

Spiritual Path of Love and Devotion

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I am very happy to be here in London at the invitation of a devoted seeker, Anju and her parents and her two sisters, who have made it possible for me to meet all of you here today. I have come here to share with you the joy and happiness that I have got from my Master, my Sat Guru, Hazur Maharaj Baba Sawan Singh Ji. Everything I have ever learned, and everything that gave me joy and happiness and bliss, came from that one man. That one human being can have so much effect on a person is nothing short of a big miracle. There are people like that who come exactly like us. They come in the form of ordinary human beings. They look ordinary, they live like us; they come down to our level so that they can be friends, because the path of spirituality is based on love and devotion. It is not based on anything else.

People sometimes think that the most important thing is meditation and Bhajan-Simran and they do not realize that the Bhajan-Simran and meditation are meant for subduing the mind. They are not meant for pulling the soul up. The soul does not go beyond the mind without love and devotion. Therefore, the real secret of the spiritual path is love and devotion. It is the pull that comes from love and devotion that takes us up to higher regions and higher experiences, ultimately to our true home, Sach Khand.

This is not a new teaching. It is not that somebody invented it. It is a natural way. It is not given to some special people. It is available to all of us. All human beings have been endowed with this capacity to find the truth within themselves. The consciousness of a human being contains everything that has to be found. All the truths of the world are to be found within one's self. The Great Master, Hazur Maharaj Baba Sawan Singh Ji, used to say that if you want to find anything, even the outside in this world, look inside because outside is merely a reflection of what is happening inside.

He used to give an example of a movie theater, that when you go and see a movie you are looking at the screen outside. You think that the movie is taking place on the screen. Actually nothing is happening on the screen. What is happening is inside in the projector. The projector is behind you. You don't see the projector. You don't look behind. It is the light behind the projector, the light inside the projector behind the film that is casting its images on the screen and makes it look like it's a movie which you are watching and the movie can be so interesting. It can make you laugh; it can make you cry. You are looking at shadows and yet while the movie is on, you think it is real. And for some time, the drama that is taking place on a screen through shadows becomes so real that you are trying to be very helpful to those people who are working on the screen. You think, "That is very tragic. What is happening to that person?" Or, "What will happen next?" Whereas, everything has been preloaded in a film in the projector. Our life is no different than that. Our entire life is preloaded ... inside us. It is being played out outside. When we look at life

outside, nothing is happening outside. It looks like it is happening outside. It is all happening inside. The light of consciousness passes through different layers and those layers create this expression of life outside.

What are those layers through which the light of consciousness passes? There are three fundamental layers through which it passes and creates the drama of life outside. The first is to create the feeling that you are one and alone, that you are not the whole, you are not the total. You are individual, you are individuated. This first screen that makes you get individuated makes you a soul. A soul is a unit of consciousness. It is not separated from the totality of consciousness. It's a shadow. The totality of consciousness remains total at all times, but the first screen that gives individuation to that experience makes us feel we have a soul. Soul is the first screen through which the light of consciousness is passing.

The second screen is the mind. The mind is a very wonderful machine. It's such a good screen. It creates time and space. It creates beginning, middle, and end. It creates here and there. This thing enables the soul to cast a shadow on a screen with time, with time frame. And when you have a time frame, then you have something very unique, which is called the law of karma.

What is karma? Karma means action and reaction. There is a cause and there is an effect. This cause and effect is only possible if there is time and space, so the second screen is very wonderful and powerful: it creates time and space, cause and effect, karma, action and reaction, and makes it a permanent show outside. Because when you start with cause and effect, then every cause leads to an effect and every effect becomes a cause for further effect. Therefore, it becomes an unending cycle. The law of karma is so interesting that it is not one unit that you can play once and it's over. Karma never ends. Every time you act or have an intention to act, you are creating a reaction and the reaction leads to further action and therefore, it's an unending thing.

The soul, which is a unit of consciousness, having created a shadow, created a show on an outside screen of time and space and karma, then makes it further interesting by putting through a third screen called the screen of the sense perceptions. That means it divides the show that is going on into that which you can see, you can hear, you can touch, you can taste and smell. So these five senses are a further division; it's another screen through which the light of consciousness is passing, but they're all throwing an image outside. And we are so enamored, so attached to the images outside we forget how they are taking place and we get involved in the drama outside and totally forget the source from where it is happening.

Once Swami Ji once told a very good example. He said that there was a king in India who had a very peaceful kingdom and he was afraid that with so much peace his armies would no longer be effective. There was nobody attacking the country and therefore, he thought the armies were going to rust and not be effective, so he decided to divide his own army into two parts, the blue army and the red army. So he separated them just for practice. They said that you practice

fighting with each other so that you remain an effective army. But lest people think there is real war going on, he put a big wall around them made of wooden planks, so the wooden planks created a wall, but you know when wooden planks are put together, some chinks are left in the middle. So some chinks were left, little openings were left and people, when they heard great shouts of war inside, they could not see what was happening, they could only peek through those little chinks, so when they peeped through the chink, it was such an interesting show going on they thought it was real war. And therefore, they would not go anywhere except stick to those little chinks. So the king didn't know how to pull them away. The parents of the children would call them back, "Come back home. It's time for lunch." "No, mama, no dad, we can't come back. We are watching something." So they were so attached to those little chinks through which they were seeing an artificial war. Swami Ji/Hazur explained, "This is our state. Through the eyes of these chinks and the sense perceptions, we are looking at the interesting drama, and it becomes so interesting, so absorbing, we forget that our own parents are calling us back. We have forgotten our home, and we don't go back."

