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# Tales of the Eastern Mystics

By Ishwar Puri

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# TALES OF THE EASTERN MYSTICS

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I would like to introduce our speaker tonight. As a former New Yorker I've been given this privilege and it is, indeed, a privilege to announce Ishwar Puri. He is a former political person in the Indian government and he is recently retired from doing that. He is an international lecturer and he is also the founder and principal speaker of the Institute for the Study of Human Awareness. Tonight he will be speaking to us on "Tales of the Eastern Mystics" which he is more than qualified to speak on or any other subject, for that matter.

Thank you. Very happy to meet all of you here. Nice to be back in New York.

I was given this title to tell stories today and I do tell stories sometimes to support a point of view or to support a particular proposition, but I'm told that I have to tell stories and then present some propositions to support the stories today. So it's the other way around.

Story telling has been a very old art and all these enlightened people, people who have attained different levels of consciousness than we are accustomed to, they have employed this method of telling stories in order to make their point. We have heard of parables being used as a means of instruction, as a means of explanation and communication right from ancient times. They are still used.

One of the very ancient books in India to convey spiritual truths is called *Hito Obidash*. Hito Obidash means really the inner course of the discourse. And the best way to describe it is in the form of stories. Animals are talking to each other and in that little conversation between animals they convey the most subtle truths.

It's not only in India that we had this tradition. I noticed it is everywhere else. I heard a poem once. Very nice poem about birds. I don't remember exactly, but it is something like this:

Said the Sparrow to the Robin  
Friend, I would really like to know  
Why these human beings  
Fret about and worry so  
Said the Robin to the Sparrow  
Friend, I think it must be  
That they have no Heavenly Father  
Such as you and me

...Such as we have, so they don't have. Actually it was very little bird talk. But Heavenly Father... We claim to have the Heavenly Father. We invented the term Heavenly Father. And yet when we look at the birds, they don't care so much for their bank balances. They don't care for their payments and how they are going to manage next year's budget. They don't care which hospital they will go to... and they survive! And they sing cheerfully. The rest of life forms in this universe survives without having to worry so much like human beings have to worry.

Why do we have to worry so much? It appears that we are worrying because there is something, a part of our consciousness, a certain part of our brain that makes it necessary for us to worry. Of course we know what that part is called. It's called the human mind.

The human mind is responsible for a lot of good things. It's one of the most talented computers that we have ever come across. And yet it is one of the most dangerous machines to use to get instructions from. If we gave instructions *to* our mind what to do, it is an excellent instrument to use in life and especially to use in spiritual life. But if we start taking instructions *from* the mind we are in a great mess. And our life is hanging on this little thread. Do we use our mind or do we get used by our mind? If we use our mind as living beings, as beings with vitality and soul, the mind is a great instrument and helps us. It is the best friend you can find. And if we let the mind make decisions for us and we willingly follow it, our life is in a mess.

We can look back at our own life and see if this has been happening or not. This is again illustrated by a story. I am supposed to tell stories. Not ... This is just a little back up to this story. The story is the well-known story of Aladdin and the lamp. You've seen this Aladdin story? It's common. The Eastern story is a little different from the movie that has come up.

In the Eastern story Aladdin the little boy... Aladdin is a very small, young boy who finds this lamp. When he rubs this lamp a big Genie appears. And the Genie is so big he frightens Aladdin. And Aladdin is frightened but the Genie says, "Master, I am your slave. Command what I shall do." And Genie is so big, looks so great that the little Aladdin doesn't know what to do. He wants to get rid of him so he says, "Go out and build a big home, a big house and come back."

So the Genie goes out and in moments he makes a big house and comes back. Aladdin said this is too quick. He didn't give me any respite. So he says, "Go and make a big road, a long road." The Genie, in a few moments, makes a big long road and comes back. Aladdin says, "Go and make a big bridge!"

As Aladdin gives these orders, what he thinks are tall orders, they are carried out by the Genie so quickly that very soon Aladdin is out of all orders. He doesn't know what next to say. So he says, "Do what you like." And the Genie says, "All right. Come on with me and we'll do this and we'll do that." So Aladdin, instead of being the master of this powerful slave, becomes a slave himself to the slave! And instead of giving him commands what to do, starts following the Genie wherever the Genie wants to take him. His whole life is changed and it gets into a mess.

One of his friends, who used to know Aladdin earlier, one day meets him and says, "Aladdin, you used to be such a happy good fellow, enjoying yourself..." (What we call in the English part of the English speaking world, more than the American part,--the 'happy-go-lucky' fellow.) "Now what's happened to you?" And Aladdin says, "You know what happened? I found this great magical lamp and I rubbed it and produced a big Genie and the Genie is so powerful and does things so quickly. I have no time to give orders and commands to the Genie who claims to be my slave. The result is the Genie is telling me what to do and I am being driven from pillar to post. I don't know what to do. My life is a miserable hell."

That friend, who is an enlightened friend, tells him, "Aladdin, this is not a big problem. I'll tell you a way. Next time the Genie says 'Tell me what I shall do. Give me a

command.' Tell the Genie go out into the forest; pluck out a large tree. Bring a big pole, a wooden pole and bring it into your house.

When the Genie brings the pole and he says, 'What next?' say dig this pole in the center of this room. So when the Genie has planted the pole in the center of your room, your living room, he says, 'What next?' say Genie, now go up and down this pole till I give you the next command! Keep him busy on that. If he goes up and down, up and down and you need him, say Genie, get off that pole and do this. As soon as he has finished say get back up and down the pole."

It's a very short story. In this story we are Aladdin. Our mind is the Genie. Instead of telling Genie what to do, Genie is telling us what to do.

The Eastern Mystics come and tell us the way to deal with this mind is to use this hollow space around your consciousness, which is your living room, your real living room... Living room of consciousness is not outside. That's the living room of your body. That's a material living room. The inner living room for your soul, for your consciousness is inside your head. In this head you have this living room space, this inner space in your head, dig a pole of Mantra. Repetition of a name. Repetition of words. Put the repetition of words as a pole in the inner room behind your eyes, inside the head. And when your mind tells you what to do, you tell the mind to repeat the words and stay on the pole, up and down, up and down. When you need to use your mind, take it off of that process of repetition and make it do something. As soon as the mind is free, before the mind can mess you up, tell him get back on the pole. Do your repetition up and down, up and down.

The Mantra was the most powerful process devised by these Eastern Mystics to keep the mind under check and under control. If we could use certain words which have no connotation with any of our desires and wishes and attachments of this world, and use those words by repetition to stay indoors and keep the mind busy, our whole life would change and we would have this mind under control. Our whole life would be under control. We would not be dragged around.

A simple story tells us the whole basis of a mantra and how to use it. How to use repetition of words as a simple device in order to straighten out the force that becomes negative when allowed to master human beings and becomes a wonderful servant and a wonderful friend when used properly and put on the pole when not in use. Of course the mind cannot be controlled so easily. People know that. Such is the lesson we learn from another story which some of you might have heard. The story of one of the famous kings, Mystic kings of India. King Janak. I don't know how many of you have heard that story.

