very big house, and he had a very big compound, and starting from Great Master all the masters came to his house and gave *satsangs* there. I went sometimes to see him, such a nice person, good colleague of mine.

One day (Great Master had passed away many years earlier) I was traveling with an American friend of mine and we went to India and I was showing him the Dera. I was showing him the places where we used to run around and eat, where the *langar* was. Then I took him to Hira Singh's house. I said: "I want to introduce you to a colleague who was also initiated by my Master, and you will be very happy to meet him." As it happened, when we went to his house, by chance one of the masters was giving his discourse in his compound. So, we said: "We have come at a very good time. We can also listen to the discourse." The master recognized us and called us near the stage, and he said: "Come, let's go in." And I requested: "Master, please finish your discourse, and then we will go in." He said: "Discourse finished!" and he walked up. So, this American friend of mine was very surprised: "What is this?" I said: "No, master has seen us after long time. He knows we have come from America and he want to give us." So, he went, and we had lunch with him. And then there were lot of other people, they were asking me different questions ("You've come from America") and asking questions on spirituality. So, we were discussing these things and master then went to rest.

And this Hira Singh comes to me. He says: "I want to ask you a question." I said: "Yes, my friend, what is your question?" He said: "My question is that we are both initiates of the same Master. We were initiated more than 40 years ago, both of us. I have been doing my meditation two-and-a-half hours regularly, without break. I have followed the vows. I have been totally vegetarian, no drink, no alcohol, no bad habits. I have led a good life, following the strict rules of the path, but I have seen nothing inside, and looks like you have seen something. I said: "What makes you think I have seen anything? Maybe I am in the same boat like you are." He says: "No, the way you answer questions looks something you have seen, and we don't know how much something you have seen. I want to know, my question is, why this discrimination, when both of us are following the same Master, and we are following his instructions, and you get something, and I don't? This is not right. Can you give me an answer?" I said: "Why are you asking this question from me? You know all the masters. One is sitting inside your house right now, and you could have asked this question from Great Master himself." He said: "I did. I asked Great Master: 'I am following your instructions regularly, but I don't see anything inside.'" And I said: "What did the Great Master say?" "He smiled and he said: 'Do your meditation with love and devotion.'" "And then what happened?" "Then he died, and then I went to another master." I said: "Did you ask again?" "I asked the same question. Every master is saying the same thing. They smile and they say: 'Do your meditation with love and devotion.'" I said: "Then what do you want now?" "I want a true answer from you, because they evaded the question."

I said: "I don't give any answer. I must tell you. I want to confess that when people ask me questions, I don't have the answers. I have to check with my own Master, Great Master. So, I go inside, check with Great Master: 'This is his question. What should I say?' Whatever answer Great Master gives, I give it. It is not my answer. It's Great Master's answer." He said: "All right, go and ask Great Master right now and give the answer." I said: "Not so easy to go to Great Master like that. It takes time." He says: "How much time will it take?" I said: "About six months it will take to reach Great Master, get an answer." So, he laughed at me. He said: "No, I don't think it takes six months."

I said: "This is a very serious question you are asking, that for forty years you have been doing meditation, regularly, according to instructions, and seen nothing inside. It's a very big question. Even Great Master may take time to answer.

Now I can tell you why I said six months is I was going back to America and had to come back after six months. Anyway, after six months I went back to India and I went to Ludhiana and I went to that person, and I met him. I said: "I got your answer." He said: "What is the answer?" I said: "Same answer they gave you earlier: 'Do your meditation with love and devotion.'" He said: "But that is what I was doing." I said: "No, from what you've told me, you are doing meditation, not with love and devotion. Something was missing. Love and devotion was the key, and they all pointed out to you. None of them said: 'Do more meditation.' They all said: 'Meditation with love and devotion.' You are doing meditation mechanically. You were thinking, just closing eyes repeating words will take you. If just repeating words could take us somewhere, parrots will go before us. So, if waking up at night will go, the dogs will go before us. Bulleh Shah says: 'The dogs have a advantage over us.'"

So, the point is that love and devotion is so essential for this meditation. I said: "Now I'll tell you what to do. When you meditate, don't emphasize on whether you are repeating the words, in what form you're sitting, in what posture you're sitting, whether you are hearing the *Shabd* in a particular, prescribed posture, or you're sitting somewhere else. These are very unimportant things. They are the least important things in meditation. The most important things is that when you do meditation, do *dhyān*, contemplation of the face of your Master. Talk to him. Express to him whatever is in your mind. Express your love for the Master. Express your complaints to the Master. Express your feelings for the Master. Then what is happening in your life, he's your real friend sitting inside you. Have all your conversation with the Master inside, and at the same time, because you have been doing the simran all this time, repetition of words, keep on repeating, so the Master is keeping on hearing and telling you what to do. And he will keep on telling you: 'I am very pleased with you.' And, he'll say: 'I am very pleased with you. I accept your love and devotion. It has touched me.' You will get all the benefits, and then the meditation will be successful." I said: "I am going back, I just came for few days to India, and I'll come back again. I normally come after six months. Next time I come here I'll come and check with you. If it doesn't work, I'll go back to my Master again, and say: 'Your answer did not satisfy that disciple of yours.'" I went back. After six months I went back to him. He made more progress in six months than he had done in forty years.

I am giving you this personal example, an actual example, how important it is that we should not treat meditation as a mechanical exercise. We should not treat it that just by closing eyes and repeating words you go anywhere. The mind is running everywhere. You have no feeling for the Master. Master is merely an image. It is like worshipping God whom we have never seen. You are worshipping Master you have never seen, neither inside nor outside. If a Master is friend first and he's a Master next, you share everything with your friend. You talk to your friend—you want his company. You want to be associating with the friend all the time inside. If you can't do that, how is the Master helping you? Then you are doing something so mechanical, it's a ritual. Then meditation, no matter who has initiated you, it becomes just a ritual, like any other ritual of any religion.

That is why the main difference here is that we want to go beyond the mind. We want to go to Sach Khand, our true home, which lies beyond the mind where soul becomes one with the entire totality. That's where we want to go. That's our true home where there is no problem at all. There's real peace, forever. That's where we want to go. And for that, the only way above *Par*

Brahm, above the mind, is to go with love and devotion. Everything else will drop down on the way. All method of meditation will drop down on the way. Real thing will be love and devotion. Now if this is so important, and I have experienced over and over again, why should we not start from the beginning? At beginning use this method of being in touch, contact with the Master inside. He's a friend.

I had another very good disciple of Great Master. And his... He was a veterinary doctor. His name was Dr. Isher Singh, and doctor Isher Singh was working in a palace near the dera in India, in Beas, India. There's a state called Kapurthala state. In Kapurthala state, there was a maharaja, a ruler, a prince, who was ruling that kingdom, a small little kingdom, a small state called Kapurthala and it was accessible about twenty miles away from the dera. And this doctor, Isher Singh, was very keen to find spiritual truth and find a perfect master. So, he was looking for a master and he had three neighbors who were disciples of Master, and they were all Muslims. They believed in Islam. They did their prayers in, actually in a mosque also, but they were followers of Great Master and did meditation according to Master's instructions.

They used to tell him: "If you want real Master, go there." He would say: "These people are Muslims, they are following Islam, and I am a Sikh. I don't think that we will match each other." They would say: "Master's instruction is not a religion. You can have any religion and practice. This is how to know who you are. What has that to do with religion? Religion teaches you so many other things, formalities, go to mosque, go to temple, go to *gurdwara*, go to church. Religion teaches you go to these places and do your charity, do other work. It does not say how to go inside and check who you are. That is common to all religion to all people. It is even good for atheists, who don't believe in God—even they can do it. So, don't mix up the spiritual path with any religion. Therefore, if you want truth, real truth, go and meet that man, Baba Sawan Singh. He has an ashram. He has a dera right on the river Beas. Go along the river. It's about three miles down the river, and you will find it."