So how do we explain to somebody that what you are seeing outside is not real? It's a shadow. It's a shadow being cast by the reality inside. And it's not only a one-stage shadow. It's a shadow being cast through three screens and therefore, you have to pierce through these three screens to find out your true home. So in the midst of this, while this is going on, somebody who is aware that this is only a war ... The king himself who knows that this is just a mock war and not real, the show is not real, he dresses up like anybody else. He just comes and talks to them and tells one by one, the people whom he wants to call home, "Look, this is not real. The red army and this blue army has been created by the king. Their fighting is not real. It looks real just to keep you tied down here to watching through the chinks," and gradually he's able to take many of those people back home by explaining to them this is not real because he was the king himself in disguise.

Swami Ji explained, "Perfect Living Masters who come here, they dress up like us." There is a word in Punjabi called barupia. Barupia means people in disguise. So they come in disguise as barupias. I must mention that barupia at one time was an entertainer in India and some entertainers would come and dress up in a different form. Sometime they will dress up like a warrior. Sometime they will dress up like a monk. And if we could guess that they were barupia, we had to pay them only five rupees. But if we did not guess, took them seriously, then they demanded fifty rupees. So it was their art to hide themselves so cleverly that we could not know who they are, and they could charge a higher price.

Now I remember an incident myself. I was in college and my father was teaching in Kusharpur [I think this might be Hoshiarpur, in the Punjab: not far from Amritsar], in the government college there and one day a police inspector came. He said, "I want to check you. There is some claim against you. Some complaint has been made," and we got very serious, so he said, "Fifty rupees." Then we discovered that the fifty rupees was not for the claim, but that we could not find out he

was not a police officer, that he was just a barupia, just a man in disguise. So sometimes they would come as a yogi in saffron-colored robes and say, "We are going to the Himalayas, so give us some alms," and we would say, "Okay." If we didn't guess that these were barupia, fifty rupees. Otherwise say, "No, you are the same barupia." Five rupees.

One day my father and I had to go to a hakim, a doctor and the doctor lived in an area which passed through a red light district. Some of you may know a red light district is the area where the prostitutes are. So we had to pass through that while we were walking. One woman grabbed my arm and said, "Oh, I'm glad to see you again," and I said, "I have never seen her before." And my father said, "No, no, young people get into these things. Don't worry." I said, "No, dad, I've never seen this woman before." So anyway I felt very bad. We came home. Next day that man came, he said, "Fifty rupees." "For what?" "For being that woman yesterday!" So the barupias are entertaining us. And the mystics say that Perfect Living Masters come as barupias. They come as barupias because they not only come to befriend us, to make love and devotion a reality, but they come to entertain and make us happy, too. Their role is manifold. Their main role is to see that we can feel love and devotion in our hearts.

For years and years, people have been trying to do meditation and different practices and they try to be very stubborn. They think that the path of stubbornness can get them to go to God. Nobody has gone to God by being stubborn about it. The stubbornness has sometime been called hatha yoga. Hatha in Punjabi also means being stubborn. So you say, "No I will not stop till I get God." God doesn't come like that. The mind can be polished by willpower, can be polished by being stubborn, but the soul does not believe in this. The soul is pulled only by love and devotion. They say God is love and the truth is that our own self is love. Love is the real basis of our creation. Love is the real basis of our existence. There are many ways to describe what a soul looks like.

In fact, I got an email the other day asking me, "Can you please describe what a soul looks like?" And I had to say, "The soul has no shape or form. Soul is a unit of consciousness, but one can experience soul through the experience of love, through the experience of intuition, through the experience of suddenly knowing something without the mind operating. When the mind operates, it does not become the soul. It's just an accessory. Mind is a screen in front of the soul, and therefore, the mind and soul are different. The mind thinks. The mind works in time and space. Even the smallest thought takes time, but the soul does not go by time and space. It is spontaneous. It is at once."

So, therefore, when you say that the Perfect Living Masters come here and they are representing love and intuition and joy and bliss. These are things that happen spontaneously. They do not come by thinking. In fact, people have had great experiences of love and by thinking about it, they have destroyed the experience. So thinking is not what creates it. Thinking can often destroy it. So that is why the mystics say that the truth is love and devotion and, therefore, the main role of a Perfect Living Master is to create that pull in you, that feeling in you, that you are filled with

love and devotion, a feeling that is so strong that even if the mind tries to go against it, you cannot go against it. That is the beauty of the pull of the soul.

Perfect Living Masters do not come to teach us how to meditate. They teach us meditation to keep the mind out of the way. They teach meditation for the mind, not for the soul. The soul does not need meditation. The soul needs love and devotion. Therefore, to go past the mind, to go to a stage beyond the mind, we have to adopt only one path, path of love and devotion.

Guru Bhakti is a bhakti mark. In the Gita, Bhagwan Krishna, who is giving a talk to Arjun on the battlefield in the Mahabharata, he says, "Arjun, there are three forms of yoga. If you want to be a yogi -- that means you want to have union with the Lord -- there are three ways to go about it. The first way is karma yoga: that means yoga of action, if you can perform action without regard to reward. Action can only be performed without regard to reward if you take it beyond thoughts. When we think about action, we always think about the reward for that action." So Krishna says that if you want to go beyond the mind into your true home and be a yogi, the first way is action without regard to reward. That goes beyond the mind.