There was a well known king, King Janak who was a great seeker of truth, spiritual truth. His name was King Janak. And he wanted to find out the real truth. Not the truth which is given in the books and you can read over and over again and still be as angry as before, still be as lustful as before, still be as greedy as before, still be as egoistic as before. In fact, become *more* egoistic. "I have read so many more books than you have." Not that kind of knowledge.

The king wanted knowledge that would reveal to him why are we here. What is the purpose of life? Is it just an accident or are we doing it because of a divine design or

plan? What is the plan? Where do we fit into the plan? This is the kind of knowledge King Janak wanted.

So he asked his advisors, ministers, secretaries and other advisors and councilmen to tell him how and where he can find this kind of truth and they said, "King, Your Majesty, this is a big country. This is a country with spiritual tradition. There are so many holy men, so many enlightened people. On all the rivers there are people sitting on the banks worshipping, getting enlightenment. In every temple, in every mosque, in every church you'll find people who have got knowledge. There is no problem.

You just hold a big feast. If you hold a big spiritual feast they will all come and they will always talk knowledge so you will be able to pick up any knowledge you want."

So King Janak arranged a very big feast. He called all the people from all these rivers and temples and churches and various places of worship and said all enlightened spiritual people should come to my feast. And they all gathered because the food was good and they all sat around at different little platforms he set up. And the King disguised himself incognito. He became like an ordinary person so nobody would know he's the king. So that without trying to get some answers which were prepared especially for him, he should pick up the real knowledge and, disguised incognito, he went in the midst of these people listening to what they were saying and he was horrified to hear what they were saying. Each one was claiming he know more than the other. They were arguing with each other. They were so full of argument trying to convince that the other person knew less than they knew. Each claimed to have a special relationship to God and each claimed they had their own God. He was so shocked at the kind of conversations they were having. And they were full of ego and anger. They did not argue in calmness with tranquility. They did not speak like people who have peace in mind, peace of mind, peace around them. They talked vigorously, aggressively, as if they are to prove their point, they alone are right, as if it is a battle royal going on.

The king was so disappointed. He said these people may have learning, they may have read books. They certainly don't have the kind of knowledge I want. I want real knowledge!

So he told his advisors and ministers and secretaries, "I am sorry. These people don't have the knowledge that I wanted. They have learning. They have book knowledge. They have studied a lot. They can use high-flown terminology and big words in the Vedas and from the Chastras and from the Upanishads. But they don't know what it is to truly inwardly know what is this all about. Why is this show going on? What is our role in it? They have no real answer. I want true knowledge!

So the ministers and secretaries said, "King, if you want true knowledge, you should have a bigger feast and have more items on the menu. You should have more desert. You should make it more attractive so more people will come from all over the country. And have it for a longer period. In one day how much can you learn?"

So the king held another feast for seven days and seven nights. Big menu. Large table. A lot of goodies. All the people came. Thousands of them came. All the people. Some clad in saffron colored clothes. Some clad in whites and all. Some clad in grays. Some didn't clad at all. All kinds of people came and there was Yogis and Sadhus and Rishis and Munis and Maharajis. All kinds of qualified people.

They came to those tables and they sat and they argued and they discussed. And the king, again incognito, went around them and he found the same story repeated day after

day, night after night, for seven days and seven nights. He was more disappointed than ever before. He found that one thing that had not left these people was such a strong ego. They were trying to prove certain things which, if they knew, they couldn't have that ego. They would be full of humility. They were trying to say there is no reality except one God. We are all one. "I tell you we are all one! You are not part of me!" How can you be one when you are arguing so forcefully trying to convince somebody else you are not one? How could you be so positive and so aggressive with people when you are telling them "you are not real"? You're telling people, "You're not real. It's all an illusion. Everything is unreal. We are all unreal." And yet you have so much anger and ego to prove this point? Obviously this is all words, words, words. These are book knowledge. It is picked up from the books. Sounds high. Sounds great! But there is no real enlightenment in a person who talks like this.

The king was a great seeker. He could recognize this. He was very disappointed. Disillusioned. He almost gave up hope. Maybe there is nobody who really has that knowledge. That people who talk about this knowledge are all learned people. They've read the old books and they come up with high sounding phrases and big words and we start looking up at them and say, "Oh, they must be enlightened because they can talk such good stuff."

He was disappointed. He told his advisors and ministers and secretaries I am sorry. I got nothing out of these people. We wasted seven days. The secretaries and the ministers said, "King, what kind of knowledge are you looking for? They were learned people!" He said, "I don't want learning! I want knowledge! I want a person who can show me the light. A person who has *himself* seen the light. I want somebody, when you look into his eyes, you see love flowing out of them which you had never seen before. I want to see somebody who is talking from a level where he knows the whole answer to all the questions. I want to meet a real, a perfect enlightened person."

The ministers and secretaries said, "King, if you want to meet that kind of a person, that person will not come to a feast. You'll have to go to that person."

The king said, "Is there such a person at all?"

They said, "Yes. On the bank of the river, in a small little hut lives a man named Ashtavakar. His name is Ashtavakar. Ashtavakar means eight folds. Maybe he has followed the eight-fold path to realization or maybe he's called eight fold because he's hunchbacked and has got eight folds on his back. He walks crooked. His body is crooked and looks so ugly. Maybe that's why they call him Ashtavakar. But he has the kind of knowledge you are looking for."

The king said, "Why didn't you tell me first? Let's post haste go to this man Ashtavakar."

So with his retinue he went to Ashtavakar and saw Ashtavakar sitting calmly, peacefully. And the king went and said, "Ashtavakar, I have come with a request. Come to my palace and give me enlightenment. Give me true knowledge. And I want to invite all my relatives and all the other princes and all the other royalty, nobility from nearby so they can listen to you because I believe you are an enlightened man."

Ashtavakar said, "King, in spite of being a royal personality, you have come to the house of a poor man in a hut. I have to reciprocate. I will come. I will definitely come. I'll come next Sunday. You arrange a meeting. I will come."

The king was very happy. He came back. He arranged a big conference. He called all the nobility. All the royalty. All his family, friends. They all sat in a little hall and the king put up two chairs on the top of the base. One for himself and one for the Master, Ashtavakar. So Ashtavakar arrived accompanied by four or five of his...or seven or eight of his disciples and he entered the door and the king welcomed them. And the disciples took off their shoes and they walked up to the base.

As they walked and the hunchback walked like this, the people looked at them. And they laughed and they mocked. They said, "Is this hunchback...is this the great speaker the king has called for us to get enlightenment from? Look at how he looks like!"

So they mocked at the Mystic while the Mystic Saint walked up and sat down there on the stage. And they were all laughing and joking among themselves. "Look! The king must be crazy! He pretends to be a great seeker of spiritual truth but he's turned crazy. And he's old. Maybe something else has happened."

After a while the king requested Ashtavakar to address the people and give knowledge. Ashtavakar said, "King Janak, what is the price of leather today?"

The king said, "Master, I requested you to come and give us a discourse on spiritual truth. But you are asking the price of leather. What is the relevance?"

And Ashtavakar said, "Aren't all these leather merchants here? I thought they were all dealers in skins and hides and so I thought I might first ask the price of leather."