So, ultimately, he got convinced. "I should go and meet this Master. I think they are right, that this Master is teaching true spirituality. He is not teaching religion, so I will go and see him." So, he had a bicycle. Normally he was either on a horseback or on a bicycle. He did not have any motorcar. So, he took his bicycle and went along the river. Three miles passed, four miles passed, five miles passed—no dera in sight. Eight miles passed. He was going in the evening and it got very dark, and then there was a ferry bridge. They used to make a bridge and then at night only ferry would run on the river Beas. He stopped there and asked the ferry man: "I heard there was a dera here, three miles, but I have come eight miles, there is no dera." He said: "Oh, you are on the wrong side of the river. The dera is on the other side. You are on the Dhilwan side. This is not the same side. You've come on the wrong side." He said: "Then can you take me on the ferry to the other side? I'll walk upwards and find the dera." He said: "Not at this time. It's too late. There're wild animals on the other side. There's no proper road. There is just one village. It's only one village for which the ferry runs, both directions. And I have closed the ferry also." He said: "Please, it's my life and death question, it's a question of my life. I have to find this spiritual path. I have to find the true guru. I know he's living on the other side. Please take me." He persuaded him. He said: "Take all the money I have."

Somehow, he got into the ferry, went to the other side, and then he carried... There was no road. He had to carry his bicycle on his head and go with thorns on his legs, all bleeding. He trudged along, sometimes near the river, sometimes away from the river. Early morning, he reached the dera and found a small little hut. So, he said: "This must be the dera now." So, he knocked on the

door. An old lady came, opened the door and began to shout at him and used very, very strong language, even some vulgar language, even abuses. She abused him: "Is this the time to disturb a Master? Don't you have any sense?" He said: "This lady must be that woman I heard about, who is with the Master, and she was with previous Master also, with Baba Jaimal Singh. And she was also with—had gone to Agra—with Jaimal Singh's Master. This woman has spent her life with three Masters. Look at her anger! Look at the way she behaves! If this is the result of being with Masters, sorry, I am not going to come to any Master like this." And he said thank you and went back to Kapurthala, and he told his neighbors: "You know, that is no... That's not a Master at all, because the lady was so angry, and she is the same lady. I know her name, Bibi Ruko, and I know she is very mad at me. If a lady can have so much anger after spending life with a Master, even anger has not gone away, what else do you expect? I don't think he is a Master at all."

And those people, the Muslim disciple, laughed at him. They said: "Master played a trick on you." He said: "What do you mean? Masters play tricks?" "Oh, plenty of tricks! You don't know Masters. They can do lot of things. He played a trick on you, because he put a lady in front. You went to see the Master. You saw a lady and came back? That was the trick. You never saw the Master. So that is why, when you will see the Master on the next time, the lady will be very nice to you. It was just a play, just to test. Have you come to see the lady, or have you come to see the Master? He just put a test on you, and you failed in the test." Then he said: "They may be right. I'll try again."

So, this time he said: "I know where the dera is." And after working—finishing his work at five o'clock—he took the bike and went on the right side of the river. It's only three miles. In the evening he reached there, and Master was sitting outside at two little huts—that was the whole dera at that time—and he saw Master sitting on a chair, and he went and he said: "Master, I came that night, and this is what happened with that lady." And Master said: "I am sorry to hear that. I will tell the lady not to be angry with you." He said: "No, Master, but I have come for initiation, because I have met your disciples. They have convinced me you are a Perfect Living Master, and I want initiation." Master looked at him. He says: "But have you broken your arm?" He said: "What, is that a requirement for initiation?" He says: "No, it's not a requirement. It just so happens that your right time for initiation will come after your arm is broken and you have healed it, and then you come, your time will be right for initiation. I am not saying that it's a requirement. It's only your life, your arm has to have a fracture." He said: "Master, why will my arm break?" He said: "Don't you ride horses? You have come on a horse or a bike, something. You ride horses?" He said: "Yes." "One can fall from a horse and break one's arm. It happens." He said: "I broke my leg," Master said, "on falling from a horse. These accidents happen." He said: "Master, but why should I—I have been riding my horse all my life—why should I break my arm?" He said: "No, no, these accidents happen. You know, nobody wants to have an accident. They just happen." He said: "Master, I don't think this will happen to me." "Okay, you go. If it happens, come back to me, I will initiate you."

He went back to Kapurthala and his wife, whose name was Maya, she said: "Where have you been all day? The Maharaja has been calling you the whole day. The prince from the royal palace has been calling you, and he sent seven or eight messages. He'll be very angry with you. Run, something has gone wrong." So, he ran to the palace. He thought some animal has fallen sick. "He has some animals, he has camels, he has horses, elephants, and some animal has fallen sick, and that's why he's calling me." When he went there, the Maharaja said: "Where have you been?" He said: "Oh, I went to see Maharaji." "What Maharaj? I am the only Maharaj." He said: "No, I am calling my guru as Maharaji." He said: "No, there is no Maharaji." He says: "What can I do for you?" He said: "You know, you are such close friend of mine. Only this morning two new horses have

come from Saudi Arabia, the Arabian steeds, and I put off the inauguration of riding those horses. I said: "Till my doctor Isher Singh comes, I will not go on the horse. So now they are ready, and we will both go on the horse."

He said: "I will not ride the horse." He said: "What has happened to you, Isher Singh? You've been riding every day." "I don't want to break my arm." He said: "Who told you you break your arm? You've never broken your arm before." "No, that Maharaji told me." He said: "How can you be so superstitious? You are a veterinary doctor. You are a qualified man, intelligent man, you believe in these superstitions? Somebody just says you'll break your arm and you are afraid? Come on, sit on the horse." "Please forgive me. I don't want to break my arm." He said: "You will not break your arm. Okay, all right." Maharaja said: "All right, we'll compromise. At least for saving my face, because I have told everybody I will ride on the horse when Isher Singh comes, just get on the horse and get down. I will get on the horse at the same time. I will ride away, and you can get down." He said: "Okay, that I can do." So, the Maharaja got on the horse. Isher Singh got on the horse. As soon as he stepped on the horse, the horse shot off. It was a new horse, new territory. He hit against a pebble somewhere and fell. Isher Singh fell under the horse, had a multiple fracture the same night. This happened the same night that the Great Master had told him that you can fall and have a... break your arm.

He said: "That man is too powerful, I couldn't stop it. No way I could do anything. When a Guru speaks something, it has to happen. I know he's a Perfect Living Master by breaking my arm. Most people think he is a great guru because he gives them something. What he has given me is to break my arm. But anyway, he promised that if I break my arm and heal, he will give me Naam, he will initiate me. At least I got a good deal in return. I don't mind breaking." Then he tried to heal himself. As it happened, the calcification of the shoulder took place, calcification of the elbow took place. He could not move the arm, but he had a plaster for several weeks, ten weeks—normally it was less—but then he had ten weeks. When it was removed, then he went back to Great Master. He said: "Master, I broke my arm. I healed it, and now give me initiation!" Great Master said: "Will you raise your right hand to your right ear?" He said: "Master, I can't do that." "Sorry, then I cannot initiate you." He said: "Master, what kind of guru are you that you put new conditions every time? Last time you said break your..." He said: "I didn't say break your arm. I said break your arm and heal it. Once you are healed, then come to me." He says: "Master, this is a permanent calcification. I won't be able to heal it." He said: "When your horses break their leg, what do you do? If you don't shoot them, what else do you do?" He said: "Then we put them in this particular acid, very strong acid, and put in turpentine oil, and we mix it, and then the horse gets so painful to dissolve the calcium, he hits on the ground, he makes a hole in the ground, it is so hard." Great Master said: "Why don't you try it?" He said: "Master, I will die! This kind of treatment...what is this?" He said: "No, no, you'll dilute it. What ratio do you use, turpentine oil to the acid?" He said: "Four to one." "Make it sixteen to one." So, he went. It was painful, but he was able to remove the calcification and he could put his hand on top. He went back. He was initiated.

Now, because he had paid such a price for initiation, he really thought it was the best thing. He meditated. He couldn't help loving that Master, and Master was everything for him. Day and night, he would say my only real love is Master. People thought he was crazy. He was crazy for his Master. And then he said: "The best thing I can do for my friends is tell them, like these friends told me." He would tell everybody if you want to have real truth and... Go to this Master—he is Great Master."

