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Recognize Perfect Living Master | Predetermined Destiny | Time Travel

Chicago, Illinois — January 20, 2012

Satsangis singing: “Jo Mange Thakur Apne Te”

Thank you very much! Thank you.

Satsangi: The title of the song is “Habibi,” meaning My Beloved.

Satsangi singing: “Habibi”

Very nice! Very nice! Very nice!

It’s a very famous song, which Great Master loved a lot. *Jo Mange* was a well-known shabd. It is a poem written by the fifth Sikh Guru, Guru Arjan Dev. And it says really, in essence, that whatever you want, if you ask your—the Lord—he will give it to you. But it should be your request, not your mind’s request. Don’t ask for some just some mental thing. (Your mind says, “I want to fulfill this desire, I want to fulfill this desire.”) That is not the subject matter of the song. Song says, “Whatever you want, you will get it from the Lord. You don’t have to ask anyone else. It also says that out of his great compassion and love, he who has the power over the nine worlds, over the whole universe, has placed his hand on my head. That shows how much compassion and love he has.

It also says that when a Nanak speaks, when a Master speaks, even if he says something casually, somehow or the other it turns out to be true. Sometimes we don’t even know what the casual comment can be, and it turns out to be true. It says that if a...if you get an embrace or a hug from a Master, it can wipe out so much of your bad karma that so many of the negative things that you had in you they disappear, just by getting a hug from a Master. He has so much power, even when he is in a physical body here. So then it says: “Whatever you want, ask that guy! Why do you want to waste your time elsewhere?” It’s a nice poem. Thank you.

We have a little time for questions and answers. If you have any questions, you can ask them now, and if you have answers, it's a good time to give them, too. If you have any comments, you can do that, too. You can ask any question on anything that I spoke of, or I did not speak of. And you can give an answer to any question that you have in your mind.

Yes?

Q. You mentioned in the beginning of the talk about the will, and the will comes from consciousness...

A. Yes.

Q. ...and it can dictate on the mind what to...

A. Yes.

Q. ...what to think.

Yes.

But when you say "will," isn't some ego in it, some I-ness ("I want to do this! I want to...")? But isn't it mental after all, the will?"

A. There are two types of will. There is the mental will, and there is the spiritual will. The mental will brings in the mental "I," ego. The spiritual will does not bring the "I" into it. It is, it is...we call it a will. Actually it's a prayer to the Lord and therefore becomes different. Secondly, when you make a mental will, you reason behind it mentally what you want to ask. When you ask a spiritual will, it is intuitively what you want and not mentally discussed in your head. There is a difference between intuitive will and mental will. Intuitive will does not require any reasoning behind it. It does not require any justification behind it. It is just...it is coming from my heart, like people said, "This is coming from my heart! I had no time to think about it!" That would be an intuitive. And something... And when you want to express intuitive will, you look up to the Lord, and not to anybody outside. So, there is a little difference between the two. Okay?

Yes?

Q. About the time travel.

A. Yes.

Q. This is a practical question. You said that the time is already laid out, and we travel in time.

A. Yes.

Q. How do you recapture the past?

A. You travel backwards.

Q. How do you maneuver to capture a particular epoch in the past?

A. Time travel takes place all the time, in all states of consciousness. In the physical state, in which we are sitting in our bodies, you can only travel in one direction. You can't travel backwards. You only travel what is lying ahead in time. What is lying behind, you don't travel. When you travel ahead, you travel at a fixed pace. You don't change your pace. In order to be able to change your pace and travel faster or slower, you have to be at the astral stage of consciousness. Still you can't go backwards. Even in the astral time travel you cannot go backward, you can go forwards. In the case of causal consciousness, which is above the astral, you can go both ways. Once you reach that causal consciousness, you can go back and relive any moment in the past. Or live again, or live in the future, any moment in the future, and look up at any of these. That is why, in the causal stage only, you can see the whole of your previous lives or future lives.

