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Relationship with Perfect Living Master is Soul to Soul

Stuttgart, Germany — April 12, 2015

Third Day

<https://youtu.be/m6zKF5an0SI>

Welcome, friends to this third and final day of my three-day visit to Germany. I'm very happy to see you again, and I'm glad that we could share some of the basic principles on which the Path of the Masters depends, on the method of realizing one's own self through the principle of putting your attention on the sound current of our own consciousness. It's a simple method but becomes difficult to practice because our mind comes in the way. All our questioning is from our mind. Nobody can ask any question from the soul. Soul has no question. Soul seeks, soul loves, soul follows love. Soul has no questions at all. All the questions we have are from the mind, and the mind wants to be satisfied. And there's nothing wrong with it because if we can satisfy the mind by getting the questions answered, it helps. It does not come in the way so much. Otherwise it constantly comes in our way. So, when we ask questions, I encourage people to ask questions simply for that reason. Those who have been able to get some insight into what is actually happening, what is the spiritual path, namely, the journey of the soul to its own totality—they have no more questions to ask. People prepare long lists of questions and then when they find what the truth about their own self is, they throw them away.

I remember a gentleman from Columbia. He did not know any word of English at all. Came to see me, so he brought an interpreter with him. And the interpreter carried a large piece of paper—it must have been twenty questions on it—and the interpreter said, "This gentleman would like to ask questions, and I've brought this. Now after he listens to your talk, I'll bring him over to ask his questions." The gentleman nodded because he didn't know what we were talking about. He had no idea of English language. He heard one talk which was translated by automatic translation system they had installed there. So, they translated into Spanish. After

that they both came into my small room where we were having interviews. And the man, interpreter, began to read the questions: "Shall I read the questions?" This man snatched the paper and tore it up and threw it away and said: "Muchas gracias." We were both left surprised. Both the interpreter who had brought the paper, who thought he has some job to do, suddenly lost his job.

Questions only comes to us because our mind comes in the way. We have no questions. What, what questions can you have? The soul is desiring to reach its own true home to find its own totality. Where is the question? What question can you possibly ask? It's the seeking of the soul for its own totality within. How can there be a question? But we ask questions. We ask a lot of questions only to satisfy our mind. And the mind is the one that asks the questions. The mind wants to make sense of what we are doing. The mind wants answers to questions to understand intellectually the whole process. And the mind stumbles upon certain areas where it cannot find answers. And therefore, sometimes we keep asking questions all our life and make no progress.

There's a story my Master used to tell. He said: "Once upon a time there was a philosopher, an intellectual guy who was thinking too much, and he was walking in one village. In that village they had wells with no parapet walls around them, so they were level with the ground. And while he was thinking of something he fell into the well. And he fell into the well. The well fortunately did not have very deep water. So, he was in that little water and was moaning and groaning where he had fallen. And a man heard, a passerby, a villager heard his moaning and groaning and he said: "Oh, I'm sorry you fell into the well. I'll go and bring a rope." He said: "Wait. Before you bring the rope, tell me: why did I fall into the well? He said: "I wasn't there when you fell into the well, but won't you like to come out first" "No, I want to know: how will you take me out?" He said: "I'll bring a rope. I have a rope with me. I lower the rope and then you hold it, you can climb on the rope or I'll pull you out." He said: "But what is the guarantee? How will I be sure you'll bring a rope? And supposing you'll bring a rope and lower it, how do you know when I'm half way up, you won't drop me again?" He said: "Can't we just have all these dialogues after you come out of the well?" "No, but first you must give me guarantee. How will I know?" He said: "All right, you stay in the well then." He left the rope and walked away.

You know so many of us are so much concerned with questions to try to satisfy our intellect, to satisfy our own mind that we spent a lifetime asking questions and making no progress. Here we are dealing with something that is beyond the mind. We are talking of our own true self. We're talking of our soul, that which creates consciousness, that makes us alive. That's the life

force we have. And it's the life force that wants to join this totality. It is feeling it's separated. It is a feeling that it is not whole, and we are trying to make it whole.

Where is the question? You tell me. If a soul is screaming to go back home, tell me what kind of question can you ask? There is no question you can ever ask. But in between comes the mind and starts all the questions. And these questions will not arise if we do not identify ourselves with our mind. When we do not distinguish between the mind and ourselves then we ask questions. We have begun to believe we are the mind and we ask all these questions thinking we are the mind. And the mind has to go somewhere. And the mind is asking questions. The mind is only coming in our way by creating these obstructions.

The mind will only be happy if the mind can get something nice and sweet—something attractive, something that gives pleasure—because the mind is used to pleasure. Mind is used to searching for pleasure. We're giving all kinds of joys and pleasures to the mind. Outside in this physical world it looks for the same thing. And then we say: "Close your eyes and go in." And the mind says: "Where am I going to in this darkness? Where is this guy leading me into? I don't see anything there." So, the mind tries to pull us out and we want to go in, so this struggle keeps on. And the struggle goes on till we can reach a point where something has pulled us which overrides the mind. And that something happens to be the unconditional love of a Perfect Living Master. There's nothing that can pull us beyond that.