Then he... His father would not accept. His father said: "You are so, such a stupid fool that you are brought up in a Sikh family, you are supposed to follow *Guru Granth Sahib*. That's the only master. Don't you know it's written there that after the tenth guru, only the *Granth* will be master. And don't even try to tell me, you have been misled so much by them." He said, "Bapu," which means his father, "Dad, I want you to see the Master." He said: "I'll never see him. Not in this life, not in the next life. He's a charlatan who has spoilt my son. I will never go and see him." He said to the Master, he came back to Great Master. "I want my father to be initiated." He says: "All right, Isher Singh, because of your devotion I will initiate your father." Which is very great, because I find this happening so many times, that one, one person gets initiated in a family, the whole family benefits, even when they are non-believers. The time comes and they all change. I have seen so many cases, including my own family. So, my father was first one. After that my grandfather got initiated, the whole family got initiated.

So, he said: "That's very good, I'll go and check." He said: "Because of you, I will initiate your father. Only this condition: you bring your father to me—that is your job. I will initiate him—that's my job." That's what Great Master told him. So, he tried to persuade his father to come. Father would say: "No, I will never go." Then he tried to play a trick. The Great Master was leaving on a railway station (I am telling you these old stories because they are coming back to me, how Masters operate). Great Master was going to travel by train and go somewhere, and he went to Great Master. He said: "Master, my father does not want to come to see you in the dera, but can I, by a trick, bring him up to the railway station, so that you can just see him? I know, if I just... he has your *darshan*, I will have done my duty, then it will be your duty." He says: "Certainly. Bring him! Bring him to this railway station."

So, he told his father: "Dad, I have a little work with this station master there. Would you like to come along with me?" "Okay, we'll go together." So, two horses, they both came, father and son, to the railway station, and Great Master was already waiting on the platform for the train to come. So Isher Singh says: "Dad, can you hold my reins of my horse? I'll go and meet the station master, takes a few minutes, and I'll come back." He said: "All right." He waited upstairs. And that railway station up, has a little climb up there, some stairs, and at that time there were no stairs, just a climb-up ramp-like thing. And the father stood on top with the two horses in his hand, and Isher Singh ran to the Great Master. He said: "Master, I brought bapu *up there*. Let's run and see him." He said: "Oh, yes." And they both ran. Now imagine, a Master running with his disciple like that. When I visualize that picture, how they both running up, but by the time they ran up, the dad had gone. He suspected there was a trick here. He left Isher Singh's horse and he left away. He could never meet him. Isher Singh said: "This Master has put such a condition on me, that you bring the dad to me and I will initiate him. Okay, I'll do something else."

One day, early morning, when the father was sleeping, he brought a big rope, and those were little beds, you know, light beds. He brought a big rope, and while father was still sleeping, he quickly tied around and tied him up. He said: "Son, what are you doing to me?" He said: "I am taking you to my Master." He says: "How can you do this? That's cruel. You can't carry me like this." He said: "Bapu, I am strong, I can carry the whole bed with you." He had arranged a horse cart, a tonga, a horse cart, to come early morning. And he said: "You just wait. I'll bring the man on a bed, and we have to take him." So, the man was crying...the father was crying loudly. He lifted the bed, brought it, put it on the horse cart, and said: "Let's run to the dera." Father shouted so much, crying. All the neighborhood came out. They said: "Isher Singh, what's happening?" He says: "My father has gone crazy, mad. I'm taking him to hospital." They said... And the father said: "I'm not crazy! My son is crazy!" And they said: "Take him quickly, take him quickly." So, there they shot to the Dera and he

cried. He tried to open the ropes, he got so injured, and reached there. And all the time Isher Singh saying: “Bringing this dad like this, he’ll have no chance of getting initiated.”

When they reached there, Great Master was sitting outside. There were two *satsangis* standing there, three or four *satsangis* standing there, near him. And there this strange scene coming, a horse cart with a man crying, shouting, tied up with a rope. And he comes there, and Isher Singh, by his side on a horse, and there they reach and Isher Singh gets down, and the man is shouting. And he says: “Master, I have done my duty, I brought my dad.” He said: “What are you doing? Are you mad, to bring your dad like this?” Then the father said: “I am telling him the same thing. My son is mad to bring me like this.” So then, he, Isher Singh, waited. Great Master said: “Take him off.” He told those *sevadars*: “Takes this old man out! This is no way of treating an old man. This son of his is a mad fellow. Take him off.” So, they brought him. “Take him inside. Put some balm on his injuries that he’s suffered because of a rope hitting against his neck.” So, they took him inside, and the father kept on saying: “Yes, Master, I know he is mad, the way he brought me you can see what kind of son I have.”

So, he took inside, and Isher Singh saying: “I have no chance. I don’t think my dad has a chance at this mood to get initiated.” But the Great Master comes out and says, points out like this [finger on the lips]: “Now you go away and come after three days.” Isher Singh left. He said: “Three days? Even three months is not enough to convert this man. What will he do in three days?” After three days he did come on his horse, and he saw Great Master sitting on that chair, and his father standing like this [with folded hands] in front of him. He rubbed his eyes, he couldn’t believe. Is this his own dad? He said: “Ah, is that you, Babu?” He was trying to look at dad, and by that time, the horse dirtied the place. And, somehow, the father saw that his horse is dirtying the place. He took his shirt off to clean up. He says: “You are always a mad fellow. Don’t you see, in front of such a great Master, you are dirtying the place?” He said: “Is that you, father? Is that you, dad? I can’t believe it.” He says: “You never told me anything about him. I am lucky that I found him. A son like you could never explain to me who he is. I am so lucky. Only this morning he initiated me.” Isher Singh was so amazed at the way this Master could do the things. But I am only telling you this story because it happened in a time when this could be done. Please don’t try now!

Masters can do various things. It has... So many stories exist about Isher Singh. It’s unbelievable what kind of man he was. He told me... He used to come... I was working in the government in Chandigarh in India. I was chief secretary of the state, a very busy position there. But he would stand, sit outside, waiting for just a glimpse he could talk about Great Master with me. I was so touched by his affection for the Great Master that I would try every few minutes to get some time to say hello to him, Dr. Isher Singh sitting outside. He was retired for many years. Then he found a way of coming to the house. My wife got very angry with him. She said: “Doctor Ji, what are you doing? My husband is so tired, works so hard. He comes after a hard day, I have to give him food or something and you come along with him, and I get reports. I have got CID. My spies are sitting in the office. They tell me how much you are sitting outside the office, bothering him there also, and now you come to the house also.” Isher Singh said: “Bibi, forgive me. Forgive me.” Then he found out that she likes pakoras—you know, that’s fritters, Indian fritters—that she likes pakoras. So, then he found a trick. He, before I left, would leave the office, he would go in advance and say: “Bibi, pakoras!” She said: “Come in, doctor.” By the time I would reach home, they were having tea and pakoras, so I would just join them.

A man with so much affection. A man, such a follower of Great Master. He is the one who told me. And he said, till the end of his life he was kept on saying: “A Master is friend first, Master later. He

is *yar* first and guru later. Don't think that the guru comes and does this, he has to be a friend of yours. You have to think of him and remember him. You can't do that if he's not a friend of yours. Therefore, this whole path, this spiritual path, Sant Mat, is not based upon mechanical things. It's not based upon blind faith. It's not based upon what you are getting or not getting at any time, and evaluating all the time, analyzing all the time with your mind. It's not that stuff. It's a path of love and devotion. The Indian saint Paltu, he says, in Indian (I'll translate for you): "*Paltu, Sahib ke Darbar mein keval Bhakti Pyar.*" "Except bhakti and *pyar*, there is nothing else in the court of the lord." That means, in the lord's court, nothing will count except love and devotion. Therefore, when I say have a life of continuous contact with the Master inside, remember him, talk to him, and outside, day and night, think of him. How will your mind go anywhere else? You are so absorbed in this thing. But if we lead a life all the time we are busy with things, quarreling with people, gossiping about people, scandalizing people, talking ill of people, all the time talking behind their backs and all that, and in the morning saying I am going to do meditation—that's no meditation. Meditation is when your whole life gets devoted to the Master. You will get results definitely. You can check it out if you follow this instruction, which Hira Singh followed. In six months, he got more results than he got in his entire life, and you can all get it. But I am sharing this story with you so that... Don't make it just another ritual. Don't say, "I used to go to church, now I go to satsang. I used to do this, and I got initiated many years ago." "And what have you done till then?" "You know, it's very difficult. Maybe one day I will do it." It's not that kind of thing. While you still have the energy, you still are young enough to do it, that's you do it. When you are lying in bed, sick, dying, that's not the time to do meditation. Then you'll just be surviving. Therefore, take advantage at your early age, earliest possible time, take advantage and do that kind of meditation which will give you results so that you don't just make it something that is just a belief system. It's not a belief system, it's an experiment. It's a scientific thing. It's a scientific thing that our consciousness lies inside, is accessible to us.