Q. And you can see all the details of it?

A. All details! You can relive it if you want. Actually, many of us got so excited about living in it that we settled down in it and forgot that we came just to look at it. And we are going through the same thing. We say: "Wow, this looks deja—looks familiar to me! This whole thing is looking so familiar. Maybe I've been here before!" So that is a replay of a past life.

Q. So then at the present stage (I change my question now), since we can, in the present stage we can look ahead, travel in this direction, ahead, then can we foresee the future?

A. Yes.

Q. How?

A. At the astral stage. You have to pull your attention from the physical to the astral. You can look ahead. There is a wonderful system set up, that when you look ahead, first look is that there are many tracks you could go on. It doesn't look like which track you have gone on. So you feel there are many futures. And you can see: the more you look the more futures there are. Then you have to raise your consciousness and find there are

many futures, but you are travelling on one of them, by choice, and that's the choice you are making. But the futures are there. At a still higher level, you can change the course of your future. And then, that will become predetermined.

When we say something is predetermined, that means it exists now. Supposing a Master, Perfect Living Master, through his Grace, intervenes and changes it. Was his Grace predetermined or not? Was his changing the thing, was it predetermined? Now that predetermination is also depending on the level of consciousness. For example, when you are at the physical level and you make a plan ("I want to go to New York tomorrow."), then you say, "I change my plan." Here you have changed your future. If you go to the astral stage, you will find that you will say: "I'll go to New York," and you will change. So what looks like an alteration in plan here is already predetermined there. If a holy man comes and says: "I will remove your curse. I will do this thing and I'll change your destiny." And he changes, and then you go to the causal plane and you find that the holy man will come and change it was also predetermined.

When a Perfect Living Master changes the destiny, he changes *ab initio*, from the beginning. You can never see there was a change. It'll look like this was the, this was the story right from the beginning. He does not change something that can be read as a change. He changes as if this was the original, from the beginning. It's a wonderful... there are levels, levels of change in destiny and how much is predetermined. But at any moment, in the physical plane, everything is predetermined. Looks like you can change your plans. Just one step up and you can see that it is predetermined. And at two steps up you can see even interventions by masters is predetermined. And when you go higher up, to the spiritual levels, you find, when Master changes it's like a destiny was always like that. It's a interesting system.

All these experiences that we are having in consciousness, including the physical experience, they have been built on such beautiful principles. There are principles being introduced to build them up that if you study the whole of it, you will not have...it won't be an easy time for you to change anything. If a Master says: "Okay, Haikal, I want to show you the full implication of your life, why your life was like this and what the implications if you change anything. Would you like to change this? Of course, if you change this, so much other will change. You will look at it and say: "No, Master! I am happy where I am! It's...there is a certain perfection in the totality of creation, but the perfection goes away when you look only at a part of it. Then it looks imperfect. This world looks totally imperfect, because we don't see the total/totality of why it's created, why it's there.

Why is duality there, for the first...? Question is: why is there duality? Why should there...? If we want to have good, why should you also have evil? And then the explanation is: well, unless you have the opposite, you can't experience it. Then what about the state in our True Home where there is no opposite? That means we have no

good time, we're just bored there, because there is no opposite to examine it. No, the whole of the creation is an opposite of that. And therefore we... Because there is a creation with duality, and there is a creation, there is a creation, a higher creation, with no duality, that becomes an opposite of this. So it's a very beautifully... The total is beautiful, perfect. You have to see the total picture. Then it looks perfect."

Q. The Grand Scheme.

A. Grand Scheme! It's a very Grand Scheme. And who is the author of the Grand Scheme? You are the author! Not in this state in which you are now, which is your True State, which is Totality of Consciousness, and you find everybody is part of that, that it appears that you are an individual experiencing others. And there you discover that you were experiencing others because you created others. Everything was created from the same single Source, and that is your Reality. So, we all have the same Reality. We all have our origin in one Consciousness. But we divided ourselves for the experience of the many.