Mind can struggle for long periods of time. Ultimately what pulls us is the unconditional love of a Perfect Living Master. The more we know him, the more we realize that this is something else, not what we were thinking about. That we have spent our whole lifetime searching for something with our minds, thinking it is something mental, and the spiritual path is not mental at all. So far as mind is concerned, if we were to only take care of the mind, we have thousands of ways of doing it. To entertain the mind, go into intellectual exercises. I would say, instead of going into meditation, do crossword puzzles. That may be better. Crossword puzzles entertain the mind more than meditation can. And that is why it's not a mental game at all. It's a game of the soul wanting its totality. And a Perfect Living Master presents the totality as a human being, right in front of us. So therefore, this relationship that we have with a Perfect Living Master is not a relationship of mind to mind. It's a relationship of soul to soul. It's a relationship where the inmost form of our consciousness is trying to find its own totality. And here comes our own arrangement, by which a human being appears, carrying the totality with him, while he is here. That is how the system of this spiritual path actually works.

A spiritual path is not a mental path. There are mental paths also—a lot of mental paths. You can have your wish fulfillment, mental wish fulfillment done through different kind of

performances of Yoga, which build your mental willpower to a point where you can achieve many things with the mind. You can control other people's mind. You can get things, move things around, psychically. You can become a good psychic and you can have many extraordinary powers. You can do meditation of the different energy chakras below and you can have great powers, and you can enjoy them. Those things which please the mind, which can be used with energy, the energy of the body, the energy of the creation, the energy of the systems that are working around us. There are many ways to enjoy them and people do that. If that were your goal, surely there are many other ways of getting your relief and getting your success in those. But when it is a question of the soul saying: "I am done with energy itself. I am done with everything including energy, including thoughts, including mind. I want to go. My soul is yearning to go to its true home." Then the spiritual path comes in.

Then the path I'm talking about comes in. Otherwise there are thousands of paths available. Thousands of ways of getting into those successes of your own. So, this is a big difference between energy and awareness.

This physical body of ours has been so beautifully constructed. I think it's such a masterpiece. I don't think with all our technology, with all our brain, we can create something so remarkable as the human body. The human body not only has billions of miles of nervous system communicating with each other, not only has a different kinds of living things working in it which we call germs. Do you know we are afraid of germs? But do you know how many germs are there in our body already? Did you know that average person has germs the weight of which is about 3 pounds? Do you know germs in us, the bacteria in us, is the largest organ of the body? And what are they doing? All these are living like this is their whole universe and they are busy fighting. They are busy traveling, busy sustaining us, busy working for us, totally to our ignorance. We have no idea that they are doing that. There are special methods of protecting us, lined up special gunpowder hidden in the blood vessels. And when this external germ, external bacteria attacks us, the internal bacteria get ready to fight. They look at: "Are you friend or foe?" They check out. How can they know it's an external bacteria attacking us, or is an internal bacteria, the defender? Which army is it? Is it our own army or is a military of another invading army coming in? All these are going on in our body all the time. And when they check out the label... They have now discovered, with the newest technologies, that they can even see, that these bacterias inside, the good bacteria and the bad bacteria, carry different labels that you can identify. They look at the label: "Oh, shoot him down, he's an enemy." And this is happening, with millions of them are doing this. Big battle, battalions are working in our body all the time. And they have that secret gunpowder hidden in the walls, which we call our antibodies. We have secret immune systems hidden, which cannot be seen. As soon as the enemy comes, they pull them out and they attack them with that. Pictures have

been taken today. Today pictures are possible of this whole activity going on in our body. When you look at them, say, "What kind of one human body is containing a whole universe, containing more population than the entire universe we know?" Each human body is containing a bigger population of living things inside.

And then, look at the system of traveling through lymphatic juices and through bloodstreams and using different kind of tissues, all being created from some few stem cells. Starting from one cell and dividing it and making all this big system. It's the most complicated system that we created from the simplest of cells. Examining the body makes one wonder how could that be? And here such a refined body, such a wonderful body, comes a soul, the consciousness, the life force makes the body alive and makes all the systems work. All of them become life. All these bacteria, the different systems, the system that operate to run the beat, the heart. The muscle that run it. All become active. That little consciousness leaves the body, we all die. It's an amazing experience for something like a soul, like consciousness entering a system so complex and so wonderful. Makes it alive. And when it leaves, it can do nothing, in spite of all the living things inside it. In such a complex body this is not all. The complex body has been divided into two parts, dividing it into a small section behind and above the eyes, little portion, and the whole body below it. All the energy centers, which are operating to sustain all the systems to make all these bacteria alive, to make all system going, are all below the eyes. And the controllers of all these, which control all systems below, are sitting up in the little head.