The consciousness, stream of consciousness, is running all the time from our true home, Sach Khand, to this point. It is never interrupted. Fortunately for us it can be heard. It's a sound at this level, which is great, an inner sound, nothing to do with outside, the inner sound coming as a resonance from our own consciousness, from our own reality, our own self. And it can be heard, and every time you listen to it, you are pulling yourself to your own self, and therefore discovering your true self. As you go along all the scene changes, the worlds change, levels of consciousness changes. Sound never changes. It's a link of one level to the other. When you go to sleep, who is the self who is dreaming and moves in the dream? The same self who was awake. Do you notice? Everything else changes. You'll forget what is the wakeful state, and dream state comes up. But who is the person going, walking there? Same self who was sleeping there. That never changes. Self never changes, no matter at what level you go. Even if you change your form, you become something else, you will still be the same self.

That Fa Hien, the Chinese philosopher, he had a dream that he was a butterfly. Fa Hien dreamt he was a butterfly, flying amongst the flowers, but the flowers were so different. There were light coming out of the flowers and he had never seen them so beautiful. He said: "This must be heaven, but why am I a butterfly?" He was flying like a butterfly. So, when he woke up, he actually doubted: "Am I really a butterfly, because that was more real than this. Am I really a butterfly who is now dreaming I am Fa Hien, or am I Fa Hien who had a dream that I am a butterfly?" He told his friends, his friends, that "look, I had a great dream, but I felt I was a butterfly." They said: "You can't be butterfly, Fa Hien. Don't you see if you're a butterfly you can't recognize who you are? You saw a butterfly. What you happened was in a dream you saw a butterfly." He said: "I never saw a butterfly! I was flying! I never saw myself. I knew I had wings and I was flying. I was a butterfly!"

If the form changes completely, if our form changes into formlessness, even then the self will be the same, because of the power of the sound, the power of the creative word. That has created everything and resounds right up to here. Never changes. Our journey on the sound current takes us to the highest level because it's unbroken. Visual changes will take place. Experience of what world you are in will take place. You can dream world to wakeful world to higher wakeful world to astral world, causal world, pure spiritual world, pure soul, pure totality, the self will still be the same. What a wonderful gift to us lying right inside us that we can have that experience of connecting our self to the sound, being pulled by it. It's the royal road. It's the best possible way, especially in this age when we have limited time, lot of distractions, but the power of the sound to take us to the top is the best thing. Therefore, when you meditate it's the sound that can pull you.

When you do simran it is to remember the Master all the time and to make a habit of it so that you can check. When Master gives you certain words to repeat, at that very time, at the time of initiation, he empowers those words, makes them different than what those words are. He gives power to those words at that time. Otherwise those words are simple words. Even if he said, "A-B-C-D," it will work equally good. Doesn't matter what words he says. But as it happens, I follow the tradition of the Great Master. He gives words which have a relevance to something inside, and not outside. Of course, if he gave words outside, I would have some difficulty. Supposing... In America I went and found a certain kind of pizza. It's called Shakey's, Ye Old Shakey's Pizza. Supposing, Master had said to me: "Your mantra will be Ye Old Shakey's Pizza. Keep on repeating." And I keep on repeating, my mind will be always on the pizza, because I know what it is outside. But if he gives me names and words which have no relationship outside, but only relationship with experiences to come inside, then my mind does not go out, it helps me to go in. When I reach those stages, then I discover what those words meant. So at least he has given me words which have an association of ideas inside, not outside, and that is why Masters give any words they empower. When you repeat those words, no negative power can come near you. In fact, no negative power can come anywhere, in anybody else's house.

I went to America. Somebody said: "Our house is haunted with spirits." I said: "Let me go and see them." I went and the spirits ran away just as I entered. They never saw those spirits again. So these kind of things we experience ourselves. So, that is why it's a very powerful thing to have empowered words, words which have been charged with power of the Master. And when you repeat those words after initiation, negativity disappears. Even negative people don't come near you. Not only ghosts or entities. Negative people also avoid you, and you are a very peaceful life then, after that. So, that's the value of repetition of a mantra like that. But the true way of going up is not the language, not those words, but the sound current, which is connecting you directly to Sach Khand, to the true home, now and for all time.

So, that is why we will do a little practice again today so we can get in touch with the sound current within, and also how we should do meditation with love and devotion. So, that way you'll have a head start on this pathway. Otherwise, my experience, my friends' experiences, many years we waste. We get Naam, we get initiated, and then the excitement is very strong for the first two-three months. "Oh, we are going to do something!" Excitement begins to fade. After some time, we take it for granted. "One day something will happen. One day we will see what happens." We lose the opportunity. When we are old, sick and not getting any help from anybody, we say now is the time to meditate and we can't meditate. Let's do it while we are healthy. Physical health is also useful for meditation, so maintain good health. Eat good food. Do exercise. Follow up the rules. People do...want to do yoga, do it—yoga for the sake of exercise, for health. Don't do yoga to get

higher awareness, you don't get it there. You can get strength by yoga. Do it. Any other exercise, walking, swimming... Do any exercise but keep your body in best shape as much as you can, and then meditate with the body in good spirit. Take advantage, this is a very rare occasion. It comes after thousands of lifetimes. It is not that every day you get this opportunity. So, once we are reached the point where we have been marked to go back home, let's not lose this opportunity. Take full advantage of it.

So, in the afternoon, we'll have a final session of meditation, and then they have... Tim Chan has prepared some very nice prasad packets, and I'll get the blessings of Great Master for the prasad, so it will be very special. And those who want to take it, I will definitely give them with the love and affection of Great Master, who is always with me to help in this work.

So that is why, you take that prasad and take little bit at a time. Somebody once ate too much of it. He couldn't digest it. So, take a, take a little bit at a time. Make it last for a while. And we used to have...they used to give puffed rice for us, *phuliyān*, puffed rice. And Master told us if you can't come to see us again, mix up similar puffed rice into it and shake it up so you will never know which one is Master's—the whole thing will become prasad. So, you can stretch it also. But every time you take it you will remember the Master. It does not mean that the product, the food product that we are giving has changed its molecular structure, it has become something else. Prasād does not mean that. Prasād means it is blessed by the Master, so every time you take it, you remember the Master, and that's the advantage. So, it is another help in meditation to take little prasād every day, doing everything. "I want to take some prasād and do it. I have to go on a important meeting, I am taking some prasād, so Master's with me all the time." This is a life changing event. To be on the spiritual path is a totally life changing event. No matter what work you are doing, every time you work, think of Master. "I am working for him, not working for my salary, not working for my wages, I am working as *seva*. He put me in this position, I am doing it." If these kind of thoughts remain with us, you will always be with the thoughts of Master. And that is why life will change.

Thank you very much for very patiently listening to me, and I'll take up a few questions now which we could not answer yesterday, and then we'll have a break.

Q: How do we know when our past karma has been erased?

A: There is three kinds of karma: We call it *Pralabdh*, which means destiny with which we are born, fate or destiny we are born with; *Kriyaman*, which means we are creating now with our free will and our intention; and *Sinchit*, which is reserve karma. If all our *Pralabdh*, all our past karmas cannot be fit into one life, the rest goes into an overflow, into a reserve. The reserve is called *Sinchit* karma. Besides karma, there is another aspect of karma, and that is called *sanskar*. *Sanskar* means the attitude you develop towards life through accumulation of all the karma of the past. It is not selected events that make one life *pralabdh*. It is accumulation of all the lives previously and makes your attitude towards the events in life. Some people have a very pessimistic attitude, some a very optimistic attitude, some look differently. All that is because of *sanskar*.