He said, "No, Master, these are nobility and royalty. They are my relatives and friends."

He says, "But they looked at my skin like they were dealers in skin! That's why I asked for the price of leather."

The people got silent. They got hushed into silence when they saw that this Master was more witty than they thought. That he had a sense of humor. So they began to listen to him. Then the Master said, "King, what kind of knowledge do you want?"

King Janak said, "I want true knowledge! I want knowledge that leaves one with no questions! I want to know the truth. I want real knowledge."

And in a moment of...it must be previous recollection from a past life he said, "I want instant knowledge!" Which makes me think he was an American in a past life. (laughter) King Janak must have been an American because he wanted instant knowledge.

And Ashtavakar said, "King, certainly you will have instant knowledge, but you know for this kind of knowledge there is a price to pay."

The king said, "I will pay any price. All my coffers, all my wealth, all my treasury is open to you. Everything I have. My horses, my camels, my castles, my palace, my throne I place at your disposal. Pick what you like. You can quote any price. I'll pay you for that knowledge."

Ashtavakar said, "I want three things."

He (the king) said, "No Master, take ten! Twenty! Why only three?"

The Master said, "Three will be enough. If you can give me three things, I will give you true knowledge.

"First, give me all your wealth. Everything that you have. Second, give me you body. Third, give me you mind. The moment you have given me these three, I will give you real knowledge."

This was a strange price tag. I'm sure King Janak didn't think of this price tag. But he was a great seeker. He said, "All right, Master. I give you these. All three are yours. All

my wealth belongs to you. My body belongs to you, is at your service. My mind belongs to you.”

The Master said, “Are you sure you have given them to me?”

He said, “Yes, Master. They are yours.”

He said, “Is this body now mine? I can dispose of as I like?”

He said, “Yes Master.”

He said, “Then take this body of King Janak, which now belongs to me, walk down the isle and let this body sit on the shoes that my disciples just took off near the door.”

So King Janak thought it was a strange kind of an order to get enlightenment, but since the Master wants it he got up and started walking down the hallway.

As he was walking down the isle the people began to again murmur. “This king is really crazy. He thinks he will get enlightenment by sitting on shoes! Who has ever got enlightenment by sitting on shoes? He is a very foolish king!”

And as they were murmuring like this the king thought to himself, “You know, these people have only seen my temples, my palaces, my castles, my buildings and my jewels and my wealth and that is why they feel I am acting crazy.” This thought came to him as he was walking down. So Ashtavakar shouted from the hall, “King! You have no business to think of those palaces and castles and buildings and jewels and wealth! You have already given them to me. How can you think of them as ‘my buildings that these people are thinking of?’”

He was shocked! The Master already knew they were no longer his! So he said, “Boy, I have given all my things to the Master, how can I now think of the things?”

As he was nearing the shoes he said, “No. They are not mine. I can’t think about them.” When he was thinking like this the Master shouted, “King Janak, you have no business to think whether you should think like this or not. You’ve given your mind to me! This thinking which you are using liberally, as if it is your own, you have no right to it because you have given your mind to me. Stop thinking! It’s not your mind any more.”

King Janak caught hold of his head like this. “Oh boy! I can’t even think!” And as he did like this and silenced his mind for only a moment, that moment got the light and got the enlightenment before he could sit on the shoes. He had made a condition that the knowledge should be instant. He suddenly realized that the knowledge was instant.

Before he could sit on the shoes the Master said, “King Janak, don’t sit on the shoes. Come back.”

So King Janak walked back and Ashtavakar said, “Did you get the knowledge?”

He said, “Yes, Master.”

“Are you sure?”

“Yes Master.”

“Do you have any questions? Do you have any doubts?”

“No, Master. I have no questions and I have no doubts.”

“How long did it take?”

He said, “It was less than the instant that I specified.”

In such a way, King Janak got the enlightenment and the Master said, “What you got today was a sample. I just gave you a little sample of the goods that are available in my shop. You want to get more of it, come to the store. It takes months of meditation. Months of discipline. But it’s worthwhile. Don’t you think from the sample this was worthwhile?”

King Janak said, "Definitely."

He meditated for a long time and became one of the great mystic kings of the country. But what he realized was that so long as we human seekers think this is *my* house, this is *my* car, this is *my* body, this is *my* thought, this is how *I* feel, we are in trouble. It is this *my, my, my*, that is keeping us away from truth and from knowledge. If we could turn all this over to the Lord and say, "Lord, this is yours. Thank you for letting me use it. Thank you for giving me life. Thank you for letting me use the body. Thank you for letting me use my car. Thank you for letting me use this house. Thank you for letting me live every day. Thank you for every breath you give me." If we did not bring mine, mine, mine into it we would be enlightened. It's as simple as that.

What is holding us back is possessiveness. What is holding us back is constantly claiming to our own self what is mine and therefore what is not mine. Supposing we claimed that everything is mine. We would have no problem. Either you should take the whole thing as yours or take nothing as yours and you are fine. When you take some things as yours, this is not mine, this is mine, you create a separation. And that separation creates duality. The duality creates karma and the karma creates all the mess we are in.

To have a none-possessive nature is a great step towards enlightenment. This King Janak story reveals the importance of turning over everything, not part of the things, everything.

It's very difficult to turn over these things to an abstract Lord. "Lord this is all yours." Next day you will start fighting with a person. "What have you done! You dented my car! You hit this! You did this!"

What happened to the Lord? Well, the Lord wasn't there. When you were fighting the Lord wasn't there. Early morning he was there. Then he disappeared.

This is a Lord of convenience. We are using a God of convenience and therefore it doesn't work. When you want to invent your God and give Him up and take Him up when you want, how will He be with you when you want Him?

You don't have to invent a God. God is the power that gives you life! God is the power that makes you conscious. Where do you find Him? That's the biggest difficulty in finding God and using him, for turning over everything to Him is we don't know where He is.

I see people worshipping God. Very nice, in different...I went to a mosque. They were standing like this. I also looked up. They said why are you looking like this? I said it doesn't make a difference. If you are doing looking like this, I will look like this. I'm trying to look closer. He must be hiding somewhere.

I see people talking to me about God... "You know, we have to rely on Him." (looking up) I say, "Where?" We make up our own God! We make His location. We make directions for Him where He is. If he is everywhere, why do we say like this? It's only these Perfect Living Masters, these Mystics, Adepts, these people who have realized the truth, who have found out where God is, who come and share with us this secret and say God is exactly in that inner space where your own consciousness is. God is in the core in the center of your own self and nowhere outside.

The moment you start looking anywhere outside you are looking at illusion. But we have a hard time looking at our own self because the self is the seeker. How can the seeker be the sought? That's the whole mystery. The mystery is the sought is in the

center, in the middle, in the core of the seeker. The seeker is not this body. But it looks like the body, so the sought is in the body. If the seeker is only the mind, the sought is in the mind. If the seeker is pure consciousness, then the sought is within that consciousness. Yet we try to look everywhere else.