He said, "The second way is gyan yoga, which means yoga of knowledge. Try to study as much as you can, read all the books and the literature, all the scriptures of the world and you will find that mind cannot take you beyond a certain limit; the limit being it cannot think outside of time and space. Therefore, by your study itself, you can come to the conclusion: this is not a mind game. Mind cannot take me there. That itself will take you beyond the mind and take you to be a true yogi. But he says the highest method of really reaching the top is bhakti yoga, the yoga of love and devotion: that if you are devoted, then you get beyond the mind because devotion comes from the soul, not from the mind. Devotion is a function of love and therefore, is not from the mind."

Now when I talk of love and devotion and mystics have talked all the time of the importance of love and devotion ... Why do we use two words? Why do we say love and devotion? What's the difference between the two? The difference is that love is a very pure spontaneous thing, unadulterated by the mind and we human beings have lost the ability to love. Even when love comes automatically to us, we color it with our own thoughts and mind and, therefore, it is no longer love. It becomes a worldly thing. It becomes a mental thing. Whereas love is a pure spiritual experience.

Perfect Living Masters, who in their consciousness are above the mind, they give us an example of pure love. Their love goes deep into us and we do not even know where it is coming from, how it is affecting us. That love that the Perfect Living Masters give us is not adulterated by mind or thoughts at all and, therefore, we have an effect. It has an effect on us. The effect of love is called devotion. So devotion is actually a response to love. Love comes from the Master, from the Guru, from the Enlightened One, from one who is talking to us from beyond the mind and devotion is

our response to that and we react to that and feel equally great, equally wonderful and blissful state inside because of that love. It's a very unusual experience, but we can only respond by devotion. We cannot say we can love somebody unless the pull comes from there. It is very important to know that you cannot have a one-sided love. You cannot say, "I want to love somebody no matter what the other person is thinking." There has to be some pull from the other side to experience love. One Persian mystic says, "Love is first born in the heart of the beloved, not in the heart of the lover." The beloved gives a signal and we respond to it. And that is why when we want to have real devotion and experience of spiritual love: it does not come just from mental activity of the world. It comes from the pure love of somebody who has gone beyond the mind and is enlightened and, therefore, that love pulls us and we offer devotion. And the devotion itself turns into love as we go along on this path.

That is why I am trying to emphasize the importance of these two things. Love and devotion is the secret of the spiritual path and all other things that are taught to us are a means to overcome the obstacle of the mind. We have really no enemy in this world except our own mind. Our mind creates the enemies and the mind creates enemies because of thinking. This is a very strange thing, that thinking should clarify things. [but] on the other hand, it confuses us. I have talked to some people who are very certain of something. "We are sure of this thing." I said, "Think a little more. Think 10 minutes more," and then they are confused. So thinking brings up doubts in us. It's a natural phenomenon. It's not unnatural. All thinking can create more alternatives, more options, more possibilities and every time we have more possibilities, you have more doubts and more uncertainties. So, therefore, the very process of thinking creates uncertainty and not certainty. So, therefore, thinking does not take us where we want to go. On the other hand, we can't stop thinking. Thinking seems to be so natural to us and people claim sometime, "We can still our mind and not think." I have not met anybody like that.

When I was teaching ... I was a student actually, at Harvard University, a particular student who was practicing meditation, he told me he has learned how to still the mind. I said, "What does that mean?" He says, "I can stop my mind from thinking." I said, "That's a great, great thing that you have done. I have never heard of it. I have not been able to do it. Can you come and demonstrate it to me?" So he came to my apartment, and I said, "How do you stop thinking?" He said, "I practice certain asanas, certain postures of the body, yogic postures. I put my legs in the lotus position and then I do this and that and some rituals and then my mind becomes still and I stop thinking." I said, "That's wonderful! Can you demonstrate this while you are here?" He said, "Of course." I said, "How long can you stop thinking at a time?" He said, "For about half an hour." I said, "That's great. If you can stop thinking for one minute, I'll be satisfied that you can stop thinking for half an hour. Let's try."

So we tried a little experiment. He was sitting there and I said, "Get into your regular position by which you stop thinking and I will give you a clap like this. When you hear it, that's the signal to

stop thinking. I will watch my stopwatch or my watch. After 60 seconds, which is one minute, I will give a second clap, and then you'll start thinking again. And we will examine what happens to consciousness, what happens to our awareness when one is not thinking. It must be a very strange subtle experience to be still conscious and not thinking.” So he said, “Certainly.”

So I gave the first clap, looking at my watch while he was in his posture of not thinking. After 60 seconds I gave a second clap and he started thinking. So then I asked him, “Can you recall, not make up any story, just recall what happened exactly when I gave a little clap and you had to stop thinking? What actually happened in your mind?” And he recalled, he remembered that after he heard the first clap, he said in his head, “Now this is the time to stop thinking.” I said, “But, that’s a thought! It’s a short thought; it’s still a thought.” And he said, “Oh, that was just a couple of seconds: two, three seconds.” I said, “Okay, let’s eliminate the three seconds and think the experiment was only 57 seconds. Then I want to know how -- did you know during that period that after 60 seconds when I clap again you can start thinking again? Because if you have stopped thinking, you might have stopped thinking forever. How did you know that? Just recall, don’t speculate. Actually remember what happened.” And he remembered that after he said that this is the time to stop thinking, he also said in his head, “And I will not think now till he claps again.” So that’s another thought. In short, to cut a long story short, we went through the whole thing and he remembered every thought that came to him during those 60 seconds. And he put his hands like this on his head and he said, “Oh, my God. I was thinking more during those 60 seconds than ever before!”

