

Mind is the Only Problem on Spiritual Path

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[Bhajan Singing]

Welcome, friends, satsangis, brothers, sisters, all of us who are on the same spiritual path. I will say a few words in English and then follow with words in Punjabi or Hindi. How many of you understand English? *“Tuhade vichon angreji koun nahi samajh da.”* Everybody knows English here. *“Aap mai se koun hai jo sirf Hindi ko samajh te hai hor koi zabaan nahi samajh te.”* Okay, since most people...almost everybody knows English, I'll start with that.

I have come here just to share with you my experiences with a Param Sant Satguru, Perfect Living Master Hazur Majaraj Baba Sawan Singh, whose photo you can see here. He initiated me, gave me *naam daan* in 1936, on the 9th of March. A few days ago, I celebrated my 79th initiation anniversary. I think that was the most important day of my life. There is nothing more important that we can ever get in human life than naam daan or initiation by a perfect satguru.

Naam daan is not a method of teaching us how to meditate. That we can learn even from the books, and that we can learn from other people who are doing the same thing. We can learn from advanced satsangis also. If you really want to know how to meditate, how to close your eyes and put your attention inside, how to repeat any simran or mantra, anybody can tell! Telling these things is not naam daan. Anybody can tell us, “Put your fingers in your ears and you will hear sound.” Sultan Bahu says openly, “Put your fingers in your ears and you will hear the sound.” Books are written. Others have said, “The shabd rings inside.” We don't need some satguru to tell us these things. This we already know. We can know it from books and from other scholars.

When you get naam daan or initiation from a Perfect Living Master or sant satguru, it is a complete change of your destiny. We are living here under the law of karma. We are here to pay off our karma, get rewarded for good things we have done, get punished for bad things we have done, and we continue to do good things and bad things and create more karma. We have been trapped in the cycle of karma for so many lifetimes. Initiation by a sant satguru or a Perfect Living Master means the end of that cycle! It's a complete stop to that cycle. What is causing all this to happen? It is not only our actions and intentions which create karma of one life. It is so many lives that we have created this karma.

We see that some people, who are blind, when they go inside to find out how they are blind... The story is of a king who was blind, and he had the power to see his past lives. He saw 100 lives, and he could not find any life where he did anything to be blind. And his master told him, "Look further back," and the 106th previous life he had taken out the eyes of another person—and therefore he was blind after 106 lifetimes. This means the cycle of karma is not only with one life creating another karma—it's accumulated—and all this huge reservoir of karma that we accumulate, we call it the *sinchit* karma. *Sinchit* means that it is reserved for us, so that even if we lead a life of no karma—by going with the flow, living in the will of your satguru or your god—even if you have a karma-free life, the old karma is enough to give you 1,000 more lifetimes! So, this is a very big trap. When you get initiated by a Perfect Living Master or a sant satguru, that *sinchit* karma is burned right away at that time. Therefore, you cannot have any future life based upon that big reservoir or collection of your karma. That's a big thing by itself. But that is not the biggest thing. The biggest thing: that a Perfect Living Master or sant satguru comes from Sach Khand, our true home, our true home which is beyond the mind. It is beyond even our individual soul. It is beyond *atma* in the home of *paramatma*, beyond everything which we can ever imagine. And since a Perfect Living Master, when he sits here in ordinary human body, like ourselves, he's not really sitting here. He appears to be his body, but his awareness, his consciousness, is right in Sach Khand at all times. You can have many advanced people in spiritual path who have gone high, and they can go high, then come back and tell us their stories. They can go and come back and tell us stories, but sant satgurus do not come back to tell us the stories—they tell the stories from Sach Khand. They are in Sach Khand when they are sitting in front of us. They're in all the planes of consciousness, which is very rare thing to happen, because we as seekers of truth, we are disciples and sikhs on the path. We go step by step.

Supposing our soul is able to vacate this body and pull the attention inside, and we can open up another world, *suksham* world, *suksham sharir*—we come into that, we forget this world. The physical world has to be shut down in order to experience the astral world. Just like when we go to sleep at night and want to see a dream, a real dream, we can't be at the same time aware of our physical body. Physical body goes to sleep, and then we see a dream, and dream becomes real. When we wake up, dream becomes unreal, and this becomes real. Similarly, when we pull our attention from here and go to the higher level of awareness, the astral stage, that world opens up, that body of ours opens up, that becomes the only reality, and this we are not conscious of—we don't know that we have physical body also. When we come back in the physical body, that looks like a very great experience, but we are still in doubt. "Was it a dream or was it real?" Because at one time we can only have one reality. When we go to sleep, dream state is the only reality. When we wake up, this is the only reality. When we go to the *suksham sharir*, to the astral plane, that is the only reality! When we go higher up, to *Trikuti*, to the

causal plane, to the region of the mind, above the senses, above the body, at that time that is the only reality. We have neither knowledge of senses nor knowledge of this body. So, as we rise on the spiritual path, at any one time all of us have only one reality. But sant satguru is one who has reached Sach Khand. When you reach Sach Khand, that is totality—everything is happening there! Everything is happening from there. All these levels of creation are taking place from there! The whole creation at all levels is from there. So, one who has reached that stage is constantly in all the regions. All of them become real, all of them become unreal. They are real because we create real experience. They are unreal because they are just created by the power of consciousness in Sach Khand.

Somebody asked me in America once, “If we have so much trouble here and have to run to masters and gurus and others and to go back to our home, why did we leave our true home?” He was surprised when I gave the answer. I said, “We never left our home. We are still in Sach Khand, but we have lost the awareness.” When we go to sleep at night, and we run about in the dream and we go to another place in the dream, we have not gone anywhere. When we wake up, we are still there. It is the same thing. Going on a journey, on the spiritual journey is like waking up. When you wake up you discover where you always were. And within that awareness, you created a lower awareness. This world we are living in is like a dream within dream, within dream, within dream six times.

Somebody recommended to me to see a movie. I don't normally go to see movies. I don't have the time, and also, I don't like movies because so many violent things are there, and then sad things are there. I cry a lot in the movies. My children accompany me. They carry extra handkerchiefs for my tears. The movies look more real to me than this world, so I try not to go to these movies. But somebody recommended an English movie called *Inception*. In that movie, a person can go to sleep and have a different experience. When the body is sleeping, the person is running around somewhere else. Then in the dream that person can have second dream. When the second dream takes place, it is totally different from the first dream. Then he can have a third dream. And third dream is another life altogether. What struck me as beautiful in that movie was that when you have ten minutes dream in the physical body, the first dream looks like one hour. When you have second dream in one hour, the third dream looks like 50 years. That means time expands. People have had dream of ten minutes and lived their whole life.

In America, when I went there to study there, I joined a class to study sleep and dream. They were—especially those days, in the 1960's—this was a big subject there. What happens when we sleep? Is there a real dream world somewhere or are just we making up? Because sometimes we see some same things in dreams which we see outside; sometimes we see

totally new things, so where do those new things come from? So, they were investigating that. And they would put cameras on front of the eyes, they would put electrodes to measure the electric currents going in us, and like ECGs or EKGs, they put all medical electrical equipment in front of you and studied what happens when you go to sleep. They can immediately know when you are dreaming or not dreaming from the movement of the eyelid.

When the eyes move, they call it rapid eye movement. The eyes can sometime move slowly, because we are used to blinking our eyes, but when the dream comes, the eyes move very rapidly. That rapid eye movement of the eyes they can see and photograph, and they can see “this person is dreaming now.” Then they suddenly wake up that person. “What were you dreaming?” And the person says, “Oh, I was up in the mountains, I was seeing a waterfall, a very beautiful waterfall, water was falling.” And they note that when he had that dream his eyes were moving up and down like this. [vertical motion] Then they wake up another person, and he says, “I was watching a tennis match, ball was going from here to there.” [horizontal motion] They see that when his eyes, during dream, are moving in this direction. They could even say what will be the movement of the inner eye, the dream body eye, even by watching the physical eyes of a person who was sleeping. They also concluded that the time the person is spending in a dream sequence is much more than he’s spending in the actual dream in the wakeful state. The actual case, one surprising case was, that a person dreamt that he was a little child, and he went to school, and he used to go to school regularly, then he passed some examinations, then he grew up, he went to college, he studied, and he found a girl who he liked very much, he married. Then he had children. Then he grew a big family. Then he found he was old—grandfather with a long beard—and then he...when he was about to die, he woke up, and the whole sequence took seven minutes. In seven minutes of dream he saw his whole life.