Not only that. Within the head, which has got lot of the brain, that grey matter sitting there, in the center of the head lies a small little thing, hanging like a little... They compare it with one of our gods in India called Ganesh, Ganesha Ganpati, an elephant-headed god, who has a trunk like this. When you look at the picture of that thing, which is called the medulla oblongata, along with the other tissues and the pineal gland and pituitary body, looks just like the trunk of Ganesh. Some people think Ganesh is an external representation of that part of the body. The whole system is operating right from there, from a very small space. If you look even deeply, only two little bodies, the pituitary body hanging with the medulla oblongata and that pineal gland on one side, are controlling everything in the whole body, and providing all the energy, all directions. Such a small little area. And if you try to hit that area you become totally unconscious. Any other area can deprive you of one of the sense perceptions, can make impact of one the sense perceptions. But when you hit that area right in the center, that is where consciousness sits. It's a very definite area.

Now we can't open our heads to go and see it. We can see it if there's a corpse sitting there. But within ourselves, when we close our eyes and say: "Where am I as a conscious unit?" That's exactly where you are. It's designed, the body designed to hold it. The body is designed to hold

our self there. And the body is designed to separate. The area, a floor space above which all activities are taking place, controlling all energies below. The whole process of awareness—how much do you know? how much are you aware? how much can you remember?—are all within this area above. What can you do? Can you move your arms? Can you walk? Can you fight? Can you do these things with your body? Can you have energetic experiences? Can you fly? Can you do these things? Can you create? Are all the energetic portions below us. Remarkable division that the awareness of a human being—all levels of awareness lie above—and all levels of energy lie below. The difference between energy and awareness is very subtle. Many of the people start talking of higher awareness as higher energy. It's not an energy at all. Awareness has nothing to do with the energy at all. Energy is a created thing. Energy is an application. And whereas, awareness is the one that creates that application. So therefore, these applications of energy are further divided into different areas in the body. And people who do Yoga of various kinds, dealing with the different energy centers below, the six energy centers, primary six energy centers below, they are able to control them. You can put your attention on any of the energy centers, awaken it and have remarkable experiences. You can get out of body experiences. You can fly. You can do lot of things out of the energy centers. Energetic experiences. But those experiences do not raise your level of awareness at all. They can give you extraordinary experiences but that is not awareness. Awareness is to discover that this body is not you at all, never was. That's just a created thing from your own consciousness. That consciousness is the creator of everything, including all levels of creation, all levels of awareness and the levels of energy and the whole universe around us.

That raising that awareness is a very different ballgame than merely trying to develop energies and play with energetic centers below the eyes. People want to compare ordinary yogic exercises. First of all, in the West I find Yoga has been considered as an exercise, that you exercise your body by making movements of different kinds, putting your body in different positions. You can lie down like a dead body. You can put your body upside down. You can have headstand. You can do... Of course, they are good for the body. They are good. But that is not a way to raise awareness. It never was. Never was intended... Nobody ever claimed it will do it, and we are now trying to think that the body movements and the body's postures, *asanas*, are going to give us a higher awareness? They've never given to anybody.

That is why we have to be careful when we talk of these terms. What are we asking for? You are asking for good health? Why can't you do jogging? We have plenty of space to do jog. Why can't you be running and walking? Do you know that running and walking and swimming give you better exercise than all Yogic Asanas combined? How are we trying to think that Yoga, Yoga Asanas will give us a better deal? Why were they introduced? Where did they come from? Go back into history...that the old meditators who wanted to meditate and discover the truth of

their awareness locked themselves into little caves. They dug caves so that they are not disturbed by anybody and they are not disturbed even by the noise and the light outside. They hid themselves in dark caves to meditate. In those little spaces they had to keep their body active and alive. In order to meditate in a healthy body—to keep themselves healthy in a little space—they designed these various movements of the body. They designed the different Asanas and postures, and listed them, that if you can move your body in these 84 ways, your body will remain healthy. You can keep on meditating in that cave.

We've taken... We've totally forgotten the very purpose of those Asanas, that they were just to keep the body healthy so you can meditate. And now we are thinking by themselves those exercises are going to give us something. They don't. Similarly, they talked of a very high level of experience, where the life force could be studied. The life force was translated as *prana*. Prana. When the prana has gone, you are dead; the prana is in, you are alive. Prana has always meant the life force and because they said Prana is the breath of life, because you're breathing, therefore you are alive. We retranslate prana as breathing and we called *pranayam*, a meditative method in which to study life, made to study of breathing. And began to use breathing as a system of getting higher awareness.

Who has ever got higher awareness by breathing alone? Breathing takes you to the energy centers. It's a physical exercise. It's a physical activity. To breath in and out, how can that be so relevant to higher awareness? And yet we make such a mistake. We think pranayam means to do breathing exercises and we start concentrating on that and think we'll get higher awareness? Breathing interferes with higher awareness. It does not help you to have higher awareness. Pranayam did not mean that. To begin, we go into the history of pranayam. Pranayam meant to control the life force itself, to control *prana*, not to control breathing. The *pran* is life force, not breathing. Yet we retranslated. So, I'm only mentioning to you how we have reduced our capacity, our availability of higher knowledge and higher awareness, into things that are totally physical and totally at lower levels of energy of the body.