So therefore, to say that one can stop thinking and that is meditation is not possible, nor has it ever happened. Mind is thinking to keep the mind alive ... just like the heart beats to keep the body alive, the circulation alive. If the heart were to stop, we die. Similarly, if the mind stops thinking, the mind will die. If the mind dies, the astral self, the sensory systems die, and the physical body also dies. Therefore, we never stop thinking. Therefore, when we say, “Still the mind in meditation,” it does not mean stop thinking. It means ignoring the thoughts, moving yourself away from the thoughts.

So these teachings that have come from these Masters have enabled us to understand clearly that this is not a ritual. The meditation that is taught by these Perfect Living Masters is not a ritual. It is not blind faith. It’s based on a very scientific principle that the mind and the senses and the physical body is keeping your attention outside. If you can pull your attention within yourself, right to your consciousness and not to your body, not to your senses, not to your mind, not to your thoughts, you can find you who are. And if you find who you are, you can also find your true home.

So the process of meditation is to keep the mind aside and to pull yourself within. The art of pulling the attention inside is a very simple one. We have made it difficult because of our lifestyle. Otherwise the art of pulling your attention inside is very simple. We have to know in the physical

body where do we think from? Where do you see from? Where do you have experiences from in a physical body? Have you noticed that we are conscious and we are looking at the world through our eyes. The first thing that gives us the impression that there is a screen outside, that there is a world outside, that there are people outside, a life outside, are the eyes. The eyes are looking outside, and therefore, we think there is a world outside. Now if you say, "How does the eye look outside?" The eyes look outside because we are behind the eyes. A little contemplation can tell us if you are one unit of consciousness, just one unit of life, where do you lie in this physical body? You will easily see you are not in your hands or feet. You're not in your legs. You're not in your trunk. You're not anywhere except in your head. You are looking out from the head. Even blind people, even born-blind people when they are addressed, they use their hearing as an aid to seeing, they turn their head to look at you and say, "Yes, who is there?"

That is why if we want to know where we are as a unit of consciousness, it's not difficult to find out that we are working from our head and that the real truth is lying inside our head behind the eyes. If that is so and we know that we are really looking from behind the eyes, then the place to go and search for who you are, who the self is, is behind the eyes. Anywhere else would be wrong place to search. We go all around the world looking for truth and the truth is lying behind our eyes because our consciousness is operating from behind the eyes. That is why we have to go behind the eyes. And how do we go? How do we travel to a place where we haven't traveled usually? We don't go behind the eyes. We go outside of the eyes all the time. How do we do that? What is this travel behind the eyes?

The travel takes place through a very great power given to us, to all of us and to use that power every day is called the power of attention. We can put our attention wherever we like. If I were to say, "Put your attention on these flowers," then the flowers will draw you and your consciousness will get concentrated on the flowers. This power of attention to move wherever we want it to move and to concentrate at one place is the art that is given naturally to us in order to find the place behind the eyes. We use the same power of concentration of attention to go behind the eyes and see who we are. There is so much behind the eyes, but we have never gone there. We think it is just a body of flesh, there is just a brain, and there is just material flesh sitting there, but if we go behind the eyes through the power of attention, we find that the whole world outside is being created there. And that it's a creation at a higher level and it's a reflection of that creation inside which we think is life and this world.

You don't need anybody else's proof. You don't need to study books to know whether this is true or not. It's a personal experience. Anybody can do it who learns how to draw attention behind the eyes. So the matter is very simple and the Perfect Living Masters who come and tell us that you should go behind the eyes to find the truth, they notice that we are having a difficulty in going behind the eyes. What is the difficulty of going behind the eyes? Difficulty is our desires and attachments. It's amazing, if you sit quietly with your eyes closed, how many thoughts about the

world come to you? Everything that you have forgotten, everything that you have remembered comes to you. Your thoughts drive you from one place to another, all outside. Thoughts don't take you inside and that is why we don't go inside even if we close our eyes and sit calmly somewhere, so the meditation fails. The meditation without the power to pull the attention inside fails.

Then what can pull the attention inside? Only if you are in love, then you find that the beloved can pull you inside, and that is why inside you is the power of pulling you through love, and that manifests itself in the true form of a Perfect Living Master, and we call it the radiant form. It's a lighted up form. It's a beautiful form. So a Master looks like an ordinary person. You do not know who a Master is until you go within behind the eyes and see the radiant form of the Master. Then you realize the Master was a barupia, that He was functioning in a disguise outside and looked like us, looked like ordinary person, lived an ordinary life, and, therefore, He disguised himself, but His true reality begins to be revealed to us only when we go inside through the power of concentration of attention.

These thoughts I am sharing have come to me from the Great Master, Hazur Maharaj Baba Sawan Singh Ji, Who led ordinary life, Who led a life like any one of us, Who could play with children like He was a child, Who could play with old people like He was old. He acted according to the person who was to be His friend and who was to be His initiate and His disciple. I remember He was willing to run with people and do things that we would do as children. Not only I had several experiences like that, I'll tell you an example of one man who was very close to that Perfect Living Master, Baba Sawan Singh.