I tell people, do you know every scripture that I have seen, every scripture of every religion, every tradition in the world... I studied comparative religion at Harvard in this country in the sixties and tried to see, mostly English translation, what different traditions have said about the nature of truth, the nature of the divine Being, where is the location of the divine Being according to these traditions. They all said, without difficulty, without qualification, without condition, that the truth is within. Within the seeker, within you. And they said go within if you want to find the truth. And then I go around and find people who are finding the truth, none is going within. They are going to church, mosque, university, books, library, lectures, workshops. Everywhere except within. How is that?

If by universal acclaim, by universal consensus the people who have gotten enlightenment say that the truth is within you, how can we be searching outside for the same truth? If it is within you, it must be within you! Why are you searching outside? We don't know what is within. Nobody's there to tell us how to go within. We close our eyes, we create a darkness. Naturally if there is light here and I can open my eyes, I can see the room. If I close my eyes I can't see and I say I am within. I am still in the same room...in darkness now. And I sit in meditation with my eyes closed and I say I am looking within. I am looking outside with eyes closed! That's no meditation at all. That's not going within. Nobody has ever gone within by closing eyes and looking out in the darkness in front. That's what we are doing.

There's nobody to tell us how it is to pull yourself back into the space that we call consciousness. Not the space that is around our eyes and our body. To pull yourself behind the eyes, to pull yourself to the point where consciousness itself operates, to be in the core in the center of consciousness. That is meditation. There is nobody who can tell us. Why? Because there is nobody who has done it! They have read about it. You can't read...Can you read a book on driving and go into a car and drive? Nobody will take a risk. Will you go and get a surgery done by a doctor who said I have never performed this surgery, but I read all the books on it? Would you eat the meals cooked by a woman who only read cookbooks and never sat in a kitchen?

You wouldn't trust anybody to do anything just on the basis of book knowledge and yet we are going to these people with book knowledge and say they will give us spiritual truths! They will never give us spiritual truth because they don't have it. They have words, words, words and knowledge based upon books. They have not practiced it. And this is such a subtle area. So subtle. To go within consciousness, to go within the seeker to find the sought is the most subtle thing that was ever stated by anybody in this whole universe.

How can you get it? You have to get it from somebody who's got it. There's no easy solution to that point. You have to find a practitioner, not a theorist. You have to find somebody who has done it and such a person who has done it we call a Mystic, we call it a Perfect Living Master. Perfect Living Master because he's alive to tell us. We can't depend upon a Master who is dead because when he's dead he can't correct us. We say, "Master, is that what you meant?" Their book says so and our mind says of course the Master meant that. All the answers we get from the same mind which knows nothing

except how to send our attention out into this world into different attachments, different desires and create more of this cobweb of illusion from which it becomes more and more difficult to come back.

How can we call upon a dead person to tell us what to do if we are wrong? If we are right, it's fine. If we are wrong, the mind won't say we are wrong. Mind says, "This is it! Call upon the old master." And we close our eyes, "Master? Are you there? What I am going to do is right?" The mind says of course you are right! You say there, I heard a voice in my head. You hear that voice all the time, whether you call upon the Master or not. That voice is the voice of your own mind. Therefore we need somebody who can tell us no, you are listening to your mind, not to the Master. Who will tell us that except a Perfect Living Master adept who has himself done it and can tell you this is right or this is not right.

That's why in the Eastern tradition we say "*Guru bina gatti nahin.*" Which means: without Guru you can have no salvation. You cannot get anything without a person, a teacher who has done it. The qualification of a Master is not that he should have a master's degree or doctoral degree. The qualification of a Master is not that he's that much tall or that much short or wide or what color, black or white skin or yellow or oriental. That's not the qualification. The qualification of a Master is not what kind of clothes he wears. Whether they are orange colored or white colored or a nice suit or a tie or no tie. The qualification of a Master is he should be a human being who has got what he's going to tell us. He should have realized it himself before he can tell us how to realize it. The only qualification of a Master is he should have got the same enlightenment that we are expecting to get. He should have actually got it. Then he tells us what to do about it.

If you can run into such a Master, don't worry about his color. Don't worry about his clothes. Don't worry about what he says. Don't even worry about his language. Don't worry even if he's deaf and dumb. Just be around him. He doesn't even have to speak and you will get enlightenment because he will tell you by various means. An enlightened person talks to us, not by formal speech outside. He talks to us by changing the course of our life. He talks to us by coincidence. He talks to us by a circumstance of life it's never happened before. He talks to us by the signs on a roadway which we never saw before and suddenly they have a new meaning. He talks to us by opening a book which he has not given us and gives the answer to the question we asked this morning. He has a thousand ways to talk to us.

If he's a Perfect Living Master, enlightened Master, he has so many ways to communicate with us. But if he's not a Perfect Living Master, doesn't know what's happening in our own head, he'll only tell us what he read in a book and we might go to sleep and say ok, this is the same thing I heard earlier. It doesn't affect our life.

The truth is inside us. The truth about a Perfect Living Master is he's also inside us. If the seeker is inside, if the sought is inside, if God is inside, the Creator is inside, how can a Master be outside? The truth is the Master is also inside.

We don't know how to see inside, so we look outside and, symbolically, for a while, he appears outside. Why does Master appear outside? Because he has waited for us inside for a long time. He's called us from inside. Come in. Come in. I am here waiting for you. And we look around. All over.

There is a story about the musk deer. The musk deer in the Indian parks, deer parks, is a deer that has a musk, a beautiful smell, a fragrant smell coming from inside but the deer doesn't know. Runs all over the garden. Where is this smell coming from? This perfume? Runs all over. Gets tired and falls down without realizing that that fragrance was inside.

So are we like the musk deer. We know the truth is somewhere and truth is shining calling us. Instead of going within and finding where the truth is, we run all over and tire our selves in search of truth. It's only the Master who comes and tells us who we are. That when we say who we are, we are the source of all experience. If consciousness is the source of all experience, obviously it contains the Creator of all experience. If consciousness within contains the whole truth, not part of it, but the whole truth, obviously the truth of the Creator is also within.

Who can tell us this? If we are looking out all the time the truth comes out. And this was stated very beautifully by a famous swami who came a hundred years ago to Chicago. Swami Vivekananda. He came to attend the world congress of religions after spending a shivering night out in the street and being helped by an American lady to come in and have some bed and breakfast inside. She took care of the old yogi or swami who had come from India. He didn't know where to go. ...

(End of side 1)

....was some religions in 1893 was this world is illusion. We have created it around ourselves. We have created because we have the power of consciousness to create. We create our world; we create our life because we have the creative power of consciousness. It is like the power of imagination. You can imagine what you like and if you imagine deeply enough it looks real. We have, through power of consciousness, imagined this whole world and the whole world is illusion. It's not real. It's not standing by itself and you have come into the middle of it. You created it for your self. Everything is Maya. Maya means illusion.