Soul does not want any of these. Soul is trying to reach its own true home. Soul is not concerned with these things. We do these things... Of course, we do these things on our way to better understanding. And I am sharing with you these things because I've done all this. I also tried these, thinking maybe this is the true way to find, find God, true way to find the self. It does not. Gives interesting experiences. Very interesting experiences it gives you but does not give you higher awareness. Awareness lies in a small section of the head. And this body not only contains all this wonderful equipment to run the body, to create life in it and to experience the world outside. It also has something else. Like these six centers below, which control energies and different facets of energy, there are similar centers of awareness. There are also centers of

awareness in the head and behind the eyes, to the center and upward to the top. There are six centers going back, six centers going up. Nobody is aware of them.

Let me tell you an interesting true story. My uncle, my father's elder brother, used to work in Karachi, now in Pakistan. And he had a beautiful house on the Clifton beach, a beautiful beach, and he was a meteorologist, weather man. He used to study the weather and he was a disciple of Great Master. And he invited Great Master to come to Karachi and stay in his house for a little break, for a vacation. And a group of us traveled with Great Master by train and we reached there.

Now my uncle and my aunt, who were followers of the Great Master, also used to go to a Swami Ji, Swami Brahmanand Ji, who was very good in teaching different forms of Yogic exercises and also used to give Ayurvedic medicines. He was a very good —**26:42** also. So, they did not go to him for understanding Yoga or something. They were following Surat Shabd Yoga of the Great Master, but they used to go to him to get the Ayurvedic medicines. When they learned that Great Master is going to visit their house, they went to Swami Ji and said: “Swami Brahmanand Ji, our Master is coming from Punjab. And we’ll be very happy to introduce you to him, because you will find him a very interesting person and he’ll talk of Surat Shabd Yoga to you.”

And Swami Ji said: “Yes, bring him to us, bring him to me. I will bless him.” They said: “We didn’t plan that.” So, they had to then find some way to deal with the situation. So, they decided they will have lunch in their house. And Great Master will be staying there, and we’ll invite Swami Ji also to lunch and put them on a love chair, on a loveseat with two seats on the sofa, and put them together. They can meet each other. So, that day came, and Swami Ji arrived. He had, he used to have beautiful eyes, wonderful person. And he used to wear an orange colored, saffron-colored robes, and he used to have a little muffler type of thing, which he used to hold like this with his hands and walk like this, with great pomp and show. Looked very nice when he walked. So, Swami Ji came like that and they introduced him, put him on the sofa. Then Great Master was in the bedroom. They called him and Great Master came, and they said: “Please sit down,” and said: “Master, this is the Swami Brahmanand Ji we have been talking to you about from whom we go and get our Ayurvedic medicines.”

And Great Master folded his hand and saluted like this. Swami Ji and Swami Ji raised his hand on his head and said: “I bless you.” We were all watching. I have seen this with my own eyes. Swami Ji blessed Great Master. After a little while, Great Master says: “Swami Ji, isn’t it a pity that so many swamis, so many yogis, yogeshwars are all caught up in these six chakras below

the eyes. None of them are aware of the chakras of awareness that lie behind. They don't know about the eighteen chakras."

Swami Ji looks at him: "Master, what are the eighteen chakras? I never heard of them before." He said: "Haven't you heard that these are the six chakras of *pinda*, which means the body, physical body. Then there are chakras of *anda*, which are the astral body. Then chakra of brahmanda and the chakra finally of *sachkanda*. Haven't you heard of them? The eighteen chakras in us, in the human body?" "Master, I must confess, I have never heard of these eighteen chakras before. And will you please explain in little more detail what these chakras are?" Great Master said: "You know, it'll take lot of time to go into all these things, but if you like I can explain them to you. If you come to my dera for a little while and then I will explain to you."

And there the matter ended. They had their lunch. They went away. The Swami next day called my uncle and said: "I could not sleep all night. I'm wondering where the eighteen chakras are." And he told his followers—he had a great following in Karachi—he told his followers: "I'm winding up my ashram and I am going to Punjab, to the Dera Beas, where this Great Master came into their house and he talked of eighteen chakras. I have to go and understand where these eighteen chakras are and what do they stand for. I've never heard of them."

So, he wound up his whole business there and he came to the Dera. And of course, he said to his disciples: "If you want to come, you can also come." Some of them followed. Some did not go. It was too far, a long distance. When he, Swami, came, Great Master ordered: "Swami Ji should be put in the very best guest house—royal guest house—meant for very important V.V.I.Ps, who sometimes come to the Dera to see him. He should be housed in the best place. There should be attendants attending on him 24/7. And he should be... When I give a discourse, he should sit next to me, on the stage. And he should be fed well, and he should be taken best care of. And he should be given the right to see me 24/7, whenever he wants to see me. Nobody should obstruct his way to see me. These instructions were issued.

Swami Ji was informed: "You are very special person. Great Master never given this kind of privilege to anybody." So, Swami Ji was very happy, and he held onto his scarf or something. And then he was put in the best place, given high V.I.P. treatment. He could go anywhere. He tried to test out if it is really true that I can see Great Master whenever I like. At 12:30 at night, middle of the night, he wakes up and goes. The attendants are there: "I want to see the Master." "Yes, sir. Yes, Swami Ji. Open the door up, wake up Great Master." "Swami Ji has come to see me." "Yes, let him come." He says: "Really, I have this privilege to see him at anytime." So, he was very happy.