So, this change of time frame, that you can create more time by just changing your level of consciousness, was a new discovery, and they used this principle in that movie called *Inception*. I was very impressed because that is exactly what we do here. In our true home there is no time. Sach Khand has no time and no space. It’s a state of bliss where all creative power is there, but nothing is manifest like this. All possibility of manifestation is there, in our true home. It’s so beautiful, it’s true actual bliss. I was very surprised to see this hall is called Bliss also. [laughter] It’s just a coincidence. But the blissful state, in which we are there without time, we created time sequence where we go into the region of the mind, and we create so much infinite time. As we dream further in to the astral plane, we create more time and vastness—space and time. When we come to physical, we create so much. In one instant in Sach Khand, we create millions of years of life here. Because, unlike the movie *Inception*, where their sleeping was only through three stages, dream within dream within dream, here we have dream within dream within dream within dream—six levels! We are at the sixth level of

dreaming, and that is why we are caught up in this idea—huge karma, law of karma is operating, we are trapped here forever, this goes on forever.

And there is no forever in our true home where the experience is taking place. Therefore, when we wake up, we awake to discover that all this was a dream sequence created in our true home, and all that these methods of going and waking up to our own Sach Khand are methods of waking up finally, six times. Every time you wake up, you go to something better. In that movie there was one other very interesting thing, and that was, that when people went to sleep, they made arrangements how to wake up. Because supposing they got caught up in a dream, it can last fifty years, how will they get up? So, they carried, before going to sleep, they carried a little totem in their hand, a little piece of a toy which had a little sharp point, so that sharp point was in their hand when they slept, they felt the sharp point was still in their hand, and when they pressed that sharp point, they woke up, because of the pain.

Now this is just like the eyes moving, when you are having dream, because eyes are in physical body, and you are not aware of the physical body when you are in a dream state. In the dream you are using different body and different eyes, but these eyes are connected with that. And when you have pain in that body, you wake up. When you're going to die, fall, something is going to happen, you immediately wake up. Therefore, the method they have used in that movie, to have something in their hand, by which if the movie is not too good, if the life is not too good, they can wake up and go to state of wakefulness, ultimately go back to your true home. We have made the same arrangement in this life. What is our totem? What is the thing that we can press in our hand and wake up? That is called the sant satguru, the Perfect Living Master. We have prepared a totem for ourselves.

We have arranged this. Before we left our true home, we made sure. If we are trapped here, we will be able to use some method by which we can go back home—go up to our wakeful state. We made this arrangement because we were intelligent. The total intelligence of the world was with us. We were not that stupid to get into a world and not have a way to come out. So, we decided that when we are fed up of this experience we are creating, which we are creating ourselves... Nothing is existing outside, everything we are seeing here, is being created from inside. Inside and outside are the same. And that is why when we have an experience of this physical world, it is coming from inside. When we have experience of inner worlds, coming from inside. Ultimately, everything is coming from inside. If all this world is being created from inside, then who we call sant satguru will also be inside. We are just seeing an image outside. Our sant satguru is not outside; he's inside all the time.

What arrangement we have made to go to our Sach Khand is not outside, it's inside, but we can't see inside. We don't know how to go inside. We close our eyes and we see darkness, because we are still trying to look outside, and because we shut our eyes we can't see it. That does not mean we have gone anywhere inside. Therefore, what arrangement we have made, inside, to go back to our true home, expresses itself in the experience we are having outside. That is why the true satguru, the true master, the true Perfect Living Master who can take us back to our true home is inside us, not outside. But his reflection is outside in the form of a human self, like ourselves.

We could have designed it little differently, that when we have the true master inside we can create a better image outside. Why create an image of an ordinary person like ourselves? We could have done something more fanciful, that master should look very different from everybody else. Then we could easily recognize, "There is our master, we made it up!" There's a reason why we did not do that, and the reason is that the method to go back to our true home depends on what we have in our true home, without the mind, without the body and without the senses.

If you are going to use these things, these are only local things—they don't take you to true home. Meditation to repeat words, to listen to sound, to sit in meditation by closing eyes in different postures of the body—that's a physical exercise.

Because what will take us beyond our own mind, our own body and our own self, our own senses is what exists above these. Thinking does not exist above this. Thinking is a function of our mind. Sensory use of eye—seeing, touching, tasting, smelling—does not take us there. These are only there in the astral self and the physical self. No physical activity or action can take us there because these are all in the physical realm. Then what is it that takes us beyond our mind, beyond our body, beyond our sense perceptions and that takes us to our true home, it must be something that exists there—and that is love and devotion. Therefore, the true spiritual path is only love and devotion. In our true home nothing else counts except love and devotion!

One mystic, Paltu Sahib says, "*Paltu, sahib ke darbar me kewal bhagat pyar.*" Except *bhakti* and *pyar*, nothing else exists there. All the rest of the things we are doing—trying to run around to find gurus, to run around and attend satsangs, to run around and try to find where we can better...a better guru, where we can do better mantra, which is a better simran, to find better words—they all are left here. Nobody has ever gone to Sach Khand by meditation at all. If anybody has gone beyond the mind, they have only gone with guru bhakti—love and devotion. That's the true spirituality. Therefore, true spirituality is made up of that which is beyond these

things. It does not require any of these things. Then why are we meditating? Why are we wasting our time in repeating simran, and trying to listen to sounds, and getting naam daan, which contains these instructions? Why are we worried about what we are going to eat, if we are vegetarian or not? Why are we doing all these things? We are doing these things to satisfy our mind. It's only because mind is the only thing that is coming in the way of us and our totality, our Sach Khand. There is no other thing coming in the way; there is no other wall at all! The only wall that is preventing us from waking up to our own reality is our own mind. So, we have to somehow deal with this terrible wall between us and our true home—and that wall is our own mind, our thinking mind, that keeps on thinking all the time. And by thinking it creates doubt—you're never sure. That is its function, to create doubt. It is a good function by the way—I'm not saying that doubting something is bad. I think it's good, because otherwise, we'll be blindly leading...anything that somebody tells us, we'll be on blind faith if we don't doubt anything. So doubt is good! So, mind is doing a good job, but by creating doubt, it becomes a wall also. By creating doubt, it also creates fear. So, doubt and fear go together, and because we are relying only on our mind, our thinking mind, we are doubtful and we are afraid—afraid of anything, afraid of things that don't even exist.

Once I did a little seminar, international seminar, on “What People Are Afraid Of”—why are we afraid. Because I believe there is no necessity to be afraid, at all. When we look at the list of things we are afraid of, most of those things will never happen. We are afraid of what will happen tomorrow. If we know what will happen tomorrow, we are not afraid. When we don't know, we are afraid. “What is behind that wall?” We are afraid. “What is in that shadow?” We are afraid. “What is that person thinking about me?” We are afraid. We are afraid of that which we don't know! We are not afraid of that which we know. When we know something, we handle it, we deal with it! But when we don't know, we are afraid. Can you imagine we are afraid of things that'll never happen!

As I told in that seminar, “Write down at least ten things that you are afraid of.” And right there, they wrote down—a big group of people—when they wrote down, I said, “How many of these things have actually happened in your life of which you were afraid?” Not even one in ten! That means they multiplied their fear ten times out of nothing. So, the reason why we are afraid is because we are unsure, or ignorant.

If you can see your future and see that this whole play has been written up in advance... it's a script prepared earlier, and you have to go according to that script and you are very good actors and you are acting your part. You are such good actors that you have forgotten you are actors. That's the best way to be a good actor when you forget you are an actor, because when you know you are an actor, you don't act properly—if you think it is real, you act very well. They

made, again, a movie on Mahatma Gandhi, called *Gandhi*, and a British actor acted as Gandhi in that movie. When he was interviewed, he said, "For six months I did not let them shoot the movie, because every day I began to pretend I am Gandhi, I began to think I am Gandhi. When I felt I am Gandhi, I said, 'Now shoot the movie.'" So that the movie should be best when you actually feel you are that. Imagine how good actors we are, that we have all forgotten that we are actors and we think we are really what we are now, and therefore we are going strictly according to the script. We cannot even deviate, because all our utterances, all our thoughts, how we decide things, is pre-written. It's all already there, and that is why we are good actors. But we think it is not acting, it's real life, and what we are thinking is real choice we are making now. And therefore, there is a big debate we create out here. "Is everything pre-written, or are we deciding now?" And people say, "You think it was pre-written?" A man was telling a lady, "You know, I can see the future, everything is pre-written." She slapped him. "Was it pre-written?" [laughter]. The man could not answer. Had he known he was going to be slapped, he would not have said so. So, he was...she was proving to him, nothing is prewritten. "I can slap you now and you never knew about it!"