Some people say: "If there is only one at the top, must be very lonely. Maybe the one is lonely. What was the need of creating many? Maybe it's an answer to loneliness." But supposing there was not many. It wouldn't be one either. The definition of one cannot be understood unless we know there is/there can be many. Remove many, there can never be something called many, there can't even be one. I never say one Consciousness, I say Total Consciousness. That's a better word. Totality of Consciousness is a better word than saying oneness of Consciousness, because oneness implies the many. Now the many... What happens when the many is created? That becomes one. And for the first time, loneliness comes. Loneliness is not coming from the one, it's coming from the many. And then who experiences the loneliness? The many—and not the one!

It's a very interesting—it's an intellectual concept, but it's a very interesting concept, how you cannot have a loneliness when there is nothing to be lonely about. And only when you have many and you are separated from the many, you become lonely. So the loneliness is experienced by us as a design. It's part of a design. To feel lonely is part of the design, because we have to provide, while we are descended from the state of Total Consciousness to a state of physical consciousness (we have come down here), we must have some triggers to go back.

What are the triggers? There is trigger of suffering. We don't want to suffer anymore. Trigger of pain and suffering. But the biggest trigger right now in humanity is loneliness. And the loneliness hits us inside. And we can relate it even to the top. And therefore, we try to remove the loneliness by relationships here. The law of karma works through relationships here in a big way. You have karma here, which is really effective only with people. There is very little karma—it's a very low-grade karma with chairs and furniture and cars and cows and pets. The deepest karma, which makes the story revolve emotionally so strong in the physical universe, is with people. It's the people karma

that's the most important. And it's the people that create the many, like us. And it's the many that is creating loneliness for us. Because in spite of having many, we are lonely.

What we find is that what is creating the loneliness in us, as a trigger to find something more real, is the fact that we find that when we find people who are matching with us, who think like us, feel like us, believe like us, don't exist—we are lonely. We are all different. We are all individuals. From a distance we look the same. The moment we get closer, we are different. And the closer we get, the more different we are, and the more lonely we are. People can sit in a midst of a crowd and feel lonely, because there is nobody like them. So this is a design so that we are triggered into, into making something more real than the world, which is...the relationship is skin deep. I used to call it skin deep. It doesn't touch our soul.

When we see from a distance, we say: "This person is my soul mate." In my last thirty, forty years I have met many soul mates. People have come to me: "We are soul mates. We are getting married." I said: "Meet me after three months." And after three months they tell me: "We are totally different. We knew it from day one we were not a match for each other." I said: "That was the day when you said you are soul mates." So this whole idea is: the more intimate you get, the more differences you see. And the differential is not in food habits, or things that we lay emphasis on. The difference is in our spiritual status. The difference is that we are having a belief system sitting in us, an individuated belief system sitting in us which distinguishes us from all the others. We are at different stages of spiritual evolution, and we find the difference when we become very intimate with anybody.

So this is all a trigger. Then people say: "Why should I meditate and go to Sach Khand if I am going to find in the end that I am just one? I lose my company here. I am losing whatever little I have, and I go to become lonely again?" And I say: "No, not on the path of these Perfect Living Masters." Because this path has qualified that loneliness. How? Because when we go on the path of a Perfect Living Master we meet the Perfect Living Master in the same form we are in, in a human form. The human form is the only real form we can have true love for. Others are attachments. Even with human forms, most of them are attachments, but real love is possible between human beings. Therefore, over time, when we have a relationship with a Perfect Living Master, all our relationship of questions and answers, understandings, path changes. Ultimately it becomes a relationship of love, unconditional, pure love, a love that doesn't exist in the world. And we notice it, because it's so unconditional. Every other love in the world, or attachment, is conditional. If you love somebody and they don't love you, it goes away. But not with a Master.

So, love flows if you love him, love flows if you don't love him, his love flows if you hate him, his love flows if you kill him. That kind of unconditional love only we experience with a Perfect Living Master, and then we realize that this is something so different. All

teaching fades away, all previous concepts fade away, and the love is what is holding us with the Master. This love transcends reason and mental activity, and therefore this love alone takes us above Trikuti or the second causal stage. And when we go above that, we find love is a natural thing for the soul, for consciousness. And in the end, what happens? We have a simultaneous experience of two and one, the many and one, simultaneous experience because of the man that we met as a Perfect Living Master who can still be a companion at all levels, including the top where we think we are one, but we can experience two and one. It's a beautiful...there is nothing like it that I know of. And that's why there is no question of loneliness.