Now, when a Perfect Living Master initiates us, we have to go through our *Pralabdh* anyway. Those events are already set for this life. Everybody goes through it, even masters. Even Perfect Living Masters go through the same karma, because to be in this physical body you need the karma. You need good and bad karma. You need a combination of ups and downs. So *Pralabdh* does not change. *Kriyaman*, we have to do now, we can change it. By living more and more in the Master's

will, we collect much less karma for the next life. Sinchit karma is completely destroyed at the time of initiation. So, there is no previous karma of all the past lives from which anything can be picked up to make your next life. So how, if you have to come on next life, where does it come from? Only from the current life of Pralabdh.

So that is why the Pralabdh life, it changes and is it only the source for any future life. Future life is always better than the previous because there's nothing from the past which can be picked up. But what we feel immediately after initiation is change of attitude, because Sinchit has been destroyed. So, the events don't change, our attitude changes, and we ourselves feel that we used to look at it so seriously—what has happened to us? More than us, other people start noticing. Other people tell us something has happened to you, you don't look the same, you don't act the same." So, these effects, sanskars, of the Sinchit karma, they are destroyed, and you can feel them, but you don't feel the change in the Pralabdh karma.

So, once you remember that these karma are acting like this, if you have...if you are able to do your duty as instructed by your Master at the time of initiation, if you can faithfully follow that and do your best for that, this is your last life—you don't have to come again. You've done your duty, you've done your best, don't have to come again. If you cannot do it and you feel—*I am sorry...I could not do what the Master wanted...I got too much distracted...I got...I am ashamed that I got...I failed in this thing...I really betrayed my Master*—if those thoughts come, you have to come back again. In that case you have to come for a next life, which in any case is better because there is no Sinchit karma. It's based only on the actions of one life. But if you totally leave the path and say *no, it is not good enough at all*, then you come third life. Nobody, after initiation by a Perfect Living Master, ever comes more than four times, including this life. That's the maximum, because there is no Sinchit to create more lives. So that's a very big advantage so far as karma is concerned. But you feel the difference, the notice yourself that Sinchit has been destroyed because of change of attitude.

I might tell you a little personal story of my father. He could not attend one of the discourses of Great Master. So Great Master had said in that satsang, in that discourse, that once you are initiated by a Perfect Living Master, you cannot have more than four lives. Then you go up. You never come back again. My father heard about this. So, he went to the Great Master the evening and said: "Master, is it true that you said in the morning, in the satsang, that once you are initiated you cannot come more than four times, four lives?" He said: "Why are you worried, Lekh Raj?" (That was my father's name.) "Why are you worried, Lekh Raj? This is your last life. You don't have to come again." He said: "No, I wanted to know, can't I come the fifth life? If you happen to come again—I hear some Masters come again and again—then you mean to say you'll leave me there and come back? Can't have a fifth life? Is that a rule?" Then Great Master laughed, and he said: "Masters don't come back as the same Masters. They come with the same Master Power and they merge with the totality and they can come in any form, in any human form, at the right time for the kind of people for whom they come. They'll come according to the requirements of the seekers of that time, at that country, at that place. So therefore, you don't worry." Then he explained to everybody present there that if you do follow the instructions of a Master, this is your last life. And if you cannot follow but try your best, and sometimes you feel, then you come once more, and next time you will be able to follow. Conditions of life will be better because of no sinchit karma. Only if you leave the path and run away, then only you come third life. If you become such a critic and even kill your Master, you come fourth life. So, don't think that fourth life, that everybody has to come on fourth life. So, I would, I would recommend: Do your duty to the

best possible way you can, as best as you can. Nobody can do better than their best. Do your best, leave the rest to Master, this will be your last life. Thank you.

Q: Is fluoride in toothpaste, or fluorinated water not good for pineal gland? We see some discussions on internet.

A: This is a medical question about fluorides, whether fluorides are good or bad. Sometime people say they're too bad. There is a... Some time they say they are a requirement. It's a requirement of the thyroid gland and the pineal gland. The pineal gland is of course controlling all the ductless glands in the body, and is... They say it's affected if anyone, like thyroid gland is affected, which is affected by fluorides. If you have less fluoride, then it's affected. Too much fluoride, that is affected. A good balance is good. Where they find shortage of fluorides, they add fluoride. Where they find shortage, the shortage is not there, excess is there, they can add iodine and something and control fluoride levels. Nothing to worry much about it, and you can use the toothpaste if you like. Do a little more simran.

Q: Where does emotion come from? How does emotion relate to our mind?

A: Emotions come from the six lower centers, energy centers, in the body. All emotions arise from there. The most important emotion, which is feeling sad or exceptionally crying over something and feeling hurt comes from the heart center. Other emotions come from different centers. So, emotions don't come from the upper part of consciousness, or the awareness, and therefore, upper part is very cool. It does not go hot and cold, but the energy levels make us hot and cold. And that's why emotions really arise, and people who have been doing even yoga of the different centers, they are very emotional, because they can't control it. Of course, if you haven't done anything like that, emotions can come up, because they are natural to us even when we are trying to do meditation. When we meet the Master, something happens. Tears come into our eyes. Not tears of sadness, tears of joy, tears of feeling *this is what we are waiting for*. It's a very different experience, those tears. I find, in my experience, since the last several years, old people, sturdy people, more sturdy people, they come up with crying like babies. In fact, in one of my talks I was giving in Florida the other day, I said I seem to meet too many crybabies here. They are grown up crybabies. But that is not the same. That's an emotion that arises from the soul responding to something I have met. It's not the mind. It's not thoughts. In fact, if you think about it, you can't understand why you are crying. You can't feel why this happened. But it happens automatically because it's touching the soul. And we are used to, in physical life, putting our attention normally in the heart center as if it's the center of the soul. The center of the soul is behind the eyes, but we have associated the heart chakra so much with it, and heart chakra is emotional chakra. So sometimes there is confusion, and the soul responds and with emotions of that kind. Otherwise, all the emotions arise from the lower chakras.

Q: How important is it to follow a specific lineage?

A: Specific lineage. I suppose the reference is to the fact that once a master dies, a number of different streams of masters start coming up. It has happened throughout history. Every time a Perfect Living Master died, so many people claim we are the real ones following them. So, it's very difficult to know. A professor in the University of California, in America, has prepared a paper called *Radhasoami Gaddi Nasheens*. He says how the *gaddi*, succession, transferred from one master to another, and starts with Soami Ji, and draws lines of four masters he names in his last

bachan, *Akhiri Bachan*. And then he names Baba Jaimal Singh, who was not named in those four, and a fifth one. Then he draws lines from each one of those ten or twelve. Ultimately, by the time he comes to the present, there are more than 500 masters from one guru! In the lineage where Great Master comes from, in which I was—I was initiated by Great Master—that lineage of Soami Seth Shiv Dayal Singh from Agra itself has more than five hundred masters today. How will you know who is a Perfect Living Master then, with so many masters around, and all claiming to be the real ones from the same lineage and different lineages coming? How do we determine?

Now I...when I was working in the government, it was—chief secretary was considered a good position in the government, it was an important position—people would come from Agra, following those other traditions, and they would come and argue with me, that your master was not a real master at all. “There’s no will saying that Baba Sawan Singh will be appointed master. There’s no will saying that Jaimal Singh was appointed. There’s no mention of Jaimal Singh’s name in the four names mentioned by Soami Ji. This whole line is completely false! You have been following a false master.” They would tell me that “Please, you come to Agra, get initiated by a proper master, from one of the proper lineages that had been laid down there.” And I would say: “I don’t know Baba Jaimal Singh. I never met him. I don’t know Soami Ji. Never met him. I’ve no idea of lineages. All I know is, I met a man with a white beard, and that man said he can give me something, and he gave. Do I need something more than that? I don’t know about any other guru. I know one, from my experience. I can give any certificate anybody wants. Hazur Maharaj Baba Sawan Singh was a Perfect Living Master! I am not saying this from any will, or any succession, any lineage, I am saying from my experience.”