The truth is that we cannot know whether it is pre-written or not unless we can find where it is pre-written. If we cannot even see where it is pre-written, how can we believe when we are making a choice in our own head. Every day different things come in front of us, we have to choose. You want to go right? You want to go left? Should you get up today to do this, or not do it? Should I read this book or not read this book? Should I follow this guru or not follow this guru? Should I go on the spiritual path or not go on the spiritual path? Every day we are making decisions. What is pre-written then? We must be able to find some place where it's pre-written. Now when we decide that we want to do one thing or the other, it looks like we have decided just now. It was never decided earlier, because till we decided, both choices were open, so how can you say there is no free will, that we don't have it?

When I was in a college, studying in a college in America, a friend of mine, a great scholar and one who was studying these things, telephoned me one day. He said, "I have found out that we have no free will. Because on theological grounds, that means on the grounds of definition of God—they say whether you call him God, you call him Ishwar, Parameshwar, Allah, whatever name you give him—all the scriptures tell us that God is all-knowing, he's everywhere, and he's all-powerful. He's omniscient, he's omnipotent and omnipresent which means everywhere. But the most important thing is he's omniscient. That means he knows everything. If you can decide something here, does God know it or not? If you believe in God, if you believe there is a God, and believe he knows everything, does he know what you are going to decide? If he doesn't, he's fault, he's defaulting in his own definition. Therefore, he can't be God! If he doesn't even know a man can decide something, and God doesn't know, what kind of God is that? Therefore,

just on this consideration that all the religions have said that God knows everything, therefore if God knows everything, how can I decide something which God does not know? And if God knows in advance what I am doing, then I have no free will." He came to this conclusion, and he rang me up on telephone. He said, "I have found out the truth. We have no free will." On this simple ground.

I tried to play little trick with him. I called him to my apartment, and I said, "Come, let us test out this new discovery that you have made." So, before he came I took a tray and put a cup of tea and a cup of coffee and an empty cup. When he came, I said "Will you take tea, coffee, or nothing, and since you have no free will, tell me how you will decide?" He said, "All my great discovery you have broken with these three cups?" Because I said, "You have to make a choice. I have left you with no option but to make choice! I am going to prove to you that no matter what, you have free will. Because I am presenting options to you. Whenever options come in life, we have to make a choice, and now you make a choice."

He said, "This is terrible that all the discovery I've made that we have no choice and this little tea-coffee business is making me select." I said "No, no, freely, with your own mind, decide!" And he said, "Okay, all right, I will take coffee." So, as he was sipping his coffee, I told him that I could have predicted, if I could read his genetic table and where he has been, I could have predicted before he started taking coffee that he will take nothing but coffee. If he will select freely, he can select nothing but coffee, and he said, "How is that possible?" I said because when we make a choice, any choice in life, what is it that makes us that choice? What happens in our brain, what happens in our thought process by which we choose one thing or the other? I said there are only two kinds of factors that affect our choice. One is genetic. Maybe your father liked coffee, grandfather liked coffee. Maybe the genes, your inheritance, is containing coffee in it, and therefore you chose coffee by inclination that came directly to you—and you thought you were choosing now, but the tendency to choose coffee was built into you already. And the second way can be environmental. You may have stayed with people who drank coffee, people who were used to having coffee. You got all the influence from these people around you. But remember one thing: "When I asked you, 'Coffee or tea?' these two things were totally fixed. You could not change your genetic makeup, nor could you change where you have been so far. Therefore, you had no choice—it is only a feeling that you had a choice. Because you did not know what your genetic table is, you did not know where you have all been—you've lost your memory. So, when we look at these things scientifically, we find that what we think is our choice, is predetermined—that's from the scientific system. But then the question is, can one actually know one's future?"

I had a very strange experience with one Sardar Ji who came to see me in Lucknow one day when I was trying for the navy. I had just appeared for a navy examination to join them in Lucknow, and one Sardar Ji said, “Good luck” to me. And I said, “Why are you speaking English to me? We are both Punjabis.” Then he told me that, “I am saying ‘good luck’ because you have good luck—I can see it.” I said, “You can foresee things?” He said, “Have you got a piece of paper?” I said, “Yes.” So, I had just got a whole bag of papers from my interview, so I gave him some paper, and he began to look at my eyes and write something on them, and he folded that paper and gave me in my hand and he said, “Now, have you more paper?” I said, “Yes.” He said, “Now write a number between 1 and 10.” I said to myself (now this is a very old story and long ago, but I remember very clearly), I said, “This man is trying to bluff me. He thinks just because they say write between 1 and 10, he expects me...I will immediately write 5.” It’s just a tendency to write in the middle. “I am going to call off his bluff, and I will write 3.” So, I wrote 3. He said, “Write the name of a flower.” I said, “He is expecting me to write rose, the most common *gulab*, the most common flower.” I said, “Let me think of a flower these people in UP [Uttar Pradesh], Lucknow, don’t know about, so I thought of *chameli*, which was [not so] familiar, so I wrote in English, c-h-a-m-e-l-i. He said, “Write your date of birth.” I wrote 1926. He said, “That was your year of birth. I said date of birth.” So normally we write date and month first and then we write year, but I wrote the year first, and then I wrote the month and the day. He said, “Now open the paper I gave you.” I opened the paper. It said “3,” “Chameli,” and “1926” then date. I was totally floored by that. How could he possibly know? He was not reading my thoughts. He had given me the paper before I thought! I had not even thought about these things! He had given me the paper, and it is minutes after that he is asking me the questions. It is after that I’m thinking all these things. But while I was still stunned by his great thing that he had done to me, he said, “Shall I tell you more?” I said, “Yes.” He said, “When I asked you to write a number, you said, ‘I am going to call off his bluff, and I am not going to write 5, I am going to write 3.’” He knew exactly what I thought! But he wrote it before I thought. Then he said, “When you said, ‘Write the name of a flower,’ you said, ‘He is expecting me to write rose, gulab, and I will write chameli,’ so you wrote chameli.” And similarly, for date of birth he knew exactly how I will think and decide this thing before I had thought. One of the most significant experiences I had to show that even the way we think is pre-written, even the way we decide what to do is pre-written—everything is pre-written. But it does not look like that. It looks like we are deciding now, because we don’t know what is pre-written. If we found out what is pre-written, then, of course, we would go with the flow—we’d enjoy the show.

When you go to an amusement park and have a ride, you know that the ride will go in a certain way—you don’t cry or do something to it—you enjoy it! Because you know the whole ride will take like this place. Supposing we come to know that our whole life is pre-written, and we just have to live through and enjoy it—we will enjoy it! It’s like a show, like a movie. We will look at

our life like a movie, if we knew it is pre-written. The idea is, come to see a movie and things will happen exactly as they are happening—there'll be no change at all. But we always expect change. “No, something better will happen.” “I am in trouble, I have to solve this problem.” “Now I want to go to a guru to get some divine intervention to change my destiny.” All is pre-written. Even changes that we think are made—and they are made—are part of the act, are part of the pre-written thing.

It is like going to a movie. Now we go to a movie—I am sure you have all gone to movies. When we go there, we first of all forget for a moment that is just a shadow, there's nothing real, they are just pictures, not even real pictures. Shadows are being created on a screen from a film which is behind us, not even in front of us. Film is behind us. It's pre-determined, pre-filmed, pre-shot. Nothing is happening today. Everything is behind, and there is a light behind that, going through the film and creating shadow, and we say, “What will happen next? Oh, this is very bad.” We cry. We go with the shadows and think they are real? Why do we do that? Why do we, when we go see something we know is not real, we laugh, we joy and we can jump up in the seat if something frightening is going to happen? It creates terror in us. How can shadows—and we know is not nothing happening now, it is just a shadow—and we are affected so badly by it? There must be some reason that we forget it's just a movie, and we are participating as if it is real.