He was a veterinary doctor. His name was Dr. Ishar Singh. He lived in a town very close to Dera Beas called Kapurthala. He was a veterinary doctor of the Maharaja of Kapurthala, the ruler or prince of a princely state Kapurthala in India and he used to treat the horses and the other animals of the Maharaja in his own kingdom in his palace, but he was very keen to find a true guru or a true Master who could show him the way to Sach Khand, to his true home. He searched everywhere, but he could not be satisfied. Then there were two Muslim neighbors of his who were disciples of the Great Master. They told him, "If you want to find the true Master, He lives like an ordinary person on the bank of the river. He's a man who worked in the government service. He's an engineer, and He works on buildings and roads and He comes on weekends and gives a discourse. So go and meet Him, and you will find that He is a true Master." So this man, in order to check out, he said, "Where is that Beas Dera where this Master lives?" And those neighbors said, "It is three miles down the river. So you go along the river, in three miles you will find the dera."

This man took his bicycle after work in the evening and left to find the Master. He traveled three miles. No dera, no Master. He traveled another three miles. I might tell you that in India sometimes people say, "It's two miles," and then you go two miles and they say, "Two miles

more.” I mean they are consistent. They don’t change ... “Two miles more.” So he thought maybe it's another three miles. After he had gone nine miles and no dera and no Master, it was sunset. It was getting dark. He found that there was a ferry boat that went across the river. He asked the ferry man that, “Where is the dera which is supposed to be three miles?” He said, “That's on the other side of the river. You have come on the wrong side. You have come on the Dhilwan side, and that is on the Beas other side.” He said, “You go back home and come tomorrow,” but the seeking of this doctor was so strong, he said, “I want to go right now, and I want to meet this Master who my neighbors say is a Perfect Master and can give me the way to go inside to Sach Khand to my true home.” So he said to the ferry man, “Can you ferry me across the river?” He said, “It's very difficult to ferry you because there are wild animals on the other side. There is no pathway. There is just a small village, and the village is connected by ferry.” He said, “No, take me anyway,” so he persuaded him, put his bicycle on the boat and went across.

And he had to go through all the thorns and bushes. There was no road really, no pathway even. He had to carry his bicycle on his head to go nine miles or six miles upstream now on the river on the other side. And it was so dark and he lost his way several times. He searched, he had to clear the jungle sometimes and he reached there early morning, between four and five o'clock. And he found the little hut which was the dera of the Master where He would come on weekends only to give a discourse because He was a sub-divisional engineer in the military engineering service and He would only get holiday on the weekend to come there. So when he went there and saw the dera, he knocked at the door. An old lady came and began to abuse him and said, “You people have no sense at all,” and used some other words which I need not repeat, which horrified this man, that this woman is the one I heard about, her name was known to him as Bibi Rukko, who had been in Agra with Swami Ji, another Master, who had been with Baba Jaimal Singh, another Master, now is with a third Master. After spending life with three Masters, her anger was so strong, her language was so bad. He said, “If this lady got nothing from this place, what am I going to get?”

And he went back disappointed to Kapurthala. He said, “There is no Master. This was no Master. Look at the woman, how angry she got at me.” So in the morning he talked to the neighbors. He said, “You are mistaken. That's no Master because there is a woman I know and I heard her name was Bibi Rukko from Agra and she was so bad in her language, abused me and criticized me for coming early morning to disturb the Master. If a woman who has spent so much time with the Masters is so angry, what can one get from such a Master?” And those neighbors laughed at him. He said, “See, Master played a trick on you!” He said, “What do you mean Master played a trick?” He said, “You went to see the Master or did you go to see that woman? You never met the Master. You met the woman and came back, so Master had put a little screen to test you whether you have come to see Him or to see a woman. Next time you will go and see the woman, you will find she only acted like that. She is not like that at all.” So he said, “Do Masters play tricks also?” He said, “Of course! If they do not act playful with us, how can we really be friends

to them? How can we really enjoy their company?”

Therefore, Masters act so humanly, they act playfully and they will play these games and tricks so that we become friends, not because they want to show anything. They want to show how human and like us they are ... because we cannot be friends with somebody who is above us. We can only be friends with our equals, as you probably know. Supposing a Master were to come, a Perfect Living Master were to come in this room right now and He wants to show He is not an ordinary person. He is flying through the sky. When He flies up here, what will happen to us? We look and first, we'll see there must be some secret rope or something. There must be some secret device through which He is flying. Or if we think He is really flying, some of us might faint. Some of us might get into awe. Some of us might even worship such a person, but nobody will love that person. If by chance He falls down, we all run to help Him, and He can be a friend of ours. So this is very important to understand why Masters behave exactly like us so that the love and devotion which comes through friendship can be awakened in us.

So that happened with Dr. Ishar Singh, and he was told that he should go again and go in the daytime on a weekend. So the second time he went again and he said, “Let me test out now what happens.” So he went and told the Great Master, “I came like this,” and the Bibi met him very nicely and kindly, the same Bibi, Bibi Rukko, that lady, and then the Master said, “Yes, I know you. You have come to get initiation, to get Nam from me, but have you broken your arm?” He said, “Is that a requirement? To break arms to get initiated?” He said, “No, it’s not a requirement,” the Great Master said, “It is not a requirement. It just so happens that in your destiny the time for initiation is after the accident in which you break your arm, then you get it healed and once it is healed you come back to me. I'll initiate you ... guaranteed.” He said, “Why would I break my arm? I don’t understand this.”