A person who is initiated by a Perfect Living Master and has established in his lifetime the radiant form of the Master inside his head by meditation—that means meditated enough to be able to have a contact with the radiant inner form of the Master and can talk to the Master whenever he wants, travel with the Master in the astral regions—if he has done that much only, that person can never be lonely after that, at no stage, at no time. So that's why it's a cure for loneliness. It doesn't create loneliness by going to the top. It's a good arrangement.

Q. A person by his own efforts, can he reach the stage of the radiant form? It must be a Grace.

A. No, you can't. You can't. You cannot reach anywhere with their own effort. But the mind says we can. Every human mind says: "I have to work to get something. I have to work for it, I have to put a struggle, put an effort to get something." So, to satisfy the mind's idea, that nothing comes without work, the Master says: "Go ahead, work!" But then, you work. If you start believing that your struggle and work and effort alone is going to get you something, then you get nothing! You get frustrated! You say: "What is this? I put in my best efforts and nothing happened?" And you go to the Master, say: "Master, what is this!?" The Master laughs at you. He says: "Effort gives you nothing! It's all Grace!" And then you pray for nothing but Grace. And the whole concept in your head, that this is not something that you have to try and get—it's something that will flow. All you have to do is to just remember the Master. Just do simple things which keep you in touch with the Master inside. When you do that, the Grace flows, you're pulled up. And you know that it is not your effort. But in order to reach the point of effortless meditation and just patiently waiting with love and devotion for the Master, which gives you everything, you have to go through a phase of a struggle and effort, because your mind won't believe otherwise. It's only when the mind fails to achieve, gives up.

Q. Love and devotion comes from him as well.

A. Absolutely! Everything comes from him! But then you will find a very strange thing. When you get something real, not only the radiant form, you get something beyond, you'll find that what you thought was an effort also came from him, that you couldn't

even have thought of effort, which you thought was your own effort, that was put in place in your spiritual discipline, in your spiritual stage by the Master. The truth is: everything comes from the Master. Looks like sometimes effort, then gradually it becomes less effort more Grace, then becomes total Grace. And then you look back—the effort itself was Grace.

Q, Does the faith as well come from him?

A. Yes, faith also comes. Everything comes from him. If we are... Now what determines that everything should come? Why would he give everything and make us go through this? He gives it because he has decided, a Perfect Living Master in a human form has decided you are a marked soul, in his list that he is carrying. After all, he is a human being like us, right? A Perfect Living Master becomes a human being like us. His Consciousness is total. He is experiencing all levels of Consciousness but is working as a human being like us. As a human being like us, he is restricted to how many human beings he can meet. He is restricted how many he can, how many seekers he can meet in a lifetime. He has a lifetime like us. So, there is a restricted number of souls that will go Home through a particular Master.

So we call it that those souls which are earmarked to go through a particular Master as marked souls, marked sheep (sometimes they are referring to the Master as a shepherd who has come to collect his sheep), but those marked sheep or the marked souls—the story goes—are marked because before we left our Home, we turned around to the Creator and said: “We are going for an adventure. What happens if we get trapped or don’t like it?” And the Lord said, the Creator said: “You are individuated souls, part of me. Go and have adventure! If you don’t like it, I’ll come and take you back.” The story runs like this, that the Masters come, it’s the same Consciousness coming to pick us up, because we got a promise before we came here. Not everybody got a promise. Lot of them rushed: “Oh, great adventure! Let’s go!” So they stay here, roaming around from lifetime to lifetime, from one form of life to another life till Dissolution comes, and then all the souls are pulled back. Till then they are here. That can be a long period of a Dissolution at this level, and supposing there is a Dissolution (which we call *parlay (pralaya)*, a parlay comes, Dissolution comes, the souls are held up in Trikuti, and this astral plane and the physical plane disappear and are recreated.