Then, when the Master was giving a discourse, he sat next to him. And Great Master discourse: "How these Swamis and Yogis, they're so caught up in these energy centers. They've forgotten what truth is. They've forgotten the truth about their own true home. This is not our home. This as foreign to us as this whole world we are trying to escape from. These chakras lead us nowhere. And this man was looking like this at him. After a couple of days, he said: "Master, I have a little problem." And Great Master said: "Yes, Swami Ji, what is your problem?" He says: "When you talk, I listen so attentively. I have to keep my head turned like this. I've got a pain in my neck." Great Master said: "I also noticed that. No, no, Swami Ji, I think it is good if you sit in front."

So, from the stage, Swami Ji went down on the floor. But he was given a nice chair to look up. Then, as the Master discoursed, after two-three days, Swami Ji says: "Master, I have a little problem." "Yes, Swami Ji, what is the problem now?" "Master, when you sit up on that high stage and I am down, I have to look like this and now I got a pain in my neck." Great Master said: "I also noticed that. Just put his chair about 20 paces behind those people." So there the chair moved behind there. After a few days he said: "Master, I have a little problem." "Swami Ji, what is the problem now?" "Now the problem is, when I sit on a chair, people behind me can't have your darshan. I feel very guilty." Great Master said: "I also noticed that. Remove the chair. Let him sit like ordinary people."

Ultimately, after a few weeks, Swami Ji was like one of us, waiting in line to see the Master. The Master gave him a little place to run his Ayurvedic thing. And in those days, I was practicing homeopathic medicines and he was practicing Ayurveda. So, he gave us two places next to each other. So sometimes we would visit each other. One day I was sitting with the Swami Ji. He said: "Your Master, great diplomat. He treated me like a V.V.I.P. If I had known, I was going to be treated like this today, what I have been treated like, I would have gone away on day one. I would have gone back. This is no place where I'm been treated like that, being a Swami. And gradually he has put me down on the ground and brought me at the level where I belong. But he has caught me with love, and I cannot run anywhere. His love has trapped me. I can go nowhere." I said: "That is the secret of these people. Their secret is not their teaching. Their secret is not even their knowledge. Their secret is the love with which they pull us. And as you will stay longer... He says: "Even in these few weeks, I have seen what is drawing people to him is not his teaching but his love. His love pulls us, and we are trapped. We can't go anywhere. I can go nowhere now." And then of course he made great progress too. He was a great Swami.

But I am only giving you an idea how Masters can deal with people in such strange ways that sometime we don't understand it. Because they are not dealing with what we think they are

dealing with. We think they are teachers come to teach us a spiritual way of meditating. They don't care for meditation. They don't care for the things we think are the most important things. They think the only thing that can pull us beyond the mind is unconditional love which comes from beyond the mind. They are sitting with us, with that unconditional love, coming directly from our source, coming directly from our true home, our Sach Khand. They are pulling us with that force and not bothered about any of these other things.

Our mind wants to ask questions, and they give us answers. Our mind wants to learn, and they teach us. Our mind wants to know what is meditation, and they tell us what is meditation. They have not come for that. There are thousands of people who can teach us meditation. There are millions of books today, which you can read about the whole spiritual process, about this process. You can read any of them and know the whole process. If books could give us that kind of experience, which these people give us, we would not need a Perfect Living Master at all. Living Masters give us the actual experience of going back home. Their mandate is not to come and teach us. Their mandate is not to make us better people. Their mandate is not to pick and choose who is there. Their mandate is: those who are ready for whose time and place they have come to take them back home. They will take us back home no matter what. They make us feel: "Do your meditation." Why do they say that? Our mind wants it. "You must put in your best effort." Why do they say that? Our mind wants it. "You must study more." Why do they say that? Mind wants it. "You must practice this." Why? Your mind wants it. If they told us the truth: "Look, you are a marked soul. I've come for you. We're going to go back home." We'll say: "He must be an imposter. He is not a Master at all. He knows nothing. He didn't teach us anything." Our mind is caught up with those things.

When they come... Now look from their point of view. They have come for a soul that is ready to go home and they have taken responsibility for that soul. They are looking at the soul. It's so much love and beauty. This is the one. We have to travel together, take them back stage by stage to their home. Give them all the kind of experiences that they need in order to make the journey interesting. That's all we are interested in. And then... We are, we are bothered about our own meditation. We are bothered about what diet we should have. We are not vegetarians. They said: "Be vegetarians." Do you mean to say, if you became vegetarian, you become spiritual? I have seen vegetarians committing more crimes and sins than non vegetarians, many times. How can vegetarianism make you spiritual? Yet they say: "Become vegetarian." They say: "Do this, do that." Why do they give us a list of do's and don'ts? They're not required. They give us... The mind wants it. Our mind functions on that basis. And they are helping us to deal with our own minds. They are not trying to say: "Okay, we've come for your mind." They are only come for our soul. But our mind wants all these things. Therefore they prescribe meditation. Therefore, they prescribe struggle. Therefore, prescribe all these things.