There's a reason for it. There's a reason why we do that, and that reason was spelt out by a very old philosopher, a Greek philosopher, whose name was Aristotle. Aristotle said, “It is necessary in our life to have drama.” We must watch drama, and drama need not be real. It should be just an act, just a play. In those days there were no movies, but there were plays on the stage. And he said, “When we watch a drama we forget it is not real. We start taking those actors as real.” And the reason, he says, is because we have excess of emotions in us and to relieve the excess of emotions, we need to identify with something that's unreal and we think it's real, and that helps us to relieve our emotions—and we identify ourselves with those actors. It's exactly what we do now. When we watch a movie, something happens to us. We enjoy horror movies—we enjoy tragedies. Would you ever enjoy it if they were real? Yet, we enjoy them, and at the same time we suffer with them. So, the situation that's created, by an artificial act, he says, Aristotle says, to translate into English his words in Greek, he says, “There is a willing suspension of disbelief.” That willingly we suspend our disbelief. We know it's not real, and at that moment don't want to believe, we don't want to say it's not real. We willingly suspend so that we can have what he calls a purgation of excess of emotions, and therefore he says, “Drama has always helped society.” It's still helping today, and that's why we go and see movies and think it's real.

There was, near Hoshiarpur long ago, I remember, when I was in school, a villager who had never seen a movie (we had suggested he come and see), and he came and see a movie. That movie had a scene in which a girl comes to have a bath in a pool, in a pond. And when she is about to take her clothes off and jump in—that young boy was very keen to see what happens next—a train comes in front and goes, and by the time the train has passed that girl is in the pond, and he can never see her nude or naked. So, he is interested. He went to that movie 20 times. He was hoping one day train will be late. [laughter] That is how we live our life. We live our life anticipating things will be different. They are never different. They only run the same course. But the most fortunate thing is that this is not just a theoretical thing I am talking, that we can go and see where the script is, we can see where the movie was shot, where this life we are leading was designed. We can see how we decided to have this particular movie, how we entered this hall of life to see this particular movie—and that is possible through a type of meditation which we call “withdrawal of attention behind the eyes.”

That all this is happening outside is being generated in this human body, and we can see this movie because we are in a human body, and the truth is lying inside our body. And if we withdraw our attention inside, we can see how the movie was shot. That is simple thing. Whole life changes instantly when you see that! One glimpse is enough, one glimpse to see that this is how, not only how the movie was shot, why we picked up this life. We have a particular life, good and bad. There’s some good things in it, which we enjoy, and a lot of bad things—it looks like we made a mistake in picking up a lot of bad things and very few good things. Actually, it is not like that. We picked up a very balanced movie. All the movies, all the DVDs sitting there, we picked up one—all were equally good and bad. To be human, to have a human experience, it was necessary to pick up that DVD, that pattern of life, that *pralabdh*, that destiny, because first time we came here we had no past lives, we had no karma, we were souls! How did we get into this mess to start with? We had to pick up one life at least to come, and no life can be here without karma, without past lives. So, we picked up one life which had notional past lives to create that. Both were unreal, but we made them, at least one, look real. And the past life was not real, but it became our memory that we remembered there was a past life. That’s why we are suffering now. And the past life had another past life...so infinite past lives and infinite future lives when we first came into this world.

When we brought that, where did we pick up that from? At the level of the mind, at the causal level, where we have a different body—the body itself is called the mind. It is called the *karan sharir*, it is the *karan* of everything, it is the cause of everything, and therefore it is called the causal body, the causal state. And the causal state which causes all these things to happen and these records of what can happen, it’s a huge compilation of these DVDs and movies. And we picked up one, and what we are playing it out looks like life here. That’s the truth. How do we

know? Go there and see! Change it if you like. If we have the will to go and change it, that means we picked up our own life when we came here. And why did we pick up a life with ups and downs? We could have taken a very nice life of comfort and pleasures and so on. We did try that also. In the comfortable life we went to heaven, and then we said heaven was very boring—nothing happened except to sit in pleasure all the time. No way to escape from there, no way to get back to our true home. Then we picked up the opposite and picked up all worse things—that maybe a sacrifice is required. Maybe all bad things should happen before we scream for our true home, and we went to hell, and we suffered, and got nothing. Then we found out the only way to find that *via media*, which can take us, open our door, and give us that possibility to go back to our true home is human life, where you have good and bad combination, ups and downs combination. Every human life has ups and downs. Sometimes we are feeling good, sometimes bad.

Why it looks more bad is because our sense of time passes very quickly when there are good things happening—you're enjoying your party with somebody. I remember we were once sitting, playing cards, and two hours passed, and we said, "Oh, so quickly it passed." And once we were in suffering, in pain with something, or we were actually in the painful meditation—we were meditating, and we said maybe two hours have passed, and the watch said 15 minutes. So how does time change? The suffering creates expansion of time for our experience, and pleasure makes it look less time. Time is equal—our life is very balanced. If you take this feeling of time out of it, you'll find that the pleasure and pain is well balanced, but time seems to fly quickly when you are having good time, and time seems to slow down when you are having bad time. But good and bad time combine to give us a human body. Otherwise you'll be somewhere else. And why is it important to have human body in order to go to our true home? Because of this strange experience of making our choice, free will, because we are cut off, because of our ignorance, because we are cut off from the knowledge of reality—deliberately cut off. We have this feeling we can make a choice, and then we make a choice—"Let me try this path of sant mat; let me try spiritual path." You wouldn't do that in any other state! So that is why human life in which we have this experience of choosing something has been called the highest life of any type of creation.

There are so many bodies we have, there are so many forms of life we have. The trees have the same souls, insects have same souls, birds and mammals have same souls, angels have the same souls, gods have the same souls, creators who are running the universes have the same souls, and none of them have the opportunity to make choices, because they have knowledge. We, in our ignorance, have choice, and the choice we experience we can follow a spiritual path—follow somebody's teaching—and that's the secret. The secret of going successfully to your true home lies in this capacity to seek. If you could not seek, you'd be trapped forever.

And the seeking is what comes because of the ignorance of what is already pre-arranged. It is all pre-arranged, but seeking is the way by which we can get out of this mess and go back to our true home.

So, I am very happy we are all seekers here and as seekers, we are looking for something. This would not be possible if we did not have these human bodies and human forms. As I said in the beginning, these sant satgurus, these Perfect Masters, they don't want us to go only to an astral plane, to a heaven—they know you'll come back from there. They don't want you to go to the causal plane and sit in the Trikuti, in the land of the universal mind—they know that that will also end and you will be back here.

I went to the place where Lord Krishna was born, and where he lived, around Mathura, Vrindavan and all that area—the story when I was young, very young. I wanted to see has he left any imprint of his knowledge in the area where he lived for so long, and I went to an area, a small village where there are a lot of people who are doing part time gardening, and *malis*, and farmers, and so on. In the evening, they would gather together, and they would sing very joyfully—very poor people, very poor people, but they were very happy. I wanted to know why are they so happy. They were happy because they were singing the praise of Krishna. They were singing praise, and one song they sang, which had a refrain was, “*Arre Udho karman ki gati nayari se.*” This they kept on repeating: “Udo, the nature of karma is very strange.” And this is based upon on the story we read that when Krishna was only young boy, cowherd, taking care of his cows, his only friend who was there also taking care of cows was Udo. So, this is a conversation between Krishna and Udo. And Krishna tells Udo, “Udo, this little ant that is crawling here, that you can see, was once Brahma, the creator of this universe, was once Indra, the ruler of one of the big heavens. After that, because of karma, he’s an ant today.” The karma is such a strange thing that even if you reach that height that you become the creator of this universe, but your soul being tied up with that is still not free from karma! Karma can only end if you go beyond the mind. But even if you reach the top of the mind, the universal mind, the creative power that’s created everything—the whole of creation depends upon the creative mind in Trikuti, in the third region, where the entire creation finishes. Above that there is no creation. There is only atma, and after atma is paramatma.