Therefore, this is a matter... If you go into the legalities of these things and start examining with your minds and mental analysis, you never come to any conclusion. So, people ask me: “Which master should I follow?” I said: “Follow that master who pulls you with his unconditional love, who has no judgement.” Because I reduce...they are several signs of a master indicated by all the masters. For example, no Perfect Living Master claims that he’s a master. He says: “I’m a servant of my Master.”

So therefore, you can’t say masters—“I am the master”—then rule him out, because of the very criteria they had laid down themselves. So, no master says that. Master is ordinary person like us, lives like an ordinary person, does not perform any street miracles. Then he’s just an ordinary person, teaching the same thing others are teaching. How do we know he’s a master, and which lineage should we follow? Then my recommendation always is any master who you have associated with, and you have experienced unconditional love, and no judgement, and that kind of love which pulls you from your soul inside that you feel like crying, that you feel *something I have met for which I was waiting for centuries, for several lifetimes*. You feel like that, follow him. Don’t even worry where he comes from, which lineage he is.

I gave this instruction, gave this answer to people. Then one man wrote to me: “I have found two masters and I am pulled by both. Now who should I follow?” I said: “We have great difficulty finding one. You are very lucky, you found two. Follow any one of them.” If you are really finding two masters who pull you... But we have no other way to judge, because masters are hiding in their bodies. They are hiding. We call them...in Punjabi we call them *behrupias*. You know a behrupia? A behrupia is a disguised person.

When I was in Hoshiarpur, my father was teaching there, I was a student there, and then we had to go and take some medicine from a hakim. And he lived in a street... To go through the street, we

had to pass through a redlight area. Prostitutes were there in that area. We had to go...the hakim lived on the other side. So, we were used to these behrupias, and somebody, a police officer would come to our house and say: "There's a charge against you. Give me fifty rupees." And we say: "Oh, what the charge is that you done something?" If we gave him fifty rupees, he would say: "I deserve it because I am not a police officer. I deceived you with my disguise." If we could say: "You are not the police officer," then we gave him only five rupees for his cost of costume and the design. So, they kept on changing: "Now we are sadhus, going to Amarnath. They would come, and we would say: "All right." We give them five rupees, or ten rupees, or some rice and something. They say: "Give fifty." "Why?" "We are not sadhus, we are behrupias." Behrupia means they're disguised people.

So, one day my father said: "Let's go to the hakim! Will you come with me?" I said: "All right." We went. On the way a woman in that redlight area, a prostitute, caught hold of my arm: "Oh, I'm glad to see you again." I said: "I have never seen this woman. I have never come here." And my dad said: "Doesn't matter. At a young age these things happen." I said: "No, dad, I have never come here at all. This is terrible! This woman... Must be somebody else." "No, don't you know I met you yesterday?" And I was so ashamed. I said: "What has happened today?" We just passed and said: "Sorry, sorry. This is wrong." We went to the hakim and came back. Next day a police officer came: "Give me fifty rupees for yesterday." That was a behrupia.

So, they say that the saints are behrupias. They hide themselves in ordinary bodies, in ordinary life, and come here. And they hide, and they hide and mix up with the people. But for those who are marked to be their disciples, they send an inkling of that love for them, which only those souls are touched. And they say: "There is some pull coming from here." Therefore, the definition of a Perfect Living Master of any lineage would be if he pulls you, follow. And don't worry about lineages, because even the *Anurag Sagar* says: "When a Perfect Living Master comes into this world, at least eleven other masters will be around, because it's a, it's a battle between Dyal and Kal. The Dyal is the merciful one, coming from Sach Khand. Kal is the time that's been created by Dyal to create the oppositions, to create the duality here. And therefore, while Master does one thing, Sat Purush does one thing, the totality of consciousness does one thing, the opposition created at a lower level does the opposite of that. And sometimes it's a copycat, that they copy the same thing.

For example, in *Anurag Sagar* again, that *Ocean of Love* by Kabir, it says that the...originally there was only *Sat Purush* there. There were sixteen sons of his. Those were qualities of consciousness. They were not really sons, but he called them to make a story. They were sons. Fifth son was passion, and he's the one who wanted to copycat his father. So, he established his own kingdom, and the father banned him from coming back to Sach Khand. And he's forever now abandoned into a state of time, and no timeless feeling he has. And in turn, he created a mind, and banned the mind, and banned everybody else from coming to his own, own destination. So, there is a whole lot of stories about how this worked.

But the truth is that masters also are several masters, who are not masters Then there are masters, who are at different levels. It's not that they are all totally fake. Because to give talks and to give lectures, anybody can do it. You read from a book and you can start talking. It does not touch you. You listen and you go away. So that is why that's not a very good test of a master. The test is what happens to you inside. How are you affected inside, what do you feel about it?

So that is why these fake people can be there. But some are not fake. Some are genuine masters, but they haven't reached the top. They have reached the first stage, astral stage, they think that is heaven, that's Sach Khand. There are others who go to the next stage—they think that is Sach Khand. Those masters genuinely believe that what they are achieving is the top. Therefore, you cannot say they are fake masters because they have reached certain level. But supposing a disciple who wants to go to the top meets one of those masters and gets initiated. The master will take him up to the point where the master has gone. He can't take him beyond that. He'll say: "This is it," but the disciple will not feel satisfied. The disciple will feel: "I want more, this is not what I wanted." Automatically it will happen. If the disciple's desire is only to go to that level, it will be fulfilled, he's happy. If his desire is to go to the true home, he will not be satisfied, and a new master will take over and take him higher. There can be several masters that way in our life.

Now I'll tell you another true story. There was one engineer working in Burma. His name was Trilok Chand. Trilok Chand worked in Myanmar and Rangoon and he was very keen to find a Perfect Master, and he looked all over Burma. Burma was a very Buddhist country, now Myanmar. Myanmar was a great Buddhist country and he looked around. He was not satisfied. Then he heard there is a master in Madras, in India, and he can give you true knowledge. The concept of true knowledge came because in history, we have heard that there was a king called King Janak, and King Janak wanted true knowledge, and he could not find true knowledge. So, I'll tell you briefly the history if you haven't heard of King Janak, that King Janak was a great seeker, but he was also king of the kingdom. And then he asked his advisors: "I want to have real knowledge, true knowledge, and I want it quickly, instantly! Where can I get it?" They said: "King Janak, you are a very lucky person! You are living in a country full of masters, full of gurus, full of yogis, swamis. The whole country's full. You'll have no problem. Just hold a feast, hold a *yajna*, or a feast, and they will all come. If the food is good, more will come. So just have a nice feast and invite them, and then you will get true knowledge."

So, he held a big function. He called all the important gurus, who were renowned, swamis, yogis, and they all assembled in the palace. The king disguised himself, incognito, became behrupia, and he walked amongst them, like a tourist, and heard them. He was shocked. They were so learned, but they did not have any real knowledge, they were just quoting from the books, and they were arguing. "Book mean this." They said: "No," the other one. They came to blows sometimes. He said: "These people are so learned about the books only. They have no real knowledge." He was very disappointed. He told his ministers and advisors: "I am disappointed! These are not the people who give me true knowledge." They said: "Your majesty, you haven't invited all the people. This country is big, and you should have a seven-day function."

So, he had a bigger function. He called all the people by beat of drum. The whole country, they all assembled for a seven-day feast in the palace. He set up so many tents for them, and he moved amongst them again incognito. He found the same thing repeated seven times more. People were... All brought their scriptures. They were very learned in the scriptures. They could recite their scriptures by heart. Nobody had true knowledge. So ultimately, he gets so disappointed. He went to the palace and said: "I am very disappointed. All these people are very learned, but not knowledgeable. They don't have true knowledge, they've only words they know, the correct words from the scriptures. That's what they have learned."

Then the advisors said: "King, if you want that kind of knowledge, these people don't have it, but there is a Perfect Living Master sitting on the bank of a river. His name is Ashtavakra. Ashtavakra means eight folds. Ashtavakra means eight folds, because he's humpbacked, hunchback. He has

got humps on his back, eight folds on his back. So, he's got a deformed body, but his eyes are bright and he's the Perfect Living Master. He can give you this knowledge." He said: "Why didn't you tell me first?" The king said: "Take me immediately to him." So, they took the king to him and he went to Ashtavakra and said: "Master, I want you to come and give me true knowledge." He said: "All right, king, you have come yourself. I will certainly come to your palace."