And sooner or later we come to know these were not the things that matter. The only thing that mattered on the spiritual path was love and devotion. Love that comes from beyond the mind, from our true home, which is pulling us. And they are personifications of that love. And they personify not only in what they say, much more in what they are actually extending to us. When we begin to see that love and feel that love that they give us, we forget everything ourselves.

People have come to Great Master. I've seen them. "Master, I want to have this experience. Master, I want to have this experience. Flying in the sky, it wasn't enough. I wanted to go and see the orange sky. That wasn't enough. I wanted to do that." And they say: "All right, try." At the end they say: "Master, I want nothing but to be with you and to go home." They give up all their desires. Not only outside desires, even inside desires because they find out, the truth is that the soul is yearning for its own true home. And in their own true home nothing of that stuff exists that we are talking of here. The true stuff is: Love, Beauty, Bliss, Joy, which comes automatically when you go there. Automatically when you are pulled there—and that pull is so strong, if you have been with these Masters for sufficiently long of time as I had an opportunity with good fortune to be with the Master—you begin to feel that you are in Sach Khand while you're here. You begin to feel your whole journey is merely for entertainment, that they have already showed you that you are at home, that they have settled your matter when they first see you.

In the holy book *Granth Sahib*, it says: ".....**41:26: Hindi**. One who has seen you, his account is over." That's it. That's actually it. A person who has once seen the face of a human being who's carrying that awareness, who we can call a Perfect Living Master, you have just seen his face, it's good enough in the laws of this universe that your account is over. You'll get initiated and you'll go home. Bound to. It's such a powerful thing. Darshan of a Perfect Living Master is so powerful that once you get it, your account is over. And if they happen to look at you—that means *drishti*, not only you look at a Master, he looks at you and you have your eyes meeting his eyes—you are bound to go in the next few lifetimes. And if you are initiated—that means accepted by a Master in a formal way ("Okay, I accept you.")—you can go in this very lifetime, back to your true home, never come back again. Such a wonderful experience with such people. We have no idea who they are. They are hidden people. **42:36 Hindi** They are what we in India call, behrupiya. Behrupiya means that they disguise themselves. They disguise themselves as ordinary human beings. And in disguise they work with us and we can't recognize them.

The word behrupiya reminds me of some other thing. There used to be... When I was in Hoshiarpur, there used to be a group of people, who entertained people by disguising themselves. We called them behrupiyas. And the behrupiyas would come and pretend to be

somebody else and if we could guess who they are, they only wanted five rupees, as a reward for their costume and their make-up that they're using to disguise. If we could not guess who they are, we had to give them fifty rupees.

So, somebody would come: "I'm a police officer." I say: "Oh, you are not a police officer." "Okay five rupees." One day, my father and I were going through the Suttery road and then going into the inner part of the town, which was a red-light district. That means the prostitutes were there. But the hakeem to which we were going, the physician we were going to meet, lived on the other side. So, we had to pass through that street. So, my father is going with me, I'm here walking through, and a girl suddenly sweeps upon me and catches my arm: "Oh, I'm glad to see you again." I said: "I don't know you." And my dad says: "No, no, you are young man. You know, know these things happen." I said: "No, dad, I really don't know this." "Oh, haven't I seen you? How dare you say you haven't me seen before." And the girl embarrassed me so much. I kept on arguing with my father. "No, no, I've never come into this area. I am not like that. I am like your son. I..." He said: "No, no, I understand these things. I was also grown up. I was also grown up like this." Oh, I was so shocked, what happened. Next day a Sadhu comes to our house: "Fifty bucks." I said: "Why fifty bucks?" "Yes, fifty for yesterday."

So, these are the behrupiyas. They're entertainers like that. And that is why, one of the mystic says: "If you want to know a Perfect Living Master, you will find him as a behrupiya, in disguise. He'll be disguised as an ordinary person. You will not be able to see what is inside. Inside that person is totality of consciousness. Inside that person is God himself. Inside that person is all that you can ever find in the highest level of spirituality. So, don't be mistaken and take that person to be ordinary human being. He will talk like an ordinary human being. He'll guide you like an ordinary human being. He may even pretend he knows less than you. And he may even just become your friend on that basis. But what he will do will be if you are a marked soul, he'll pull you with his unconditional love and even the worst doubt that you have, even the biggest arguments your mind is having, will be overridden one day and love will prevail. And you'll be able to follow that person. So, I am bringing all these things to your notice because these are all different things. To practice Yoga is different. To attain extraordinary powers through Yogic practices is different. To become a psychic and have psychic effects on people or on yourself is different. But to be able to discover who you are, to discover the truth about your own consciousness, about life force, what makes you who you are, what makes you have these experiences of all levels, which you truly are—you are consciousness, per se. You are totality of consciousness. You're only one consciousness. And everything is happening within that consciousness, nothing is happening outside.