Then, after three days, he spoke again at the conference. He said, "For three days I have been telling you, friends, everything that you see around you, everything that you hear around you is illusion, unreal. How come I am telling you this? That everything around you is illusion, which means I must be illusion, too. Which means my words must be illusion. How come I am claiming that everything is illusion, I am also illusion, my words are also illusion? Why am I telling you all this?" And he gave an answer to his own question. He said, "It is true. I am also illusion. What you are seeing of me is self created. It's illusion. What you are hearing of my words is illusion. It's not outside. It's inside you. But this illusion of aveycananda which you are seeing, is different from other illusions. Every other illusion draws you to itself, makes it feel like reality and holds you there through attachment. This illusion pushes you back into yourself and lets you see the truth. This illusion leads you to reality. The other illusion keeps you in illusion. That's the only difference, but both are illusion." He gave a great answer. But you need an illusion. You need an illusion of a master, of a human being who's able to tell us this because we have no way to know how to go within and see the real master who is always within.

We don't know who we are. That's why Socrates said, "Know yourself." If you know yourself you know God, you know everything.

A man went to an Indian mystic... I have to come back to the stories, you know. That's supposed to be the title... He knocked at the door and the mystic said, "Who is there?" He knocked again. He said, "Why don't you speak? Who are you?" Again he knocked.

“Why don’t you say who you are?” Then the man spoke, “Sir, if I knew that, why would I knock at your door? That’s what I have come for.”

An old woman in a village was looking under the street light and a young man walks by and says, “Ma’am, have you lost something?”

She said, “Yes. I lost my stitching needle. I was stitching something. I lost my little needle. I am looking for that.”

The young man said, “Ma’am, may I help you?”

She said, “Sure, young man, my son. Help me.”

So he also began to look around. He said, “Ma’am, do you have any idea where you dropped the needle?”

She said, “Yes I have. I dropped it in my house.”

He said, “Then why are you looking for it here?”

She said, “I have no light in my house.” (laughter)

It’s our story. We lost the truth inside us. We close our eyes and it’s dark. So we open our eyes and start looking in the light knowing all the time it’s not in the light outside. It’s in the darkness within that we lost our truth. We are just like the woman in the story.

These are stories which reveal to us that we are in a wrong direction. If we are in a right direction it doesn’t matter if it goes slow or fast. We are bound to reach our destination. But if we are in the wrong direction, it doesn’t matter how fast we go, we are going further away from the truth. The direction of truth is within and not outside.

People come to me and say, “There are so many mystics. Have you seen them? Or do you only know your own master?” I said I love my own master. But my master told me, Great Master who initiated me, from whom I got all the knowledge, all the truth, all the happiness, all the joy, all my life, I got from one man. Beautiful beard. Great Master, Baba Sawan Singh, in India. He gave me everything.

There was a friend of mine who used to lead me to different mystics. I went along with him. Some people told me don’t go; you already have a master. Why are you looking for another master? I am now going to speak... But I wanted to see every master. Why? Because when my master initiated me he told me, “What I am sharing with you is what I got from my master. Go around, look around. Shop around in the world. If you find something better than what I have given you, take it. Don’t come back to me to ask my permission. Don’t waste time. If you get something better than I have given you, first take it. Then come and tell me so I may also go and take it.” These are the instructions of my master. I followed them to the letter. I not only was willing to take if anything better was given; I was willing to look around, to shop, to really go out to find out.

So I found a nice friend of mine. He was in college with me and he knew a lot of masters. He took me to every possible master that he could locate. We went to many yogis, babas, soamis, and he used to say, “Look at that man! Look at the man. There is fire in his eyes! Look at the power! See he has done so much yoga. This power...He can destroy what he likes. His psychic powers are immense.” I would look at his eyes and I would say, “Boy, his eyeballs are fire! And I see power in them...” but I would say, “I don’t see the love that flowed out of Great Master’s eyes. I miss that.”

He would take me to another person. “Look at that Mystic! Look at his eyes! Light is shining out of his eyes. You can see in his eyes, the light is shining, coming out. He’s truly enlightened!” And I’d look at them. “Boy, those eyes are full of light. I am sure this

man is enlightened! But it doesn't have the warmth of the love that flows from Great Master's eyes."

Gradually I began to realize that when I saw all those masters and many yogis.... I was taken to a great shrine. Shrine of Shirdi Baba. Si Baba. Si Baba who lived in Shilde and they said that place is so beautiful, hallowed, because the Baba used to sit on a stone. And he sat on a stone with his legs crossed like this. One leg on top of the other. He always sat like that. With the result that they made images of him sitting with one leg on top of his knee. They said look at the posture. And I looked at it. And I myself sat with one leg up. And I said, "Boy, that's great! But I don't see the form of the love of the Great Master." They said, "OK. Then we'll take you to another Baba." They took me to Satya Sai Baba in Puttaparthi. And I said, "Ok. I met Si Baba. He was so warm. So beautiful. And he produced things from nowhere. And he came and stayed in Delhi and my sister got interested. She said, "Can he really produce or is it a magical trick?"

I said, "No. He has learned the art of materialization and dematerialization. That material things in front of you can disappear and can reappear elsewhere and I've seen it."

My sister was an intellectual, you know, working civil service, and she said, "You can be taken in by all these things, all the Babas, they can influence you. I want to see, personally."

I took her. She sat on one angle. She said, "Watch out. We have to cover every angle."

So we covered every angle and the Baba produced one of the most beautiful pieces which is used for devotional purposes in South India. And he gave me that and he said, "Hold it." So I held it.

He said, "I have taken it from one of the desk temples in South India.

I said, "Baba, you stole it?"

He said, "No. It is marked for you."

So I kept it. And that friend of mine who took me, he was very jealous. He also stretched his hand. Baba never gave him... But my sister was convinced that this came from nowhere because he held up his sleeves like this.

So after we left, I told my sister, "Were you convinced?"

She said, "Yes."

I told a friend. Wasn't that great?!

He said, "So great. But I wish I had got that for my worship."

I said, "Here it is." I gave it to him.

He said, "You don't need it?"

I said, "No. The magic was great. But the warmth of that love from Great Master I still miss."

I gave him that. After a week another relative of mine came. I believe there is a real Baba here who produces things out of thin air.

I said, "Sure. He is coming again to my friend's house where he lives every time he comes."

So we took him. And sure enough Sathasai Baba looked at me and he said, "I gave you something."

I said, "Sure, you did."

"Where is it?"

I said, "I gave it to my friend."

He said, "But I gave it to you."

I said, "My friend wanted it more than I did. So I gave it to him."

He said, "Now I have to give you another one!"

So he gave me another one. I said this Baba will keep on giving me more. So I kept that one. But I told Baba, I said, "Look, Baba, I am so much flushed with the love of Great Master. I don't know any other truth. I have forgotten what truth is! The love has overwhelmed me."

And the Baba told me, he said, "In truth, this what I do is for creating faith for the people. It's at my cost. I can't do it all the time. I have to be in meditation for long periods to get this and every time I use up that meditation every time I materialize or dematerialize even a small piece. I use my psychic powers, my spiritual powers to do it. But people don't have faith!"

I said, "Baba, tell me the truth. What is the truth?"

He says, "Truth is Guru Kripa. The grace of the Guru. You have to get the grace of your master in order to have the truth."

I said, "This is great! You have got such big hair. You know, you have got lovely..." I said, "Is that holding the truth?"

He said, "No. That's the hairstyle."

I said, "Really? Where is this hairstyle?"

He said, "In my parts, it is there."

So I decided to travel. I traveled to a village and found another Baba doing the same things.