They can be recreated many times for the souls that are held up there. But what is the Grand Dissolution? There is a Grand Dissolution that takes place, destroys Trikuti also, destroys mind, Kal, everybody. A whole new chapter starts again. It has happened...they say it’s happened millions of times, this thing has gone on, because time is an infinite thing. So, as the more you study time, the more repetitions you will find of it. When that happens, the souls all there, all picked up, stay in a strange state, and then—they are still individuated state—and then they go back in the new world. So how do you get back really to your True Home and True Consciousness is, if you are marked, if you got a

promise before you came that: “If I don’t like this new adventure of mine, if I don’t like the new worlds I’ve come to see, please take me back!” And he says: “Yes, I will!” And those are marked souls.

Since a Master who is here, a Perfect Living Master in a physical body, has a limited number of seekers to take, he makes sure that every seeker on his list is taken. He functions in this world, in the area of this planet, or wherever else is needed, to pick up all those particular souls. While he is doing this work to pick up the souls, many others come also into his contact. Whoever comes into contact with a Perfect Living Master is also a marked soul, but not of that Master. In course of time those souls are also picked up. But it’s a revelation that a person who is not a marked soul has been able to contact a Perfect Living Master, means at some point that soul will also go. A Master may come and pick up a hundred thousand people and find a million people around. Now the millions, they will not go right now. Their turn will come when they are ready, when their seeking, when the karma has been patterned in such a way that they are the seekers ready to be taken, and they’ll meet a Perfect Living Master.

The other thing is: supposing a person has to meet a Perfect Living Master within this life, but before meeting the Perfect Living Master he meets another Perfect Living Master—not the one on whose list he is. Meeting the first Perfect Living Master, he knows he is marked. Just because he is meeting he is marked. He will then wait till the Perfect Living Master on whose list he is picks him up and takes him. He will wonder: “Who was my Master? Was the first Master my Master, or the second Master my Master, or third Master my Master?” They are all Perfect Living Masters, but he was on the list of the second or the third. So it doesn’t really matter. These issues sometimes come up and people get a little confused. There is no confusion about it.

What about imperfect masters? Not a Perfect Living Master. What about people trying to find out: “I want to only go to a Perfect Master. I don’t want to go to an imperfect master.” And we come across—every master claims, or pretends, or his followers pretend he is a Perfect Living Master. We don’t know what level he is. There are so many masters. Great Master used to say: “In India there are more masters than disciples.” There are so many masters there. I go on internet and see so many masters teaching very similar things. And writing books and they are so much. I would call it plethora of gurus are there today. So a person, a seeker, a true seeker, who doesn’t want to stop anywhere, he doesn’t want some miraculous things but wants Truth about himself. He wants to go back real Home, and has read about it, heard about it, and that’s his seeking. And the very first master he meets, he says: “You are a Perfect Living Master, please take me home!” And the master says: “Okay, I’ll take you to Sach Khand. And then he gives you all the paraphernalia of his discipline, and you reach the first stage at the edge of the astral plane, and he says: “Here is Sach Khand!”

And you are not satisfied. You are not satisfied, because your seeking itself is beyond that, and you know this little happenings and miraculous happenings that you have seen around you are only up to that level. You are dissatisfied. You say: "This is not what I wanted." And you'll move on, find another master who takes you another step higher. Then you go... Finally you meet a Perfect Living Master who takes you Home. And you look back and talk to your Master, say: "Master, I thought the very first and second masters were Perfect Living Masters. I wasted my time! I should have come to you!" The Perfect Living Master says: "You wasted no time! That was part of the steps you had to take to come to me."

There is a true story. I sometimes tell you about that engineer from Burma. You remember? Trilok Chand's story. Trilok Chand was an engineer in Burma and a true seeker. And he heard that a master in Madras, in India, could take you to the highest levels. And he was a very miserly person. He...he would take out a one rupee note, a bill, and say: "Should I spend it or not spend it? Spend it, not spend it? Not spend it!" Most of the time he did that, with the result that although he was just an engineer with the government, railway or road engineer in the government of Burma at that time, he accumulated thirty thousand rupees, burmese rupees at that time.