So that is why... Go through your paces, go through your courses. It will happen that you will have questions from your mind, ask them. You'll get answers. You'll go over these questions, and sometimes you'll be left with your questions behind and you'll go forward with your soul being pulled by the unconditional love. Your experiences inside and out, both will tell you if you're making progress on the spiritual path. It's not one sided. You can have internal experience. You can have external experience, depending upon the karmic pattern which brings us into this life. We are carrying a very full karmic pattern. That means our life is full of events. Is it not a few events and free time. Life is full of events, one after the other. The free time is becoming less and less. Every generation that comes has fewer times of free moments. And there are more filled up events. As technology moves faster, we move faster. Everything is happening faster and we're getting less and less time to ourselves. So, when you get less time, you get less time even for meditation. Therefore, a lot of extraordinary grace flows these days, which wasn't there earlier. When you have time to do something, then you go halfway and grace comes half way. When your time is less, you go one step, grace comes ten steps. We are reaching a point when we go one step, grace has to come hundreds of steps to meet us.

So, this is the grace of these Perfect Living Masters flowing, and they don't accept that it's them. They don't have to say they're Masters. They don't say we're giving you anything. In order just to justify what you are getting from them they give the credit to their own Masters. They say: "My Master must be doing it. I am not doing this." Standard way of them to try to conceal themselves. It's not always possible for them to conceal themselves because even when they say that, they do reveal themselves to some extent. But they never have to say these things because their method is not to impress us. Their method is not teach us. Their method is not to make us better. Their method is to draw us with their love. And that works. That always succeeds. Wherever they have a marked soul, they pull that marked soul.

People have been in such conditions that they said: "We will never believe in this thing." I have come across people in my own life who said: "This whole thing is humbug." They even called it bullshit. The whole spiritual path, they use such words. And today they are very wonderful disciples, following the path. Just a question of time. It's remarkable when you look at our lives and look back on our lives, even one life that we know about. If we knew all the lives, we could see a lot more. But if we could only see our life, how things have happened, how things have changed and how different we are. And when you have a Perfect Living Master in your life, you see how quick the changes take place in you. Even those things which are the hardest to change, such as attitudes. Attitudes are the hardest thing to change in a human being. Even they change after you meet a Perfect Living Master and thereafter things start moving.

Let us then be very grateful, full of gratitude for what we are getting. It is something that we could not have found on our own. It's been thrown into our lap because we were ready. It was thrown into our lap because our soul was yearning and was ready. There's no other qualification required. Your soul is ready, yearning, you get it. The initiation by a Perfect Living Master according to me, is the greatest event that can take place in our lives, in this life or any life, in this place where we are or anywhere in the universe. I've explored the universe, I can tell you that. And I have explored time itself. I've explored history and explored the future, and I do not see any event more remarkable, more priceless, more precious, than the moment when you can get an initiation or acceptance by a Perfect Living Master. That changes your course of life. What happens? The Master recognizes your soul, says: "Now we'll go home together." Period. And you go home together. Do you know that's the end of the journey, not beginning? We think initiation is the beginning of our journey and truthfully, it's the end. We have been journeying for millions of lifetimes. It was all a journey towards coming to some...this point. And then you come to that point and then the journey is merely an afterglow of what you have been going through. It's not merely... It's not a journey. When you have spent millions of lifetimes, then the short time after that, just having a little fun here and there. You have fun in this world, and you have fun in the inner worlds, and you reach home. That is not considered be a part of the journey. You've arrived. Initiation is the point of arrival. And once initiated, the Master has taken total 24/7 responsibility for you and hundred percent guaranty of your going home. No matter what you do.

We are still worried about how much meditation we are doing? What progress we are making? Masters smile at that. They say: "From what I have given them, what are they counting their effort from? How much can a little ant put an effort to climb a huge mountain?" This is what they are talking of. The disciples are thinking: "Our effort is doing something." It is so puny compared to what they have promised of what they are going to do for us. Even if we did not do anything, they would still take us. Mind doesn't accept it. Our mind says: "No, we have to work for it." They say: "All right, work." They give you a long rope.

Somebody said: "Master, is it true that when a Master initiates you, he takes full responsibility, not only to take you back home but for everything, including this life?" Master said: "Yes." When you are initiated by a Perfect Living Master and you say: "Master, take all responsibility for my life here and hereafter, he'll say: "Yes." After that, do you have to worry about anything? No. But do we? We do worry. We still want to say: "Master, I can do this. Come and give me a little help." We don't say: "Master, you do it." We say: "Master you come and give us a little help and we can do this much, now you put in the extra grace, so we can do it a little better." We are still putting the effort on ourselves. It's not necessary.

And what shifts you from putting your own effort than leaving it to Master, is an experience on a daily basis, an experience on an every day basis that this could not have happened if I had only put my own effort, this could not have happened if Master's grace was not there. This event would not have taken place, the way we are looking at it if Master's hand was not on it. Every day we keep on seeing these things. Ultimately, we realize he's doing all that. Why I am wasting my time putting my effort into it? That's the time when we find our mind was struggling for nothing. But Masters go along with it and give it a long rope. We say: "We can do it." "Okay, go and try."