That means even if you get recycled into any form of life, you keep on recycling. One of the big reasons for that is that the law of karma, which is binding us here, does not have any scope for atonement. That means: you do something good, you’ll get reward; do something bad, you’ll be punished. And who will decide if it is good or bad? You will decide! Your own mind decides. Your own mind has a pocket set aside called conscience. It constantly tells you, “This is good...this is bad.” How does it decide that? From external societal behaviors and what is

indoctrinated into your mind by society. At different times society tells different things to be good, different things to be bad. Different countries have something good, something bad—that is all different. You decide. Your own feeling inside says, “This is bad, but it’s very nice, pleasurable, let me do it.” That’s how people say that’s temptation, just taking us into desires. And the desires create attachments. Attachments create more attachments. So, it’s all in your mind, and you say, “This is good...this is bad.” And you create karma that is good and bad. And when you do good, you are rewarded; you do bad, you are punished. Somebody said, “I did something bad, now I am going to do twenty good things to wipe out that.” No, you get twenty times reward, still bad thing you are punished, so much so that you can have a very bad thing that you have done to justify hell for one month, and you have done such good things you have heaven for one month, and you go from one to the other—extreme!

That is why this law of karma binds us down here, because there is no way to cancel it. The only way to escape it is to get out of it, because the entire law of karma is being created in our human mind. It’s played out there, it works there, created, paid off there. You’ll get rewarded there, you get punished there. There’s nothing physical. It’s not even in senses. It’s all in the mind. So, the mind is holding us. Unless you can go above the mind, you cannot get out of the law of karma. Karma is made up here. When you go, you’ll find that the *atma*, the soul, has never any karma. We never had and never will. Even today we have no karma on the soul at all. Karma is on the mind. So long as the soul believes it is the mind, it suffers the karma. We are believing that our thinking self is our soul. Thinking is never soul. Thinking is of the mind. The soul is giving it power to make it alive and function. The power that makes mind function, the power that makes our body function, the power that makes our senses function is the soul. It does not have karma, but we experience karma by first identifying with the mind. We begin to feel “I think.” You don’t think—you make your mind think! You use your mind to think. Mind is a machine, mind is a computer. When you use a computer, you don’t become the computer, but in the case of mind, we think so we think we are the mind. Not only that, then the mind can use, for expanded experience, sense perceptions: seeing, touching, tasting, smelling, and we think, “That is me.” Then we go on to a physical body on top of it, and then we think the body has senses, and body is where we think, and body is me.

Now imagine: this is three big blunders that we make in order to get trapped. We first identify with the mind, we identify with senses, and then ultimately identify with this body. If we can reverse this process—first of all, knowing that the body is not us, which can be done by pulling your attention within. Meditation is basically for that, that you pull your attention inside, close your eyes, withdraw there, see who you are there. See who you imaginatively are. Can you sit and feel you are there? Then the body becomes a house, body becomes a cover upon you. When you can do that, you will know you are never the body.

You can do the same thing with sensory perceptions. You will find out that the inner body, which can move around, see, touch, taste, smell but is invisible to physical self, is also a body. It's not yourself, and you can go within the head of that equally easily as in this one, and find out these sense perceptions are merely a device to divide experience, perception into different parts. You can go within that and find that the thinking self looks like yourself. But you can also separate yourself from thoughts, and see thoughts are going on independently of you. Actually, you never think, you listen to thoughts—the actual experience can take place. These things can be discovered by successive layers of meditation, different stages of meditation, and then you can find out that these were only costumes we are wearing, that the soul never had any of these things. Soul only came, empowered these, and began to experience these things through these covers. So, once we can have experience of leaving these covers, which is possible through good meditation. It is possible how to withdraw attention within these systems and find out that these are covers. We are not this, we are soul.

Then the spiritual path will start, the soul becoming its own totality and discovering that the unit of a soul was nothing more than a point of view of the totality. It was never separate from it. That is the beauty of the spiritual path, and that part from even beyond the Brahm, beyond the creator, from Par Brahm onwards to Sach Khand is true spirituality. The true spiritual path starts from Par Brahm, ends in Sach Khand, just from the feeling you are atma to knowing you are always part of paramatma. That can only be achieved through love and devotion, which exist in the soul and not in the mind, not in the senses, not in the body.

So, this is the true spiritual path that we can go through, and these Perfect Living Masters come here, they don't pull us with their teachings—they pull us with their love. They pull us because strange feeling happens. We are being pulled from inside, and we don't know what is pulling us. We get that feeling of love and devotion, and it is so strange because there's no reason for it. In this physical world we have so many expectations. Oh, we expect this from somebody that we love and if they don't love you, you hate them also—it's a temporary way of calling our attachments as love. But when it comes to such a... a sant satguru does not pull by teachings, he pulls by his love, because his love is unconditional. There's no expectation, there's no conditions, and it is such a strange experience to have it. The more we associate with such a person, the more we experience that unconditional love, and no judgment. They don't come to judge us ("Are you good or bad?"). The mind does it!

Here is my satguru, whose picture is here. I remember an incident that a man comes running one day. He [Baba Sawan Singh] was sitting outside, looking at his mail, and we were just sitting around him, on the ground. A man comes running, "Please forgive me. I have made big mistake. You told me not to drink alcohol. Last night I drank all the alcohol. I was in bad company. You

told me not to eat meat. I ate all the meat last night. Bad company. You told me to stop other things. I did everything bad last night. Please forgive me." And we were all horrified. What kind of man has come here? And the Great Master, Bade Maharaji Hazur Satguru, he said, "*Chalo maaf kita age to na karna*. I forgive you now. Don't do it again." And the man said, "Thank you, thank you," and ran away. Everybody was surprised there, and they asked, especially his secretary, the secretary, one secretary who was sitting next to him, who has been his secretary for the Great Master for long time, he said, "Master, this man comes, has done the worst possible things, disobeyed your orders and he simply comes and says, 'Forgive me,' and you just forgave him?" And master said, "What did you expect me to do? I forgave him because he asked for forgiveness. I asked him not to do it again." He said, "Master, but supposing he does the same things again and comes to you again and says, 'Forgive me.' Will you forgive him again?" He says, "I think I will forgive him again." "Master, when will you punish him?" He says, "Look, let me remain on the side of forgivers, and not put me on the side of punishers. Because there are too many punishers in this world. The biggest punisher is the mind itself. Look: when that man came, his mind was punishing him, which you could not see. I had to forgive him."

I remember that was a big lesson for me. These Perfect Living Masters are always forgiving. It's unbelievable. They don't say, "You did something wrong." They know we are trapped into doing wrong things. They know our weaknesses. They know exactly why wrong things happen. They are always forgiving. It's an amazing experience to have with these people, and yet they function like ordinary persons like us. The reason why they are so ordinary like us is because we cannot really appreciate and experience that love if they are not ordinary. If they are extraordinary people, we can admire them, we can even worship them, but we cannot have love and devotion for them. I sometimes give an example that if an enlightened person from Sach Khand comes here, and he is showing extraordinary power. That means instead of walking on the ground, he flies. When he is flying here, we will all look up. We'll say, "There's the master has come, guru has come, and he's wonderful, he can fly, there is some power there." What will we be thinking at that time? Many of us will think, "There must be a rope or string somewhere. This is a trick." Then we will see there is no rope or thing, then we will again say, "This is a remarkable thing." We'll admire. We'll be amused, admired, even worship, but never love that person. Doesn't happen like that. Nobody has ever loved that kind of extraordinary spectacle. If by chance that guru falls down, here, all of us run to help him. "Sir, please, are you hurt?" And you can have some love seen at that time. Remember, the love we talk of, this prem/bhakti we talk of, is not possible with anything except a human being like ourselves. To such an extent, that if somebody, even as a human being. is in a station far above us...supposing there's a king—we can admire a king, worship him, we can't love him. But we...if he is at our station where we can meet, hold his hand, and talk to him like friends, we can love him, and we can experience his love. That is why the Perfect Living Masters have always come in the same

form, in the same status as the disciples are, and if they come for more than one disciple, and one is rich, one is poor, they'll act rich with the rich one and poor with the poor one. It's amazing way they can adapt themselves for the sake of those whom they are going to take back to Sach Khand. As I said in the beginning, that naam daan, or initiation, by a Perfect Living Master guarantees that they will be our friends, and as friends will take us back to our true home. They are friends first, gurus next.