So, a date was fixed. King invited all the princes of neighboring states, all royalty, nobility, all top people were there in his auditorium in that palace, and the whole crowd was waiting. And Ashtavakra came with nine or ten of his disciples, and they took off their shoes at the door of the auditorium—that was a practice there in those days. They took off their shoes, and they began to walk. King had set two chairs on the dais, one for himself and one for the Master. So, as the king received the Master, people began to laugh. "Is this the man, hunchback, that is going to give us knowledge? The king has gone crazy to call this kind of person, and invite all of us, wasting our time." So, when the Master came and he sat on the chair, he said: "King, what is the price of leather today?" And king said: "Master, I invited you to tell us true knowledge. What has leather to do with it?" He said: "The way these people are looking at my body, I thought they were interested in the skin and maybe they're leather merchants." Then everybody felt this man has a sense of humor, so they kept quiet to listen.

And then Ashtavakra said: "King, what kind of knowledge do you want?" And Janak said: "I want instant knowledge." Ashtavakra said: "What is an instant?" He said: "Instant is a little time." He says: "How much time is an instant?" He said: "When I go out riding, when I put my foot in the stirrup and jump on the saddle of my horse, that's one instant." He said: "If you want knowledge in that little time, it'll cost you something." King said: "All my coffers, all my treasuries open, take whatever you want!" Ashtavakra said: "I only want three things." King said: "Take ten! No limit for this kind of knowledge." He said: "No, three things. Give me your body, give me your wealth, give me your mind, I'll give you true knowledge. I'll give you instant knowledge." A very strange price tag. People were all listening, what is happening. And... but the king was so keen on true knowledge, he agreed. He said: "Master, my body is at your disposal, all my wealth is yours, and my mind is also yours. Give me instant knowledge. Ashtavakra said: "Is his body mine now?" "Yes, sir." "Okay, now the body's mine, place it on the shoes which I took off when I was entering the room." So, it was a strange order, but he got up. He said: "I have given my body. He can place it wherever he likes." So, he began to walk towards the shoes.

Then the murmur took place: "This is absolutely silly what's going on. We thought we are going to hear a nice discourse from this Master. He's telling the king to sit on shoes? What kind of knowledge is this?" So, king said: "These people don't know what I'm seeking. They think I am king with all my wealth, and therefore I should not be doing this." When this thought came to him, Ashtavakra shouted from the stage: "King, you have no business to think of your wealth, you've given it to me!" He said: "Oh, my god, I forgot that I have given everything to the king. That's not my wealth, and I'm just thinking about it." Ashtavakra shouted: "You can't even think about it, you've given your mind to me." "Can't even think!" Put his hands like this [Ishwar putting his hands on the forehead] and stood like this, and in that instant, he got knowledge. Of course, it was grace of the Master at that time that poured the knowledge into him. He said: "King, you don't have to go to the shoes. Come back." So, king came back, sat. He said: "Did you get instant knowledge?" "Yes, Master!" "Any questions?" "No, Master." "Was it an instant?" "Less than instant!" The king... King said: "You gave me what I was looking for." He said: "This was just a glimpse. Masters give you a glimpse to build your faith. Now work on meditation for about twenty years, you'll get this again." He said: "Thank you, Master. I am happy with the glimpse that I got today."

Now this story was known to that swami in Madras, known to Trilok Chand. So, when Trilok Chand went to Madras and met the swami, the swami said: "Have you heard of King Janak and Ashtavakra?" "Yes, sir!" "My terms are the same. Give me your wealth, give me your body, give me your mind, I'll give you your knowledge that you're looking for." Now imagine how... This man was a very miserly person. This man, Trilok Chand, when he lived in Burma, when he had to spend money, he would take out one rupee like this, look at it: "To spend or not to spend. To spend or not to spend. Not to spend [gesture: putting it back into his pocket]." That's how he accumulated fifty thousand rupees, in a job, engineer, road engineer, and he saved money all the time. So, he brought that fifty thousand rupees—thirty thousand, I'm sorry—thirty thousand rupees he had brought to India. And the swami says: "Give me your wealth, give me your mind, give me your body!" And he said: "Yes, sir, it's all yours." Swami said: "Let's start with the wealth first. How much do you have?" "I have saved thirty thousand rupees." "Put them all into my bank. Transfer into my bank, because I have to start making a temple. I was waiting for this kind of donation." And this man transferred the whole money. It shows what a seeker he was.

Then he said: "Now, you give me your body. I'll teach you how to do meditation, but first we have to treat the body. Then I'll go to the mind. In the body, you have to do breathing exercises. You have to do *pranayam*, and the breathing exercise will be one breath in and out from the left nostril, one breath in and out from the right nostril. And you cannot use your fingers, because if you have your fingers like this, your whole attention will be in the fingers. It has to be done internally, because truth lies inside us. Therefore, it should be done with the tongue which is inside. So, put your tongue back, and from the inner orifices of the nasal orifices move the tongue one to the other. And since the tongue doesn't turn back—it's connected with tendons—you have to cut the tendons, so the tongue can move up, move back." Swami said: "I have done this." Took out his snake-like tongue, which came so out, so big. He said: "I can turn, twist it around, and use it. You have to do the same thing!" He said: "Okay, master, I will do it." He said: "I will cut it, but not I will cut it with a knife. I'll cut it with sandpaper. I'll cut it with a nettle grass, so that just pains you. You have to sacrifice. Truth does not come without pain and sacrifice."

So, this Trilok Chand suffered torture for one month. Every day he would scrape little bit. After one month of this torture and bleeding and all that he, the tongue got finished and then he taught him how to do that breathing exercise. He said: "Now, the meditation is put your mind with this thought in the breath. As you take the breathing, put your mind on it and draw it up, and as you draw it up, take it to the top of your head, and then you will get true knowledge." He tried that. He would get some experiences, some flashes of light. Some experiences he got, which were good, but not satisfied him. He wanted real true knowledge. He didn't want those flashes of light. So ultimately, he says: "Swami Ji, I am very grateful, but this is not... I wanted more." Swami said: "I can only give you this. If you want more, some other master will give you."

Eventually this Trilok Chand reaches the Great Master. He gets initiated, makes rapid progress, because of all the passion he had for this. One day we were sitting, I remember, about twenty people around Great Master in the evening in his house. Trilok Chand was there also. I, my father was also there, sitting there, and Trilok Chand folds his hand, and he says: "Master, had I known you are the real Master, I would not have given those thirty thousand rupees to the swami." His mind was still on that he had given away the money. And Great Master laughed. He said: "Trilok Chand, you don't know. The day you came to me, I transferred the thirty thousand to my account. No, no effort is ever wasted on the spiritual path. You did not waste your time with the swami. It was necessary for you as a step to come to me." Therefore, never feel that maybe this is not the

right master, because every master, every step you take is in the right direction, so long as you are a seeker. Your seeking is what is leading you up. Several masters can come in your life. In fact, in our scripture they say there are four masters we have. Very first master is our mother, when we are born. Second master is our schoolteacher. Third master is the...in the temple, in the church. And fourth master is who gives us spirituality. So, four masters are mentioned right there. So, masters can come in our way, and we can progress slowly to find it. So, don't worry about lineages, don't worry about this. Whichever master pulls you, follow.

Are the questions over? Okay, questions are over. Question and answer period is over, and there are some more people who wanted interviews. I'll do the interviews now, and then I'll come back to you, after lunch break and we'll have the final session of meditation, which I promised, meditation with love and devotion. And also, if you like, we can...I can give you some astral gifts, which I sometimes give on these events, and astral gifts, not physical gifts, so...which I'll explain to you at that time. I will give you the *prasad* and send you home peacefully after this two-day event. I hope you have enjoyed your time with me, and I have certainly enjoyed time with you. Thank you very much.