Maulana Rum, in one of his masnavis, he writes that there was a man standing outside his house, and the little son was fighting with the son of his neighbor, having a little fight. And when the son saw his father was standing, he would say: "Dad, help me." And then he would fight also. "Dad, help me" and he would fight. The dad would say: "Keep fighting, keep fighting." When the son did not want to fight, it came up the dad lifted him up and said to the other child: "Go away." And he says: "This is our state. So long as we want to struggle, our mind wants to struggle, he says: "Go ahead." Master says, Lord says, God himself says: "Go ahead. If this is the time you want to struggle and fight, go ahead, fight." But when you say: "I don't want to fight, you take over, he picks you up and takes over and carries you from there." This is the truth. It's not a story. It's not a poem by Jalaluddin Rumi. He's describing the truth of experience of people, who have done this. You try it out.

I remember one person asking my Master: "Master, is it really true that you can even take the responsibilities people have in this outside world? Because we have heard some Master's saying: 'Masters don't take your responsibility for this world, that's not their business. Their business is to take you to the spiritual site. They give you spiritual things. They are not concerned with your physical world.' Master, how can you say, that a Master can take over even your physical life and physical world?" Great Master said: "Masters, Perfect Living Masters, not all Masters, Perfect Living Masters take full responsibility for here and hereafter. If you let them."

That was a good *if*: "If you let them." Because we don't let them. Why don't we let them? Because we do not have that level of faith that is required to let them have it. We think maybe they don't fully know what we need. Maybe there's a little bit that they may not understand which we understand better. Maybe they... We haven't fully explained to them what we really need. Our mind is thinking like this. But if, with time, with experience, we discover they are the doers of everything, and we can leave it to them, things go more smoothly in your external world than ever before. They take care of everything, including here and hereafter. It's not only

that they are... Perfect Living Masters are not those who guide us how to go within, they are the one who take us within and take us back home. Big difference between them.

There are masters and masters all over. There are teachers teaching the same things. But Perfect Living Master are different. Because they do not come to teach. They do not come to help us, tell us the way. They take us home. And they take us with... They carry us. It is like being carried, like little children. We are like little children. They carry us home. We can't even walk with them. And that is the experience we actually have, when we are with them. So, it takes time for us to know who they are. They are behrupiyas, hidden people. And once we get to know them, with time we discover their reality. And as we go in meditation inside, we still stage by stage discover their reality. Even inside we don't know who they are. Even when we talk to them inside, we still don't know who they are. We still think they're just guiding us. They're just guides. They are just somebody who knows something and are telling us. We still don't know they are going to make us like themselves, that they have promised to make us entirely like themselves. No difference. They say there is a stone called the philosopher's stone and when it touches steel or iron it becomes gold. They say Masters are not like that. Masters, when they touch steel or iron, they make it into a philosopher's stone, like themselves, not gold. They don't make us better people. They make us like themselves. Their promise is nothing short of making us identical to themselves. Whatever they have, they will give us. And that is why these Masters ultimately merge us with our own totality, our own reality.

So do not underestimate them. Do not take them to be just human beings with little more knowledge, human beings with little more experience, human beings who have just been up, high up there in meditation—they've come to tell us what they've seen or not. Not at all, that's not their mandate. They have not come here into our life for that purpose. They have come to our life to say: "You are marked. I came for you only and taking you back home." And they take us back home.

Once again, I want to thank all of you for joining me. Let's have a final session of meditation and go and practice now, which is the right place to meditate. It is not outside. It is inside, behind the eyes, in the middle, in the center of the head. When you close your eyes, you imagine you are there. Why do I say imagine? Because if I don't say: "Imagine you are there," you might try to make a picture of yourself there—and try to look at it. That's not imagining yourself. Imagining means that you are there, that the body is below you. You have pulled yourself up. Pulled yourself up to that point. You're sitting there. Once you have established yourself there, then meditate. Use repetition of words to control your mind. Listen to the sound to get pulled in. Talk to the Master. Start by imagining the Master and the Master will become alive. And do this. Imagination is not to get an imaginary experience. Imagination is merely to help us to go to

the right place to meditate. Don't think that I am suggesting any imaginary experiences to you at all. I am not saying imagine something that you are there. I am saying use imagination only to place yourself there. After that, imagination has no role and same thing which you call imagination will become reality for your experience. So, go there and now use your mantra. Use repetition of words to control the mind, so it doesn't go out at all and then talk to your Master inside and express your love and devotion as best as you can.

Keep your eyes closed till I count five. 1,2,3,4,5. Open your eyes. Welcome back.

Our official meet for three days, for which I was here, ends now. And those who came for this meeting and want to go home, you're most welcome to go back home. Those who had asked for initiation or re-initiation, want to stay on, they can stay on. Those who have not yet had their personal time with me, one-on-one interviews with me, can also stay on. And the rest I hope to see some of you some time again, somewhere. I was very happy to spend time with you here. God bless you. Great Master bless you.

<https://youtu.be/m6zKF5an0SI>