There was a great disciple of this master, Dr. Isher Singh. He used to say that to me that Guru is *yar* first, guru afterwards. If he is not a *yar*, if he is not a friend, how can he be a guru? How can he take us anywhere? How will he go with anybody anywhere, if he is not even a friend of ours? So that is why their love and friendship that comes precedes anything else that we can get, and that is what pulls us towards them, that's what pulls us to that spot. Otherwise there are many gurus... You know, there are so many gurus. It's a great business today, and it's a great business, very profitable business also, and they can make a lot of money and give us lot of things. Maybe they are also useful to some extent, but they are not the friends that are going to take us to our true home.

There are gurus who can teach you how to repeat words, how to use mantra and get peace of mind. No problem about that. It is possible—they do it. In fact, one researcher in psychology found out that if you repeat any word and keep on repeating, you'll get peace of mind, so everybody can be a guru today, through following that prescription. And then there are others who really get you inner experiences. You fly in the sky with them, and you have other experiences. They can show you heavens, and they are also very good masters, gurus. But only few can take you to the level of creativity where Brahmand is, where the ultimate creator of these three universes is. Those are rare.

But one who can take you beyond these, beyond the cycle of birth and death, and take you beyond the mind is extremely rare. There are very few. This Great Master of mine used to say, "You can count the number at any time—in Kali Yuga, when there is the maximum number—on the fingers of your two hands." So, these are so few on the whole planet in which we live. So, how can we find them if there are so few? The answer is—this is truthful answer—that we cannot find them. Nobody can claim that "I have been able to find who is a guru," because there are so many lookalikes! There are so many saying the same things, so many teaching the same things. Then how will you know who is a true guru or not, who is a guru going to what level when we have gone to no level? We have not even gone to level one, and how are we able to judge who is one...level one, two, three, four, five? How can we ever judge? No way. Now, that's not a dead end of the spiritual journey. The truth is, if you are a seeker of your true home, if you have made up your mind—"I don't want this or that. I don't want more things. I

don't want to win a lottery in this world. I'm not looking for a better job, more money, or better house in this world. I am done with it. I have done enough of it. I want to go beyond it."—you'll find a guru who will take you beyond this. If you say, "I don't even want to go into heavens and all that. I want true love. I want to go to the true home of mine."—you'll go beyond that. If you come across a guru, and you are not satisfied, and your seeking continues, you will automatically find another guru—a guru will find you. You don't have to find a guru—guru comes and finds you. He finds you by coincidences, by strange experiences, where one thing leads to another and you come up to one. You later on discover, this was my friend, this is the guru who is going to take me back home. The secret is in your seeking, in your heart. Secret is to find within yourself. [Quote from Bulleh Shah.] "*Rab da ki pouna, itho putna ithe lana.*" *Mukti gal*. He made it the simplest thing.

[Ten-minute section in Punjabi. English begins again at 1:21:30.]

Love and devotion. The love and devotion go together. Love pulls you, and you become devoted and that is devotion, and the true path, spiritual path, is love and devotion.

[Few words in Punjabi. English begins again at 1:21:50.]

... to share all these things with you. I am very happy to share these experiences. I'll share more with you the next two days. I am here for three days, and I'll be very happy to meet you, those who have asked for one-on-one personal meetings. And those personal meetings I will be happy, if you have any problems, personal problems, you'll be able to talk to me. Whatever I can help, I'll will certainly do so.

You may have general questions on the subject of sant mat, or subject of path of masters, then we will make arrangements from tomorrow that you can write down your questions, and I'll take them up when... spend some time instead of just giving general talks to take up the question that you have may be of general benefit to everybody, and I'll answer those. I also understand that there is a break here available, with some snacks to be served. That's also good for us, because all the food for thought and food for soul may not be enough for us, we may like some food for the body, so we have some break for that. I'm very happy to hear that, and I'll be spending these three days with you. And I'll be coming to India again next month, and I have a plan to visit Bangalore, and if I can make my way to Bangalore through Delhi, I may have a chance to see some of you again.

These interviews that we'll be having—the one-on-one meetings—they are being prioritized in this way. Those who have come from other countries, and I believe some of you have come

from outside this country, because of the long journey you have taken, we'll put them at the top. Those who have come from distant places within the country and not from around Delhi and all, we'll put them next. And those whom I am meeting for the first time and never met me before, we'll put them the next category. And then the last will be the "also ran." I hope we'll accommodate as many as we can during these three days. If some are left, I'll try my best to do it next month. So, I'll be able to meet most of you during these two visits of mine. Thank you very much, we'll have a break now.

Q: How do we understand that we are ready to get initiated? Thank you.

A: We are ready to get initiated firstly when we are tired of this world. If we think we still have some good time here, then we are not ready—we should be enjoying this world. Secondly, when there is a feeling that our true home is somewhere else, and we have to travel there, then we are ready. Thirdly, when we are—by coincidence, by accident—meeting somebody who pulls us with his true love, and tells us, "This is not our world, you go in," and we feel pulled by that love, we are ready. These are basic things, and the rest of it has to be determined, not by ourselves but by the guru who will pick us up and tell us that "You are ready." When he says, "Now you are ready," then we will get initiated and get naam daan.

But we might think we are ready, but when he says, "Are you ready?" then we look back and say, "Not really, not yet." Has happened many times. I have seen many people who go to gurus, and they say that, "We are ready. We want naam daan. They think it's like parshad, like it's burfi, or some sweets, and let's get what we can. And when they are put this question directly, "Do you feel you are ready?" they look back, they say, "Not exactly." Then, you can be given some little test also, to see how serious you are about your being ready, such as, "Can you follow a vegetarian diet? Can you give up meat? Can you give up alcohol? Can you give up drugs?" If a person says, "I can't give up these, but I want to go to Sach Khand." They say Sach Khand is less important for you than giving up these little food items? That means you are not ready. It may not be that by eating some food you are going to go to Sach Khand. Nobody can become vegetarian and go to Sach Khand. That's not the intention. No kind of food can take you to Sach Khand, but it is a question of readiness, because in meditation, particular diet helps. So therefore, when they put a question like this, you feel you can't even do that, then you're definitely not ready. If somebody says, "Are you willing to do meditation for a certain time, not all day, all night, but say one tenth of your time, so two and a half hours out of 24?" They say, "That will be very difficult." You're not ready. We are willing to put in all our effort, spend our whole day for small things in life, and for a big thing we say, "Not so much time," you're not ready. So, there are these few things by which we can determine ourselves, and definitely the guru can determine if you are ready.

Q: Now this a big one. Why do I always lose in front of my mind? After gaining, again committing to myself, I being a soul always fail and not able to grow on the spiritual path. My mind always wins. How can I conquer my mind?

A: That's the main subject actually of my talks, and I will deal with it more extensively tomorrow if you are over here. But the short answer will be that soul never fails. Soul never fails. Soul did not come here to win or fail. This is a function of mind and body, that we win or fail. When we say win or fail, most of the time we have learnt these words win or fail from our experiences here. We think we have succeeded or failed from experiences here. On the spiritual path, there is an obstacle in front of us, and that's our mind, and so long as the mind works as an obstacle—we have an obstacle to cross—and there many methods we are taught by which we can do that.

For example, what bothers us in our head is the thinking mind. We use simran, or mantra, or repetition of words in order to squeeze out the words of thought and prevent the mind from thinking. It's one method. It's one method how to overcome the mind. And the mind gets attached to things. We put a bigger attachment, which is very difficult, which is possible because a Perfect Living Master, a sant satguru, he pulls us with his love. When we can do his *dhyan*, his contemplation, and make him manifest inside, first artificially, then more realistically, ultimately completely real that we can manifest our own guru inside—whenever we close our eyes, we see him—and later on, without closing our eyes we see him, and that's our companionship and his love is so pulling, automatically the mind does not run around everywhere else, and we get pulled in. There are so many different stages in which we overcome our mind.