I said, "Baba, you are not Sathasai Baba."

He said, "No. I am the youngest Sathasai Baba."

I said, "How many models are there?"

He said, "several!"

I brought him to Delhi. I brought my other friend. I said, "Friend, another Baba has come and he produces things the same way."

So he took and he also got these different kinds of Parshads and different kinds of magical things. He was very interest.... These people are God incarnate because they can perform these miracles.

The Baba told me, "I come from a village in Andhra Pradesh, Kondapalli. You go to that village in telago speaking."

I went there. See, I am only telling you how many mystics I met. I went there and found there is a village full of Babas. Little boys...I found about ten of them! All having the same hairstyle! Big hair! And they all performed the same thing, they all had the same magical property. And they all worship and praise the Shilde Baba who sat with one leg there.

After seeing all that magic show, ( wonderful! My friends were so impressed!) I said, "Boy, I miss the love flowing from the eyes of the Great Master."

It suddenly occurred to me as years passed by that, why am I so attached to this love of the Great Master flowing from his eyes? What is so unique about it? It took me a while to understand the spiritual truth is not a structure; it is not the levels of consciousness. Spiritual truth is not how high or how low you are. Spiritual truth is that you have been able to experience something that is beyond your mind and that is love. That love is the spiritual truth. That love is the reality and love is the God that we're looking for. And that

is why I recognized the power of love coming from the Master's eyes. And that affected me more than anything else.

Then I went and talked to Great Master so many times and I said, "Master, how come you play all these kinds of tricks with people? You sometimes tell them stories; sometimes you have arguments with them. What is the truth?"

He said, "The truth is the Master has all powers. Don't underestimate the Master."

The master who is one with the Creator, one with the universal truth, one with the totality of consciousness. He comes. He walks about like an ordinary person. He becomes ordinary like us. He does so ordinary things. He becomes vulnerable to us. We can even kill him. We certainly sometimes do. He does all these things so that we can experience love while we are with him. There is no other reason for him to do this. There is no reason for a Perfect Living Master with all his enlightenment, all his knowledge, to come down to our level and to be amongst us, except that we can share that strange experience of love which we cannot find with our mind.

We can use our mind over and over again. The more we use, the less love we experience. Love is the one experience that puts our mind aside and makes us realize what the truth is. That's why I went back again and again to the warmth of the love of the Great Master's eyes...and his smile...and his way of saying simple things. Even things which we knew he was just playing a little game with us.

Once a few intellectuals, barristers and some attorneys and some professors came to see the Great Master. They said, "Master, we keep on hearing from your disciples that you are great and you talk of things which are indescribable, which are beyond this world. What kind of knowledge is that which cannot be described intellectually?" Because, according to them, every knowledge can be described intellectually through words.

Great Master said, "Every type of experience cannot be described in words."

They said, "Give us any example."

And he gave an example. Great Master said, "God is one and is complete and is whole. Is not cracked. Is not broken. Is not in pieces. God, the Creator, is just one whole being and the whole of it is in each one of you. Has never been separated. Can you explain it intellectually? There is no way." He said, "Such is the truth. The truth cannot always be explained."

But when Masters come up and every little thing around them gets affected by their knowledge, by their love, by their enlightenment. It's like God's own touch upon the things around them. That's why the things become hallowed. But, the effect on the things is because of the Master. Not because of the things themselves. Masters are not there and we follow the things. We run to the stone and the shrine and we go to all these places. We forget that the real human being who sat there was a Perfect Living Master. We miss out on so many things. Which brings me to another story. Couple of stories.

There was a cobbler Mystic, Ravi Das. He was a cobbler and although he had very rich disciples, he continued to be a cobbler. That's one thing that I've noticed, in India particularly, these Perfect Living Masters and Mystics who came, they followed their profession, they earned their livelihood from whatever they were doing. They didn't bother to find a shortcut to making money. Whatever they were doing, they got joy and pleasure out of what they were doing.

Kabir, one of the greatest Mystics, was a weaver. Remained a weaver although kings followed him.

Ravi Das, a cobbler...., King Pipa, ...Pipa was the name of a king at that time, was a follower. And Ravi Das remained a cobbler.

One day the king came. He said, "This Mystic has a lot of power and everybody tells me all I need is his grace. Little nod, and I can get a lot. I should go and just ask for it. I am always sitting on my throne and pretending to be so big, I really know nothing. And this man doesn't want to come to the palace. He's a cobbler. He keeps mending shoes."

Early morning when everybody was sleeping, he says, "This is a good time. Nobody is noticing me. They are all asleep. I'll slip out quietly and go and get some good grace from this Mystic."

So he came out early morning and saw the cobbler at work on the shoes. And the cobbler was surprised to see the king.

He said, "King, you have come here early morning to see me?"

He said, "I want your grace."

He said, "You have come with so much humility? You left your palace to come and seek grace? I'll definitely give you something extraordinary today!"

So he looked around, the cobbler Mystic, and he saw the leather pouch he used to keep the water to wet the leather. It had some water in that pouch. He picked it up.

He says, "take this nectar! Fold your hands. I'll give you nectar."

So the king was surprised to see this is how he's going to give grace. So he put his hands like this. The Mystic picked up that leather pouch and poured the water into his hands. And the king said, "Boy! Look at this water. Stinky stuff! I am going to drink it? He wants me to drink it?"

He did like this. He never drank it. He allowed it to go down his sleeve. "Thank you, thank you, Master." And he ran off.

He said, "Boy, that was quite a disgrace! Nobody saw me doing this, to drink water from a leather pouch. It might be old shoe water, I think!"

He went home. Quickly changed his shirt. And, they used to have washer men and washerwomen right on the palace.

He said, "Call the washer man to wash my shirt at once! I want it to be clean today."

So he gave the shirt and it went away for cleaning. And it was cleaned and brought back. But what happened in the washer man's house was strange. Because when the washer man saw the stain on the sleeve, he told his little daughter, "Can you chew this off?" because there was no soap or detergents in those days.

So she began to chew on it to take the stain off. And as she chewed on it she talked of the higher regions.

She said, "We were all born here because of our karma. And everything is there. I can see it all!"

And the washer man said, "Child, what's happened to you?"

She said, "I can see the truth! I have seen the light."

The little girl began to talk of enlightenment. And so the shirt was cleaned and sent back, but the girl became an instant celebrity in spiritual circles. People came and bowed to the girl. She gave discourses. The king also heard that in his own palace, in the back yard, where the washerwoman live, a little girl is giving discourses.

He said, "Well, let me try my luck there. I tried my luck with Ravi Das. But this girl is giving discourses. She may give me better truth."

So he went to see the girl to get some grace. When he went there, the girl got up and immediately bowed to him.

He said, "No, no, no! I have not come as king. I have come as a beggar."

She says, "I am not bowing to you as a king. I am putting my head to touch your feet, I bow to you because all I got was from you!"

The king said, "I gave you nothing!"

She said, "You sent me the shirt which contained everything."

Such are the strange things that have happened. That shirt contained the special magic, the special moment.

So he went back to Ravi Das. "Give me that water! I want to drink from the ..."