Then he went back to Kapurthala. His wife, whose name was Maya, said, “Where have you been all day? The prince, the maharaja of Kapurthala, has been calling you all day. Five messages have come already: run to the palace. There must be some horse or some animal ill there.” So Dr. Ishar Singh ran to the palace, and the maharaja said, “Where have you been, Ishar Singh? I waited for you all day.” He said, “Sir, I’m very sorry. I had gone to see a maharaja.” “What maharaja? There is no maharaja except me. I am the maharaja.” He said, “No, there’s a white-bearded man. He is a maharaja there.” He said, “Don’t go into these superficial things. These people are hoaxes. Come, I want to tell you why I was waiting for you. Only this morning I have imported two new horses from Arabia. They are Arab steeds, Arab horses and I have been waiting for you to come so we can inaugurate the riding of these horses. You will ride one horse; I will ride the other horse.” Ishar Singh says, “Your highness, excuse me, I will not ride.” He said, “What has happened to you?” He said, “I don’t want to break my arm.” He says, “You’ve been riding all your life. What makes you think you’ll break your arm?” He said, “That Master said this to me.” He said, “Don’t believe these things.” But he said, “No, I know that Master had a very powerful

voice, and when He said, 'Break your arm and come back,' He must have meant it. I'm not going to ride a horse any more." He said, "Ishar Singh, I waited all day. The whole court knows about it and at least to keep my face, you get on the horse. I'll get on a horse. You get down, and I'll go." He said, "All right?" He said, "That's all right," so he put his foot in the stirrup and as he got on the saddle, the horse bolted. It was a new place. The horse fell and the horse fell on him and he had a multiple fracture of his arm.

This happened on the same day when he had met the Great Master. So he said, "I knew that the Master's words will not go futile. It will happen." So he had to go through the whole process of getting plastered. He was plastered for more than normal because multiple fractures were there. He was plastered for much longer and after 10 weeks or so, instead of three weeks or six weeks, he got the plaster removed, but then he found there was calcification of the shoulder, calcification of the elbow and he couldn't move the arm too well.

But he went back to the Great Master and said, "Master, I broke my arm, I am healed. Initiate me." And Great Master said, "Okay, raise your right hand to your ear." He said, "Master, I can't do that. There's calcification here." He said, "Then I can't give you Nam. I can't give you initiation." He said, "Master, you add a new condition every time? You never told me that you have to put your right arm on your right ear." He said, "But I told you to get it healed and it's not healed." He says, "Master, you know this calcification cannot be healed. My horses get this and it's very difficult. There's a very strong acid sometimes I dissolve that and it pains the horse so much. If his leg is fractured and we have to give him that acid, he has to hit the ground so much it makes a hole in the ground it's so painful." Great Master said, "Why don't you try that treatment?" He said, "But it's very painful!" He said, "Dilute the acid with some turpentine oil or some other oil and try it."

So he did try and the calcification did disappear, and he came and was initiated. But he fell in love with the Master because of these incidents, because of the way Master played it out, so he knew that He's a friend. He used to say that my guru is *yaar* first, guru next. He said, "He was my friend first and then a guru; not that He was a guru first and then became a friend. That He made me a friend first and that is why I could accept Him finally that He must be a guru."

So the point I am making is that Masters come and they play games with us to be friends, not that they want to show off anything. They never say they are Masters. The Great Master, Baba Sawan Singh, never even once claimed that He was a Master. He said, "I am merely a sevadar of Baba Jaimal Singh, my Master. I am doing His bidding. Whatever He tells me, I do." And he never claimed that He was a Master and so far as we know, nobody, no Master, Perfect Master, has ever claimed He is a Master. Guru Nanak, whose name is so famous, He called himself *Dasan Das*, that He's a servant of the servants of the Master, so that is why the Masters comes as such human beings to enable us to be friends and not merely worship them or admire them from a distance.

Now there is another instance I might mention. There was an American disciple of Great Master. His name was Dr. Julian Johnson. He has written some books which became very popular, and his books led to lot of people becoming disciples and Satsangis in America. Dr. Julian Johnson came to India as a missionary to convert people to Christianity and he was working in Calcutta. So he heard about the Great Master from another Indian living in America, Keher Singh, and he told Dr. Brock, and Dr. Brock became the first disciple. He told Dr. Julian Johnson, "If you want to meet a real Master, go to Dera Beas. It is between Jalandhar and Amritsar and you will feel the presence of a Master." So he decided to come to the dera from Calcutta. He took a train. He wrote to the Master that, "I want to come and meet you and if possible, get instructions from you about meditation." And the Master said, "You are most welcome. And the train does not stop. The fast train from Calcutta to Amritsar does not stop. You can get down either in Jalandhar or Amritsar. Better to get down in Jalandhar, which comes first. That town comes first. It's about 25 miles car ride from there. One of my friends, an attorney, Bhagat Singh, lives in Jalandhar, very close to the railroad station. He'll come and pick you up and bring you to the dera in his car."

So Julian Johnson travels by train and is received by Bhagat Singh at the railway station. But before that, the Great Master says to Bhagat Singh, "Let's play a game on Julian Johnson." This is the first time an American disciple is coming, and the Master is thinking of playing a game? He says, "Let's play a game that he will think that he has to come to Beas Dera to see me. I'll go with you and hide in Jalandhar in your house. So when he comes, tell him, 'What is the hurry, Dr. Johnson, to go to the dera? Let's go home and have a cup of tea,' and he'll say, 'No, no, no. I don't want tea. I want to see the Master.' Say, 'No, no, what's the hurry? Come home' and persuade him to come home. He'll feel irritated at this. When he's irritated and you bring him, he'll have a disappointed look, then tell him, 'I have a surprise for you, Dr. Johnson' and bring him, and he will meet me."