So with the money collected he went to Madras, met that guru, and the guru told him that: "You know, have you heard of the great gurus of the past?" He said: "Yes." He said: "Have you heard of Ashtavakra?" "Yes, Ashtavakra was the Guru who gave King Janak enlightenment." "Yes. He was a Perfect Master. But before he gave enlightenment, he asked for the price, which was: "give me three things, I'll give you enlightenment." Three things were: give me your body, give me your wealth, and give your mind, and I'll give you enlightenment. That's how King Janak got the enlightenment." He says: "My method is the same," the guru said. "Give me your body, give me your wealth, and give me your mind, I'll give you total enlightenment." And he was so keen on getting total enlightenment that he said: "Yes, sir! My body is yours, my wealth is yours, my mind is yours. Give me enlightenment!" He said: "Let's start with the wealth first. How much do you have?" "Thirty thousand bucks." "Deposit it in my account!"

Now this man, who was so careful to spend even one buck, transferred his thirty thousand bucks to the master. Then the master says: "I have to start using your money to build a temple." So, he started building a temple with that money. And then he said: "Now comes the body. The body has to be used for meditation, and the meditation is based upon the breath-work that you have to do, pranayam. Pranayam means: put your attention on the breath. And to breathe properly, you have to breathe alternately, once from the left nostril and once from the right. And you are not allowed to use your fingers like this, or your hands, because if you use your hands and fingers, the attention will go into your hands and your soul will not go within. So you have to put your soul inside by using the tongue. The tongue must go inside, and go left and right inside, to control the breathing from the right side or the left side.

He says: "It's not easy to do it, because the tongue cannot go back that much unless it is untethered from its tendons." And he opened his mouth. The guru opened his mouth and showed that his tongue was like a snake's tongue, come out like this and twist it back. And he said: "I have practiced this. And you have to get your tongue untethered. And it has to be a sacrifice, because you are paying a price for enlightenment. And I will cut that, but not with a simple instrument. I'll rub it off, sandpaper it. To make it a real sacrifice, I will not use sandpaper, I will use a plant, nettle, which we call scorpion *buti*. That means it hurts like a scorpion, that little plant. I'll use that and make it painful so you know you paid a price for enlightenment."

Imagine the seeking of that man he underwent through that surgery. It took one month. Everyday he would do a little rubbing. And he would howl and cry, and was bleeding. And after a month, the tongue was separated. And then he taught him how to use it. He says: "Now give me your mind and put your mind on the breathing!" And then, on the breath work he got him trained. The engineer was not satisfied. He said: "I want more!" He said: "I can't give you more. You have to find somebody else." So he left. He looked for some other gurus. Eventually he found Great Master. And I remember this incident, because we were sitting in one evening with the Great Master, and he was sitting, engineer, and he used to say, "*din dayal, din dayal*." He was a very nice guy. And he talked to Great Master, and he said: "Master, if I had known that all the progress I have to make is with you, I would not have given those thirty thousand rupees to that man." His mind was still on the money. And Great Master laughed and said: "Trilok Chand, you don't know! The day you came to me, I transferred those thirty thousand to my account." Not physically. And then he explained to all of us that when you come to a master who is part of the training and part of the progress you have to make on the spiritual path, he may not be a Perfect Master, but he is leading you on that step, and that was step one. When you go to the final Perfect Living Master, all the steps you have taken with any master are all taken into account and will count towards your spiritual progress. No time was wasted. That's a good lesson for us to learn.

So this means that we should... It is nothing for us to be bothered about: "Is my master perfect or not?" I had a student with me when I was studying in college. I was doing my masters in English literature, he was doing in geography, same time. We both came to this country together. I joined Harvard University in Cambridge, he joined Wisconsin... University of Wisconsin in Madison, but we kept in touch. His life was very different. But then he became spiritual after talking to me all the time. I was talking all the time about spirituality, giving talks and so on. He attended some. Then he began a search for masters. We went back to India, and he made me meet more masters than I would have met, one after the other. And I would tell him: "This master goes up to this level, this master goes to the lower chakras, this master goes to astral state." He said: "How do you know all this?" I said: "Because Perfect Living Master has described all these things very clearly."