He said, "That's gone. That was a moment when you came with humility to get something. You were ready! But then your vanity, your pride, your other negative qualities came up and you destroyed your only chance. And you would never had known you destroyed your chance if the little girl hadn't got it. So it was passed on to her on the shirt. Now, do your meditation regularly and you'll get it after a few months. But don't lose heart."

So the king had to get back to the same... He, of course, became an enlightened king later on. But he missed that particular chance that he got.

Any question?

Listener: That's where you got that phrase "I don't give a shirt"? (laughter)

Ishwar: Well I knew there is something going on. I must tell you there are several phrases I had to learn after coming to this country. I didn't know much American English when I first came here. So gradually I'm learning. I'm always ready to learn. This I learned recently that *I don't give a shirt*. The correct version is: who gives a shirt? But you understand that it's just a substitute for another word.

Is it improper to use that word? Does anybody mind if I use the word spelled s-h-i-t? Anybody mind here? No, they don't mind.

A guy went to the restaurant and ordered. "I want a sandwich. B-L-T-N-T."

The waitress said, "What does that mean?"

He said, "Bacon, lettuce, tomato. Not toasted."

She said, "Oh, that's great."

So she brought the sandwich. He ate it and it was the soggiest sandwich he had had.

So he said, "This is so soggy, I never had a sandwich like this."

The waitress said, "S-H-I-T."

He said, "What do you mean?"

She said, "I mean, so have it toasted." (laughter)

See when you have a serious talk, it's nice to have a little...few stories like this. You don't mind these stories. I mean, you can be too serious about these things.

I can tell you the executive story. Well, I worked in corporations most of my life. In corporate life you have to learn different kind of stories.

One story is about a winter evening. A lot of snow was there. Everything was frozen in the frost and the snow. The birds were also frozen. And a hunter was out with his gun hoping to shoot at least one bird.

He couldn't find any birds. They were all frozen.

Now, by chance, one bird that was frozen in the ice and the snow, a bull happened to walk on top of it. And precisely at that strange inconvenient moment the bull happened to

just drop his shit on the bird. And with the warmth the bird flew out and sat on top of a tree and began to say, "Cookoo, cookoo."

So the hunter took his gun and shot the bird down. The bird was killed.

The moral of the story is: If you go to the top with bullshit, don't open your mouth.  
(laughter)

I know I have at least one person appreciate this story.

To come back to the more serious subject. Of the truth we are looking forward and for, the truth is that these human beings who come and stay in our midst from time to time, these Perfect Living Masters, do not treat them like ordinary human beings. They will treat themselves as more than ordinary human beings. That's their purpose. Their purpose is not to be extraordinary, miracle-making people, but ordinary people in whom you can see love and humility flowing at all times!

You cannot provoke them out of that attitude of love. You can provoke them in many other ways but not out of their attitude of love. Their love is endless and that is their secret. And that is their message. Therefore these people should not be taken in an ordinary way. They hold this truth and if you can get close to them, it's a great thing to have a look at them! That's why there is the importance of Darshan. You have heard this word Darshan? Darshan is to look at the face of a Perfect Living Master.

One of my colleagues who believed in the traditional Sikh religion said that the Guru Gurnah, the holy book, was now the Guru because the tenth Guru said that after me there will be no more Gurus and this book shall be treated like a Guru. And that is common in many traditions where we have dropped the idea of a human being walking in our midst and being the Perfect Living Master and we take his teachings and his text to be the Master. We say now the book has become Master. The real Master has gone. There will be no more Masters. It's very common. It's not only in that tradition.

A professor of Sikh tradition in a university, he argued with me that it's impossible that there can be a living Master after a book has become a Master.

So I said, "Do you believe your book to be a Master? Do you have faith?"

And he said, "Yes. I have faith."

I said, "The book says 'Look into the eyes of your Master'. How do you look into the eyes of your book?"

The book says 'When the smile of the Master is cast upon you, you get Darshan and drishiti!' The book says 'When you look at your Master you get the benefit of Darshan. When the master looks at you with love and affection you get drishiti which is even more powerful in changing your life. How does the book do it? If this is your teacher, at least follow a teacher. But we are all so stubborn. We are convinced, "No, no, no! We were groomed up in a tradition. We were groomed up with rituals, in superstitions, in false beliefs. We are unable to see with our own eyes. Something is happening, we are reading something, the book says something! We are not willing to follow that. We follow the book lively but not follow what it is.

Darshan is considered to look at the face of the enlightened person. It removes cobwebs of your own karma. Go and try it out. You who are deep in karma, deep in misery because of you karma, go and spend some time with any Perfect Living Master. Go and look into the face of that Master and come back and see your Karma reduced on one day. The more you look, the more Darshan you have, the more your karma is reduced. You become different! Your life changes.

From that follows the story of another Rishi Muni, a famous Muni of India called Narad Muni. Narad Muni used to go from place to place and he used to have a little musical instrument. He used to play on that. Ting, ting, ting, you know. People respected him but he also used to do some nasty things, tell stories, gossip. He was kind of a gossip monger. But he was very, very good because in his meditation he had attained a stage when he could talk to God at a universal mental stage which we call Brahma. He said he had contact with Brahma, the Creator. So, in his own way, he would meditate and converse in Brahma.

So, he was traveling with his little banjo or whatever musical instrument he used, it was like a banjo, and he saw a lot of people rushing.

He said, "Where are you guys going?"

They said, "A Perfect Living Master, a saint has come to our village. We are going to have his Darshan."

He said, "What? You are just going to look at his face? What will you get out of it? What does he give you?"

They said, "We don't care what he gives. We just want to see him. We want to have his Darshan."

This Narad Muni got surprised that people can just run in groups blindly like sheep. They are running just to have Darshan? Is it any benefit?

So he went into meditation and manifested Brahma in his meditation and said, "Brahma Ji, (Ji is a word of respect, like Mr. Brahma) what is this business of people running to have the Darshan of a saint, of a mystic? What do they get out of it?"

And Brahma said, "Oh, Narad Muni, that's a deep question. You want to find the answer? Tomorrow go to that village. There is a large pond, a water pond there. You will see, if you go to that pond, a snake with his hood up, his face...head is up. Go and ask this question from the snake. He'll give you the answer."

Narad Muni said, "This is strange. Brahma, he normally gives the answer himself. He's directed me to a snake."

So he got up the next morning and went to that village and said, "Is there a pond in this village?"

They said, "Yes. Right behind this plain there is a pond."

He went there and saw a water pond and he saw a snake with his head up. So he went to the snake.

He said, "Mr. Snake..." I'm just translating loosely into English. He said, "Mr. Snake, what is the advantage of just looking at the face of a Master or a Saint?"

And the snake looked up and he dropped his head and died.

He was very sorry for the snake. He said, "This is strange."

He came back home and he went into meditation, manifested Brahma Ji and he said, "Brahma, you told me go and put this question to the snake, which I did, and the snake dropped his head and died."

He said, "Oh! That's sad. He did that? OK. You go to...twenty miles away and there is another village. There is a goldsmith living there. In the backyard of that goldsmith's house there is a little parrot. A bird in a cage. You ask this question from the bird. The bird will give you the answer."