So that's exactly what happened. Great Master went and hid inside the house of Bhagat Singh, the attorney. And when at Jalandhar he landed and he was the only white man, so he was easily recognized, and Bhagat Singh took him out and he said, "Dr. Johnson, there's no hurry. Come to the house and have a cup of tea." He said, "No, no, I've not come for tea. I've come to meet the Master." "Doesn't matter. Master is not going anywhere. You come. First we'll have tea, some relaxation. It's a long journey you have come, and then I'll take you to the dera to see the Master." He got very irritated. He said, "I didn't come for that. You are insisting." He said, "No, a cup of tea will brighten you up. Come on." So he takes him home and gives him a cup of tea. Then he says, "Dr. Johnson, I have a surprise for you." He said, "What could that be?" And he brings him and Great Master receives him there. And He says, "I came to receive you." He says, "Master, I couldn't even believe that you would come all the way to Jalandhar to receive me?" He said, "You have come thousands of miles from America. I only came 25 miles to receive you." But the impact of that move by the Master, firstly to come to receive him, secondly to make it a surprise, which we would play as children, this kind of game. We don't expect a yogi or a sadhu to ever

play a game like this, but Perfect Living Masters do that.

I'm just giving you an example to show because their object is not to teach us anything. Their object is to make us devotees, to make us those who can respond to love and pure love that pulls you. People ask me sometimes, "There are so many Masters in this world, whom should we follow? How do we know who is a Perfect Living Master?" They look ordinary, and those who don't look ordinary, who claim to be masters, are obviously not masters because Perfect Living Masters never claim. "How can we know that a particular person is a Perfect Living Master?" The answer that Great Master gave was that when a soul that is marked to go home meets a Master, the pull comes from inside. It's not an outside thing. The pull by that love is so strong that even if the mind is thinking of doubt, "Is he a Master or not," the pull will still draw you there and that is the secret of finding out who is your Master. It does not mean that a Perfect Living Master is the Master for the whole universe, for the whole world, because He comes as a human being in one location in a human society and comes for some people, not for everybody. Though everybody is open to this path, everybody is open to these teachings, but the Perfect Living Masters come with a specific list of souls they have to pick up and those souls will be picked up no matter what and those souls, whatever games have to be played will be played, whatever method is used to evoke that love and devotion in them will happen and they'll go to that Master. So the Master comes for His specific souls. It does not mean that only those souls meet the Master. Lot of souls meet, many more. Supposing a Master has come to pick up 500 souls. He may meet 50,000 people who become even His disciples. It does not mean all 50,000 are going to go back to their true home. They probably have a lot of karma, a lot of duties to perform, a lot of life to live, maybe more than one life to live, maybe two lives to live. They may be here even after initiation. For up to four lives they can be here, and therefore, the Master Who is the last one Who takes them home and they never come back is the Master in whose list they are marked.

So Masters come with a very specific task. They come to pick up the marked souls and take them back to Sach Khand, the true home. So we can always know that the Master who pulls us is the One that we go to. And there are some other signs also that the Masters do not do certain things which are almost standard. Firstly, the Masters do not show public miracles. If they showed public miracles, then they are not [would not be] performing a normal active life. They perform what is called private miracles. You will see miraculous things happening. You know nobody could have done it except the Master and the Master says, "What happened?" And you tell them, "Master, you know it." "I don't know. Explain to me." That's the very way of showing that I am an ordinary person like you.

Secondly, they do this service as seva to their Masters. That means they never charge for giving initiations, giving Satsangs or discourses, giving these teachings. They're always given free. They have come as givers, not as takers. So they don't take. So where you find that there is a fee involved and you have to pay for these things, one can rule out those people as not being Masters.

Secondly, their part is one of love and devotion and not a stress or the stubbornness of hatha yoga or things like that. So one can have some guidelines to be able to check out because our mind wants always some kind of a proof. But the proof of the pudding lies in the love and devotion which pulls us from inside. So remember this is something that automatically ... if you're a seeker ... if you seek, you will find. No question. But supposing you seek and you run into a wrong Master who is not a Perfect Master and you have no chance to find a Perfect Master, then what happens? Then that Master will take you as far as He can take you. It does not mean He has no role to perform.

I'll tell you another example, a live example from Great Master's days. There was an engineer in Burma whose name was Trilochan. Trilochan, engineer sahib, was working in Rangoon and Manyu, some places in Burma, but he was a great seeker. He heard that there was a swami in Madras, now called Chennai, in India, who could give him inner knowledge, and that's what he wanted: inner knowledge, the real true knowledge. So he went to Madras. He was a ... The engineer was a man who had what we would call a Scottish tendency. That means he was miserly. That means, you know what a Scottish tendency is? Let me pause in this story and tell you about the Scottish tendency.

There was a Scottish couple, Mr. and Mrs. McNabb, and they had a neighbor who was a pilot in a flying club. He used to fly small planes. So one day the pilot said, "Come, Mr. and Mrs. McNabb, I'll take you on a ride in my plane and show you what is aerobatics." He said, "What is aerobatics?" He said, "Aerobatics is when I will turn the plane upside down and make you fly and make you scream." Now Mr. McNabb says, "I have never screamed in my life." He said, "Well, you will see. I'll make you scream with aerobatics." He said, "Any bet?" He said, "Okay, six pence bet." "Okay, if I make you scream, you give me six pence. And if you don't scream, I'll give you six pence." So Mr. and Mrs. McNabb went next morning, tied up their seatbelts in the back of the small plane. The pilot sat in front and took off and the pilot took the plane upside down in many directions. No scream. So he landed. {He says, took off six pence and he said,] "Mr. McNabb, you really earned the six pence." He pocketed the six pence and said, "Sure did. I almost screamed when my wife fell out." The point is that they can be so stingy.