So ultimately of course he became a satsangi, and he became secretary of the Dera satsang. But the man, he went through so many masters. And I told him: "Every master that you go to is putting you one step higher. Don't even worry about it! Don't start checking out: 'I only want a Perfect Master!' How can you know who is a Perfect Master? An ordinary master, who is not perfect, is more easy to recognize. He might do some miracles, he might show off, he might even say: "I am a master!" A Perfect Living Master is just like us. He shows no public miracles. He is showing private miracles, which your mind is constantly saying: "Is it a coincidence, or is it really a miracle?" You are constantly fighting with a doubt and fighting with what is happening. And so, it is very difficult. You can never really know who is a Perfect Living Master unless you are a Perfect Living Master yourself. So therefore, it's not...you just have to be a seeker, not a master. If you are a seeker of the highest truth, you are bound to meet a Perfect Living Master. I know that. So therefore, our job is to be a seeker. And whichever master we can meet, and feel we are making a step forwards, is the right master for us at that time." People ask me: "Are you a master?" I said: "Of course not! Do I look like one? Do I behave like one? Not at all!" But I can tell you: I respect all masters.

In my meditation workshops—many of you have attended—there are disciples of all the masters of different kinds. I don't let them speak of their masters because then they get into arguments ("Mine was perfect, yours was not!"), as if they know more than the masters do. So the, the followers can sometimes mislead people more than the masters do. So that is why I say: "I respect all masters no matter what their level, so long as they are teaching you to go within." Even if they teach you one step to go within, it's a good step. It's the right direction. And if your seeking is real, you are bound to meet the Perfect Living Master. So why worry? Just keep your seeking strong and straight. This is...this is something that we have watched people. I said: "Don't go into that controversy of trying to establish and find out, because it doesn't serve any purpose. It only creates confusion for us. Creates more confusion." Whichever master is telling you: "Do this!" Try it out! Something else comes up better, do it!

I was initiated by Great Master, and I strictly remember very clearly he said at the time of initiation: "What I am sharing with you, what I am giving you, I got from my Master. If anybody gives you anything better, take it!" He didn't say: "I am giving you the final thing." He said: "What I am giving you is what I got from my Master. It worked for me. I hope it works for you. But if you come across a master who gives you more than I am giving, take it! Don't come back to me for my permission. I give you permission in advance." That's how Great Master gave the initiation. And he says: "Look for any master who is giving you more!" And I, being a very rational skeptic at that time, I took him very seriously, and I searched all my life for a better master. If tomorrow or today I get a better master who teaches me more, I'll take him, under instructions of my own Master. I spent my whole life and haven't been able to find not only anyone better, teaching more, not even stating more teachings than the Great Master did.

So that is why these Perfect Living Masters do not come and restrict us. They don't say: "Now you found a master, don't go anywhere! You are being unfaithful." As if you are married to a master. This question of faithfulness—no! Perfect Living Masters are confident of what they are doing. And they say: "Find any master that you can! If he gives you more, take it!" So that's why it's the seeking in us that leads us to the Perfect Living Master. That seeking, earnest seeking that is not satisfied unless we meet a Perfect Living Master, does not come unless you are a marked soul of that Master. So therefore it will continue in you till you find the Perfect Living Master. So nothing to worry about. This is all part of the plan. Okay?

I am very happy I was able to see all of you in bad weather. Thank you for coming. I shared some of the teachings that I got from Great Master, Hazur Maharaj Baba Sawan Singh Ji. And I would be a very different person. I know. He changed the destiny very greatly, and I can see it. So a man with a white beard comes across in your life and can change you so much is a major miracle. And anyone of you that is picked up by a Perfect Living Master, you will undergo a major miracle. I testify to that. Okay?

Thank you very much. God bless you.

<https://www.youtube.com/watch?v=PpOamlHITC0>