So Narad Muni took the trip. In a couple of days, few days he was there. And he said, "Is there a goldsmith living in this village?"

They said, "Yes. In that street."

So he went there. He said, "Mr. Goldsmith, do you have a parrot?"

He said, "Yes! I just bought one. I got a parrot in my back yard. Narad Muni, you have come to see my parrot? Sure!"

So he brought his parrot and Narad Muni said, "Mr. Parrot, what is the advantage of running and looking at the face of a Mystic or a Saint? What do you get by this Darshan stuff?"

And the parrot looked at him. Dropped his head and died.

He said, "this is terrible! What kind of game is going on?"

So he went back home. He meditated and manifested Brahma Ji again and he said, "Brahma, you told me to go to the parrot. I went and I asked this question from the parrot. He dropped his head and he died."

Brahma said, "Oh, my God. He did? He died? Doesn't matter. You go to the neighboring country and there you'll find that the queen has just given birth to a baby boy. Go and put this question to the baby boy. He'll give you the answer."

Now, Narad was shaking in his boots...Bootie. Whatever. Narad was shaking and as he went to the kingdom and he said, "All right with snakes and parrots, but this is a human being and a prince! So I don't know how I am going to deal with this." But, it was the instruction of Brahma so he went.

He went to the palace and he told whether there was a young prince born.

They said, "Yes, a newborn baby is there to my queen!"

He said, "Narad Muni, how did you come here?"

He said, "I want to have the Darshan of that little baby that has been born."

He said, "Narad Muni, baby must be lucky that you have come to see him."

And Narad was shaking. He said, "I am not so sure of that. But let me have a private audience, a private conversation with that baby."

So he walked in. He said, "Everybody leave."

The baby was alone. And he said, "Mr. Baby, I want to know what is the advantage of running after these Mystics and Saints and looking at their face?"

The baby spoke. He said, "Narad, I am the same parrot you saw in the goldsmith's house. And I am the same snake you saw in the pond. You are not a Saint! You are not a Perfect Living Master. You are merely a Muni. And just by looking at you I was able to cut short my karma and change from life to life and become a human being so soon."

And the advantage of looking at a living Master, advantage of looking at Saints, is you cut a thousand times more karma just by having Darshan. That is how Narad got his answer.

We miss out on these things. Because when we want to approach this subject purely intellectually. We miss out that there is a relationship between us and our own higher self. Our own higher self manifested in another being. The being does not say come to me and stay here. The being says go back to the real form of my own higher self within yourself. And that's the Perfect Living Master. And we forget this.

What is religion? What is spirituality? It's a one-to-one relationship between the seeker and the Creator. There is no third party involved. How are we all the time setting up a club, a society, to discourse upon people what our relationship with God is?

Great Master taught me this: it's not what religion you belong to, it's not what nationality you belong to, it's not what faith you follow. It's whether you go in the right

way or not. If you go within, you're on the right track. If not, you're on the wrong track, irrespective of what you follow.

He said, "If you want to follow the truth, you don't have to change your name, you don't have to call yourself a swami or an Indian name or put on so many particular kinds of clothes. You don't have to change anything. You don't have to change your religion. You don't have to stop going to church. Just start going within. Then go to church and see the truth being spoken there which you never understood for all the years that you have been there."

If you go within the truth of all these stories dawns upon you because then you have seen with your own eyes. And these Masters say unless you see with your own eyes, do not believe even the word of the Master. Such is their teaching. It's so practical.

I don't want to burden you with more stories. There is plenty made already. Thank you very much for listening to me patiently. But if you have any questions, I'll be very glad to answer.

Any question, comment or answer? Yes?

Listener: It's not an easy one to phrase. When you describe the love coming from Great Master's eyes, isn't that connected to the fact that or to the probability that you were one of his marked sheep, so to speak?

Ishwar: Sure.

Listener: That you were destined to have this relationship with him? And that others might look at him and see that he is a wonderful and fabulous being and they might not see and directly experience the same experience that you had because they are not his marked sheep?

Ishwar: That's true. That's correct. Any other question? Was my answer too short? (laughter) No, I could discourse upon the answer and say that these Masters, Perfect Living Masters will come in this world. They do not come to propagate religions. No religion has ever been set up by any Perfect Living Master in this world. Religions have been set up by ignorant people after the Masters have gone.

You look at the history of every religion. It has been set up by ignorant people more concerned with the ego of their own organization, ego of their own position, of what they will get, than the truth which the Masters taught. And religions have sprung up. And religions fight with each other. And religions create sects and they fight with each other. They create different denominations and they fight with each other. They create different branches and divisions and they fight with each other. They lose touch with the Master's teachings which was universal love to start with.

So you can see how they deviate from the teachings. Masters do not set up religions. Masters teach the truth. And this truth is common for all human beings. And they give a single message to the whole of humanity. A message of love and the truth being within. It's very simple.

But when these Masters walk upon this Earth, although the message is for the whole of humanity, they come in contact with a few people who are called their marked sheep. They come like shepherds to gather their sheep. And only those marked sheep get so affected, as if their number has come, this was written upon them, and they got so affected that they are drawn to the Master even if the master has done nothing. As if they knew the Master from so many lives, they feel so strongly. They are pulled at that time. And those are the marked sheep. The Masters have come for those marked sheep.

Their message leaves many seekers inspired and Masters come again and pick up their marked sheep. At all times this world has had Perfect Living Masters picking up their marked sheep. If there was any time when there was no Master, the world would've been destroyed. Such power our mind has towards destruction that if Masters were not here from time to time, we would've destroyed ourselves several times over. These masters with their love and peace have held us together. And they come from time to time, they give their message, universal message, and they pick up their marked sheep. Hence it is said, "Many are called but few are chosen." Many are called to be delivered the message by which they become seekers and are collected later on by their Masters, But few are chosen by the particular human being who comes in contact with us because we are his marked sheep. Thank you. Yes?

Listener: ...a Perfect Master being or perhaps my cat, you know? Is that being which is a perfect mirror for our own love?

Ishwar: Sure, all Masters are...

Listener: Like when I see somebody that radiates a certain love what I get is the experience of my own capacity for love.

Ishwar: True. Not only love. The whole of spirituality. The whole of spirituality come from within, not from the Master. The Master is a perfect mirror. The Master comes in our life as a perfect mirror. He's so perfect he changes his direction as we change.

Listener: but then you see it in many places. Amongst many people.

Ishwar: Yes. Yes. If ...I'll tell you one thing from my experience. If you have real love, real love, the kind of love that haunts you every moment of your life, if you have real love with one person you cannot help loving everyone that you meet. There's no way. Real love makes you overflow with love. Every person you meet seems to be a representative of the Master.

Listener: Can you qualify that by saying it doesn't mean light?

Ishwar: Love. True love. When you have true love you have a overflowing feeling of love and compassion. These are the qualities that come automatically. In fact, if you want to look at these enlightened people, don't look at their words, what they are saying, look at how much love and compassion flows from them. If you are touched by their love and compassion there is something real there. And if that is missing, it's all big intellectual encyclopedia. Any other comment? Thank you very much. Good night. God bless you.

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Last revised 12/99 MBR