Welcome friends, to this final session of our two-day program. I know it was a short program, but I hope you were able to learn some new things during this period, and it will trigger a new way of trying to do meditation, because many people get initiated, then they get low, then they need a little trigger, and then they start all over again. Some of these meetings serve as triggers. That's my experience for the last few years. People have been telling me, that we had given up meditation, we were so busy with other things, but after you came and visited, we started all over again, which is a good thing. That if this can be done, I think my visit has been successful, if you can restart seriously in meditation.

Now we come to the final part. In this, you will really learn that meditation is best done with love and devotion with your Master in front of you. In fact, if you have had little practice, you can even just sit behind the eyes and make the Master sit in front of you and let him do the meditation also. If the Master says he can do everything for us, what about meditation? The truth is Master will do meditation for you. He will do the simran for you—you just sit and listen. He will do everything for you. You can both hear the sound, Master's always there, so you can do *dhyan*, which is contemplation of the form of the Master, along with listening to the sound, along with doing your simran. So, it becomes a common thing to have *dhyan*, both in simran and in listening to the sound, to the *Shabd*. So therefore, it's a very useful thing to practice talking to the Master while you're inside. Supposing you want to see the Master, but you can't see him, but you are doing your simran and you want to talk. Still speak up! Talk! Master is hiding behind the screen in front of you. You will see that he is there behind the screen. And he... If he answers, and you are doing simran, it is his answer. Main check point, check thing with us is simran, the repetition of empowered words, charged words. When we repeat those, we are protected from the mind making up an answer, but if we are not repeating, then the mind can make up any answer that it likes.

So therefore, you take advantage of this fact, that you are talking to Master, you are talking to your Satguru, and he's sitting behind, hiding. You can even ask him to remove the curtain—*I am ready now*—and he will sometimes remove the curtain. These are wonderful experiences.

Now imagine if this is your meditation. You are in conversation with your Master, you're sitting there doing simran, listening to sound—how can your mind go anywhere else? You'll be so busy

inside. But if you don't do like this, you're just trying to repeat the words, mind runs all over the world. Then that is not simran.

Like Kabir says (I'll translate for you): "*Mala to kar mein phiray, jeebh phiray mukh mahein Manua to chahun dish phiray, ye to simran nahin,*" that if you are holding the beads in your hand and just praying with your tongue, repeating words with your tongue, and the mind is running all over the world, don't think it is simran at all. Which is true. So, but if you are involved in talking to your Master, expressing your love for the Master, complaining to the Master, asking Master's advice, with simran going on, you are so occupied behind the eyes with the Master, your mind cannot run anywhere. But if you are only trying one thing, the mind runs away because it becomes so dry. The biggest difficulty is that the meditation becomes dry, boring, uninteresting, and then you give up, eventually. But if you do meditation like I am explaining to you, it never gets boring. It's always entertaining and interesting. You're having new experiences all the time, and then you are bound so much, that new inner experiences start. And when they start, and they are so wonderful, you forget about what is happening outside. Your detachment becomes so complete, and you open your eyes and do your duty. In this world it is good enough if you do your duty according to your karma.

Karma and *dharma* go together. *Karam* and *dharam*. *Karam* is you are born with the destiny, you have to live with it. *Dharam* means what your duty is in terms of what the *karam* is, that you have been placed in a certain situation. Every situation tells you what is your duty. If you have children, you have to bring them up nicely—that's your *dharam*. Otherwise you are not fulfilling your *karam* properly. If you have a job, do it as best as you can—that's your *dharam*. If you have a Master, show all the love and devotion you can—that's your *dharam*.

So *karam* and *dharam* go together, and that is why, if we live our life, that we have to fulfill our duties and do as best as you can, you will never go wrong. You will see that spirituality is outside and inside both, at the same time. And the true yoga is that you do your work successfully. Lord Krishna says to Arjun, he says: "Yoga. Yoga is done with the utmost skill, and only when it is done with the utmost skill, without regard to reward, putting your best effort, not expecting reward, you'll become a yogi. Then you will have union with the truth. You'll have union with the highest." So, it is... It does not say give up the world, say forget about the world, forget about your duties, and then you are a very spiritual person. No, you are not doing your *dharma*, you are not doing your duty. Duty should be done fully, and when you do your duty on this path of Sant Mat, you should think you are doing it for your Master, and not for yourself. Doing it for the Master, not to earn something. Even job. The job should be done for the Master.

There was a grandson of Master, his name was Parshotam Singh. He was brother of the successor in the Dera, Master Charan Singh. The brother was Parshotam Singh. We called him Shoti for short. Now Shoti joined the army, and he became a second lieutenant in the army, and he was posted somewhere away from home. He came on a vacation to Great Master, and he said: "Master, my life's submission was to serve you, and be near your feet, and what have you done, you have sent me to the army so far away. I will not be able to serve you. I will not be able to take care of you, and that was my whole ambition of life. I think I'm going to resign from the army and come back and sit at your feet and serve you." Great Master said: "Go back to your duty, but when you're working in the army, think you are doing it for me. That will be as good *seva* of me as if you come and sit here in my feet, the same thing. And when you're working there, and think you're working for me, it will be as good as meditation. Go back." So, he sent him back.

So, it is not that you have to just do physically something, it's all in the mind. Your mind should have a thought, that *I am doing it for the Master*, and becomes meditation, and becomes service, seva. So, this is very important that we put the Master ahead, all the time, thinking of him, everything connected with him. Then the meditation becomes successful.

Now, let us have a final session of meditation. In this session, go back to the sixth floor of this body, which is your house. Sit in the center. This is going to be your meditation chamber. If you want to be successful, always go there to meditate. Go there, settle down, and then meditate. Use simran, repetition. If sound comes, drop simran, listen to sound. If sound is weak, go back to simran. If the simran leads to sound, pick up sound—it's always superior. A sound that you can hear is always superior to simran. When you want to talk to Master, try to practice doing the simran at the same time. To have his darshan inside, try to practice simran at the same time. So, this is possible for you, to have a really, an encounter with Master at any time during meditation.

So, let's try. Sit in upright position. Close your eyes. Go back to the sixth floor, third eye center, behind the eyes. In the center of the eyes, sit on the chair, and start meditating, using simran, listening to sound, and talking to Master, and bringing his picture in front of you... Talk to Master. If you want to cry, cry before Master. If you want to laugh, laugh before Master. If you want to share a joke with Master, share a joke. Anything you can do, he's a friend of yours.

How many of you could successfully do this meditation? How many of you enjoyed this? Very good. When meditation becomes enjoyable, it's a good success; otherwise it's not normally enjoyable. That is why, this putting the Master, and with love and devotion, is not only going to be easy, it's going to be enjoyable meditation, and you will like to sit longer and do it. So, do it like this at home, and it'll be the best kind of meditation you can do. Take full advantage of this.

Now, I mentioned to you that very often in these programs I give astral gifts. And those are gifts that we place—the Great Master places—the Great Master places some gifts on top of the roof of this building. Now, you have to go up to the top of the roof to get those. Since they are imaginary gifts, astral gifts, not physical, you have to go with your astral body, with your imaginative body, not with the physical body. So, your physical body will stay here where you are sitting. With your eyes closed, you'll imagine that you are flying, going by stairs, going with a ladder, somehow you are reaching the top. On the roof you will walk and see if there is a package waiting for you. If you find a package, take it. Either open it there, or bring it down, come and sit down here, then open it, and see what it contains. I hope many of you will get astral gifts today from Great Master. Close your eyes and go to the top of this building! You can fly, you can go from outside, you can go by stairs, you can use a ladder. Use any imagination you can to reach the top and then walk on top and see if there is a package for you. Take your time, no hurry.

Any of you get any packages? Show me your hand. Very good. Did anybody get an unexpected package, that they didn't expect, it was different from what you expected? I am very happy whatever packages you got. Some of you got, not many got, but whoever did not get, wait for next time. You'll have better luck because these are found from your state of meditation. The more meditation you do, the more likely you are to get good packages and good, interesting packages. So, meditate more, with love and devotion, and you'll get these packages. Meantime, since many of you could not find packages there, I will give you a package with the blessings of Great Master in the form of prasad. So, we will now distribute prasad. I would love to come to you personally and hand over to you, but because of firstly my age and secondly the arrangement here, you will have to come to me. Is that all right with you?