So, but in the beginning, we have to fight nobody else except our mind. We have no enemy in the world—it's a show. If there's enemy preventing us from going to our true home, that's our mind. The enemy is sitting inside, not outside. So, by using these various tricks...these are tricks, according to me. They are tricks to trick the mind into keeping aside so we can move. People try to bypass the mind. If somebody says, "I can win the mind," it's a very big statement. One saint said, "If somebody came to me and said, 'I have lifted the whole mountain,' it is impossible—for one moment I would believe maybe he has. If somebody says, 'I have drunk the water of the entire ocean,' it's impossible—for one moment I will believe. But if somebody says, 'I have conquered my mind,' I will not believe." It's so difficult. The mind is such a great obstruction. So, to say, "I can beat the mind, I can conquer the mind," the mind loves that game also, I must tell you. If you are meditating and you are trying to put your attention inside, the mind thinks of something outside, you beat the mind: "No, don't think of that! Come back!" And then you fight and bring the mind. Then you again start. Mind takes you in few minutes again, "No!" Beat the

mind! Bring it back! You know, two and a half hours you try that, you are totally exhausted at the end. You wake up a drowned man. This is the kind of meditation? You thought every time you were able to beat the mind and win. You did win every battle, but you lost the war, because mind was interested in keeping you in this battle. Mind loves that! Now think something else, now come back, now think something else, now come back. It's not a good way of handling this mind of ours.

How to handle the mind? Learn how to play a game with the mind and be tactful and try to bypass the mind. Ignore the mind. Play a mind game and say, "Mind, you follow that, I'll follow this." Use the mind itself to think thoughts which divert you from the mind. This is a practical thing, and when you get initiated and you have access to the guru who has already had all the experiences with the mind, he will tell you how to handle it. That is the benefit of a living guru. You must have a living guru, a living person who knows what's happening in your mind and also has practice dealing with the mind, and at every step you can go and ask him, "My mind is giving this kind of trouble." He'll say do this to the mind—practical tips. A person who has that experience can give you practical tips—and that is why unless we are able to progress with all these games we play with the mind and bypass the mind, put it aside, we cannot cross it, we cannot make the journey, the spiritual way. So, it's not something for one person. The questioner has asked a question which is good for everybody. We always have a problem with our mind and all the time... Half the mail I get, and I get about 300 emails on the average every day nowadays, half of them are complaining about the mind. Is complaining, "My mind is not getting settled into the meditation, my mind does not let me meditate, my mind takes me there, it is very difficult to control, my mind is the worst mind..." Everybody's mind is the worst mind. Mind is the only problem. In spiritual path there is nothing, no other problem. How to handle mind—all methods of meditation are to handle the mind. All systems that we are employing—put your attention on the sound to bypass the mind, put your attention on the guru's face or do dhyān to bypass the mind, use these words to bypass the mind—everything they are doing is to somehow handle this mind. But what ultimately pulls you—and I'm telling you from experience—none of these efforts of yours, none of these efforts will control the mind like the pure unconditional love coming from the master and pulling you and you forget the mind—there is nothing like it. Therefore, it's a path of guru bhakti, it's a path of love and devotion. That ultimately takes you beyond the mind.

Q: [Question in Punjabi/Hindi.]

A: This is more of a request than a question, but to answer briefly, you cannot know who is your guru unless you go in. Outside, you cannot know. Outside, it is very easy for a person to behave the same way like the gurus do. In fact, it's easier to show off more, because difficulties... These

Perfect Living Gurus have never said that they are gurus or they are, or they are enlightened or they have gone anywhere. They claim that they are, like Guru Nanak Sahib said, "*Daason ka das*," they are the servants of the servants. When somebody is saying, "I am a servant of the servant," there is nothing to say that he declares that he has some knowledge. People who declare are not gurus, because they are still thinking that you are different from them, that they have something that they can give you. The Perfect Guru knows we are all one. He knows this is a game that is going on between one totality—it's not that we were separate. Whoever claims that he is more than you and is given you something is separating himself, and what separates us is only our mind. When we put the mind aside, we will find that we are not separate at all—we were never separate. So, the game of separation was created for this experience of the world, and the Perfect Living Guru never says that. Therefore, it becomes harder for us to say it. We can only find out when... No matter how we practice, how we go within, how we check out inside, when you are able to check out inside and experience that unconditional love of the master, then you'll know you have a guru. That is why it's not something, a game outside. But I am not saying that till you have that experience, don't even follow? I am saying follow any guru who tells you 'Go within,'" and go as far as he can take you. When he can't take you anymore, you will know it yourself and automatically, in your life—if you are following the path—automatically in your life a person will come who will pull you and manifest and when you do meditation, his form will appear, and he'll talk to you and tell you who he is and take you further. Ultimately a Perfect Guru only comes and manifests inside. Before that, your mind can play every kind of trick. Mind can make any face; mind can even make the face of a perfect guru, even when he is not there. So, you have to be careful that these games are being played by the mind. But so long as you are alert to watch out: Are you being pulled? Are you being really pulled by love, and is bhakti happening in your mind and heart? If it is not happening, you're following a mechanical method.

The other day I had a chance to tell this story of a friend of mine in Ludhiana, a friend who is a disciple of the great guru, satguru of...as mine. My gurubhai, he got naam daan from Baba Sawan Singh Ji, and he had a foundry in Ludhiana. Very good devotee, devoted satsangi. So many gurus that I know have been to his house. Holy people come, and they do satsang in his house. He has a good big house outside his factory, and big lawns, so the satsang is held there. He puts a tent every time, people come, and they have satsang. I have attended. My own master attended a satsang in his house when he was young. So, he is a very developed person. And one of the gurus was giving a satsang there, and I and a American friend of mine, we came to Ludhiana. I went there because I was showing him the agricultural university there, because at one time I was vice-chancellor of that very university in Ludhiana. I was trying to show off that I worked at this big building, and so on. Then we found that I said I'll take you to my gurubhai's house, and we went to his house. Satsang was going on, and we stood there, and

somehow the master recognized us, and called us. And he... I said, "You finish your satsang. I brought American seeker, and we will talk to you." He said, "Satsang finished!" And he got up. So, we went inside, and then there were a number of my old friends there. I don't meet them for many years because I was overseas. They began to ask me different questions. Some began to ask questions about meditation, about Surat Shabd, about method of yoga, and all kinds of different questions. At the end of it, this friend of mine comes to me and says, "I want to ask you a question." I said "You are my gurubhai. What can I do for you?" He said, "I want to know that I have been initiated more than forty years, by the same guru as you. I have done my meditation regularly two and a half hours—by the clock, by alarm—and I have followed the diet strictly, and I have led a very good moral life. I have done everything that was required on the path of sant mat. But I have seen nothing inside. How come? If this path is real, and you are talking like you have seen something, and making, impressing people with your answers to your questions—and looks like you may have something—and we are the disciples of same guru, same length of initiation, and why have I not seen anything?"

I said, "I know you have been very close to so many gurus. Why didn't you ask them this question? The rule is that if a teacher is teaching you something and you have a question, you should go to that teacher, not go around asking other people." He said, "I did ask them." I said, "Did you ask Bade Maharaji? Did you ask Baba Sawan Singh Ji the same question, that "I am following your instructions, and nothing is happening, I can't see anything?" He said, "I did ask him." "What did he say?" "He smiled and said, "*Apni prem bhakti ke saath bhajan karte jao*. Do your meditation with love and devotion." And then I said, "You met so many other gurus, did you ask the same question?" "Yes." "What did they say?" "Same answer: 'Do your meditation with love and devotion.'" "Why are you asking me now?" "Because you are giving answers to others, that's why I'm only asking. I know you are my gurubhai." I said, "Look, let me tell you a secret. You might notice that I am giving answers to people. But I don't give the answer. I consult my guru. I talk to my guru, Baba Sawan Singh. I say, 'This man has a question. What is the answer?' So, what I convey is his answer, not mine. If I began to think of the answer I'd make a fool of everybody and make a fool of myself—I'll give mental answers. Spirituality does not demand mental answers, so I cannot answer your question except by asking my guru." He said, "Go. Find out. Go sit inside and find out from your guru what is the answer." I said, "You can't find guru just like that. It's not easy just to go anytime and knock on the door of the guru and say, 'I want answer.' Takes time." He said, "How much time will you take?" I said, "About six months is all right." "You contact guru and get answer it takes six months?" The reason why I said was because I had to leave for America. "I'll come back after six months, so I will try to take the time." He said, "All right, get me the answer."

I went back to America. I came back after six months. I went back to Ludhiana, met my friend, and I said, "Found the answer for you." He said, "What is the answer?" I said, "Same answer he gave earlier—forty years ago. He gave the same answer now. He said, 'Tell him to do meditation with love and devotion.'" I said, "Now I also found out why that answer did not work! Because when he gave you answer forty years ago, you understood he is saying keep on doing your meditation. You missed two part, the second part. He said, 'Do your meditation with love and devotion.' You did it mechanically, thinking that just putting two and a half hours is good enough, just avoiding eating meat is good enough. Nobody can go to Sach Khand by becoming vegetarian and closing eyes for two and a half hours. Nobody has gone like this. It is love and devotion, bhakti, that takes you up there. You missed that part. Now I will tell you, from my experience, that when you meditate, bring the image of your guru in front of you, talk to him, quarrel with him, if necessary, ask him all questions inside, and worship him inside, talk to him. He's your friend sitting inside. Treat him like a friend. Have a conversation. Before you do any meditation, before you repeat anything, first have a conversation. And then to check that your mind is not making up that image, repeat the words of simran he has given you, because that's a check upon your mind making an image. Check it out that that is really your guru inside, and then have a good, passionate conversation with him. Express your love and devotion for him, in any way you like. Then proceed. Meditation should be very passionate event in your life. It should not be just routinely closing eyes and saying, "I have watched two and a half hours."

There was a man in San Francisco. He was a great satsangi, American guy. He invited me to stay with him. I went there. I was very tired—long journey from India (I had gone at that time to San Francisco). He said, "Very good! Ishwar Puri, Great Master's disciple. You have come here, very good chance we'll meditate together." I was thinking of sleeping for that night, but then he said, "All right, I have to keep up with this man, he's a big satsangi." So, he said, "Three o'clock, we'll do meditation." Three o'clock there was, you know, nighttime here in India. So, anyway, I said, "All right." He put his alarm clock. Three o'clock we were both up and we sat down, eyes closed and I...I could not meditate. From time to time, I would open my eyes to see what he is doing and in the corner of my eye, I saw, by chance, every time I opened the eye, every time he opened his eyes, he was looking at his watch. Somehow, I said, "I don't know." Every two-three minutes, I said, "Let me see," he was also opening his eyes, looking at his watch. Two and a half hours we sat. When he found two and a half hours over, "Very good meditation we had." I said, "My friend, we had very good meditation, but this was meditation on the watch, and this has a different result. You will now love your watch, [laughter] and you will love it more than before. [laughter] But we never went inside; we never put our attention inside. You were trying to cover two and a half hours—that is not meditation. You can spend five hours, eight hours thinking of the whole world and sitting with eyes closed—no meditation at all. You can sit five

minutes with all your attention on your guru inside, whom you are talking to—worth more than eight hours of meditation.” It is the love and devotion, it’s the presence of the guru and that feeling you get, that you are in his presence—that’s worth more. People have gone to extremes. “Kabir says, “To have the sangat of a guru for not one *ghadi aadhi ghadi aadhi se bhi aadh* for less than an hour if you sit with the guru it counts more than one thousand years of meditation.” He’s comparing like this. What are we confused about? There is no confusion. It’s not a mechanical thing that you put your body in a certain position and think like this and put your words into these mouth and mind, and you are meditating? That never takes anybody to anyplace.

To cut the story back to my friend, in Ludhiana, I came back after six months and gave this answer, said, “I will come back again and check.” I came again after six months. He made far more progress, with internal experiences, in six months [that] he could not make in forty years.

So, I want to make it clear this mind cannot be controlled just like that. If the ultimate thing that can control your mind, it is love and devotion. This is the only thing I have found in life—gurubhakti, love and devotion, love from the master, and bhakti of ours is what can put our ego, our *ha’umai*, behind us. Otherwise, everything we do our ego is in front. *I am doing meditation. I am doing this. I am working on this.* It’s I, I, I all the time. People do meditation with so much ego. *I have done two hours. I have done eight hours.* How can you go inside with a strong I? Have you ever seen what puts the I behind you, on the back bencher? Only love can put it back. When you are in love you forget yourself, you think of the beloved who is in front of you. The mind changes the occupation. It’s filled up with the beloved, not with your I. You don’t say I, but whenever you make an effort to do something, it’s I. When you are attached to things, it’s I. *I love you. I love my house. I love my car. I love my district. I love all of you.* It’s all ego! When you love, you don’t say I. The one that you love occupies the whole of you, so therefore, this is a path of love and devotion, and it is not a path of effort. It is effortless. If you fall in love with somebody, do you try to say, “I have to run to that person”? You automatically run. Even the physical world. If you love somebody, you jump over walls, you find quiet time to run and find the beloved, and the true beloved, who pulls and you can see inside—you think your I has anyplace in that? No *ha’umai* in that. No I. No ego. It’s only pure love that can pull you. This is the experience you will get from a Perfect Living Master when you meet him and when you associate with such a person.

You have to associate also. It’s not that you can feel there is a master somewhere. There are people in the West who think their master is sitting in Himalayas, and they are guiding them. Pure guidance of their own mind. There is no contact at all. I must tell you, there was one great master, Sheikh Farid Shakar Ganj, Farid Shakar Ganj. His own guru’s name was Qutbuddin, his

own master. When Qutbuddin was still alive, Farid told his son, "Son, it's a good opportunity. Qutbuddin is alive, he's got old. Do not waste any time, because the physical body can go away, and therefore take advantage and go and get initiated by him." And the son said, "Father, you know, I am still young, I am living my life here. Let me enjoy life. One day I will get initiated." He says, "Look, masters come in physical form and they are here in their physical body for us. Qutbuddin is old—don't waste any minute." Son did not listen. Qutbuddin died. When the son heard Qutbuddin is dead, he ran—the body was still lying there. He shaved his head—which was just in those days necessary for initiation—he shaved his head, put his head on the feet of the guru, of the dead body, and Farid is watching this, and he says, "Son, this is the body of the person for whom I'd give up the whole world. This is the one I have loved the most and yet I tell you, you got nothing now. The one that gave me everything is gone. You are looking at a corpse. Corpse cannot give you anything. Even one minute is too late! It has to be a living person. And then he says, "If you want to get some real thing from a sheikh," Sheikh Farid says, "Sheikh Qutbuddin could only give you when he could hold your hand and say, 'I love you.' You missed the bus. Too late." You must have a living guru and a relationship where you feel you are that close to your guru that you can make him a friend.

Great Master was asked by a person who came from overseas. He said, "Master, how often should we come and have your darshan?" Great Master said, "If possible, you should come every day." He said, "Master, but what if we are living far away? We cannot come every day. We don't live in the dera with you." "Then, you can come once a week. It'll be good." Actually, my grandfather, Bhai Bishan Das Puri, when he heard the statement, he went every week, every weekend, no matter what. Because he said, "Once a week is necessary." But then that person said, "But supposing you are living really far and it's very difficult to come—you can't afford—you don't have the money for that to come every weekend?" He said that "Then once a month should be enough." "What if you are living in a far-off country, like England or America, and you can't afford to come every month?" Master said, "Once a year should be enough if you come once a year." He said, "Supposing one cannot come once a year." Great Master said, "Then one can wait for next life. You will get *janam* again. Imagine the importance of physical association with a satguru. And we... Of course, if during this period you have been able to manifest his radiant form inside, his *nuri sarup* has come into your meditation, then you have him every day. Then you don't have to run anywhere. Great Master told me—I was very young when I was initiated—he told me, "Most important thing is to do enough meditation to get the radiant form of the master inside. Then, you have to do nothing more. Then the responsibility is of the guru." Your job is only that. Your role in the path to Sach Khand is only this much, that you meditate enough where you can see the guru inside and talk to him, you've done your duty. And that's the most important. And if you have done that, what you think is the physical form of the guru will never die for you. Physical body will go away, but you will talk to him like

you talked before. You will hold his hand like you held before. You'll walk with him like you walked before. And that is the beauty of this path, that you go up to that point where you can get the contact with the guru inside, then you have the guru inside all the time with you.

We'll go with the break now, and we'll take up more questions maybe tomorrow. We'll have interviews in the afternoon.

<https://youtu.be/0mpXnwhh2Sg?t=1s>

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