This Trilochan engineer was like that. When he wanted to decide whether he should spend one rupee or not, he'd take out the rupee note and say, "To spend or not to spend?" and then say, "Not to spend" and put it back in his pocket. By that means, he collected thirty thousand rupees in a short career as an engineer and thirty thousand rupees was a lot of money in those days. And so he carried that money and went to see that Swami Ji in Chennai, in Madras, and the swami said, "I will give you enlightenment and true knowledge, but you have to pay the price." He said, "I'll pay any price." He said, "Have you heard the story of King Janak?" He said, "Yes, I have heard."

For those of you who may not have heard the story of King Janak, it is said that King Janak was an actual ruler of India. He was a very great seeker and he wanted to get true knowledge, so he told

his ministers and advisers, "I want true knowledge. Where can I find it?" They said, "King Janak, you are living in a very great country. It's full of sages, wise men, yogis, sadhus. You just have a little feast, have a yag, a feast and call them. They all like this feast. They like rice pudding, kheer, a lot. Make lot of that and they'll come and they'll give you true knowledge." So he called for a feast and all the people were called to his palace. And he disguised himself like an ordinary person and moved around between those yogis and sadhus and all those sitting around different fireplaces and so on. And he found that they were all angry, fighting with each other and in controversy on what is in the scriptures or not in the scriptures. One would say, "No, this is in the book." "No, it's not in the book." And he said if these people are so angry and fighting, how can they be enlightened? He was very disappointed. He came back and told his ministers and advisers, "I am very disappointed that these people do not have real knowledge. They only have learning. They are very learned people. They know by rote the books, but they do not have enlightenment. I want real knowledge, not this kind of thing." They said, "King, you should have a bigger gathering. You only called one day's meeting. Call seven days and we'll inform the whole country by beat of drum.

So a second session was held with seven days' meeting of these yogis and swamis and they came from all over the country. There were many tents put up in the palace and the king again disguised himself and went [round] for that for seven days. He found the first day's experience repeated. They were all learned people, but they were not enlightened. He said, "This is not what I wanted. I want true knowledge and I want instant knowledge." In America I tell people he might have been an American in a past life because they all want instant things, instant tea, instant coffee, instant knowledge. Anyway, the advisers said, "If you want that kind of knowledge, these yogis and swamis can't give you. You have to go to a Perfect Living Master." He said, "Is there one?" They said, "Yes, there is one sitting on the bank of the river. You go and see him and invite him. He will give you true knowledge. His name is Ashtavakra." Ashta means eight; vakra meant the bends ... He was a hunchback with eight bends on his back. A deformed body but very bright eyes. So he went to Ashtavakra, who was sitting in his little hut with eight or nine of his disciples and Ashtavakra was surprised. "King, how are [why did] you come here?" He said, "I have come to invite you to my palace to give me true knowledge." So Ashtavakra said, "King, you have come yourself. I will certainly come and give you true knowledge."

So the date was set. The king called all his nobility, his relatives, neighboring kings and princes and princesses, and they all assembled in the king's palace auditorium, and Ashtavakra came followed by his five, seven, or eight disciples, and they took off their shoes, as was the custom in those days, near the door of the auditorium. And as Ashtavakra walked to the stage where the king had set up two chairs, one for himself, one for the Master. As he walked up, the people laughed. What kind of man has he invited to give us true knowledge? A deformed person walking like this? So Ashtavakra sat on the stage with the king. He said, "King, what is the price of leather today." He said, "Master, I don't understand this question. I have invited you to give us

true knowledge. What has leather to do with it?" He said, "Are they not all leather merchants?" He said, "No, no, no, they are princes, nobility. They are nobles." He said, "But they looked at my body as if they are interested more in my skin than in true knowledge." Then everybody laughed that this man has a sense of humor. Which incidentally, I must mention, all Perfect Living Masters have always had a great sense of humor.

So the king understood and said, "Master, you give us true knowledge." He said, "But you have to pay a price." He said, "Anything you want, King. Whatever price you quote, I will give you. All my coffers are open for you." Ashtavakra said, "I want only three things. Give me three, and I'll give you true knowledge." He said, "I want instant knowledge." He says, "I'll give you instant knowledge if you are willing to give the three things." "Master, take ten things. I am willing to give everything." He said, "No, I want three things. Give me your body, give me your wealth, and give me your mind. When you have given these three things to me, I will give you instant knowledge." He said ... he was a great seeker, so King Janak said, "This is a strange price tag, but I have already decided to give anything." He said, "All right, Master, my body is yours, all my wealth is yours, and my mind is yours." He said, "Are you sure?" He said, "Yes, Master, I am sure." "Now that the body is mine, I can place it wherever I like?" He said, "Yes, sure, Master." He said, "Take this body of yours and go and sit on the shoes which are left at the entrance to this building." The king thought, "It's a strange order, but I have to carry out. I have given the body to the Master." He got up and started walking toward the shoes.

At that, all the audience got very frustrated. What kind of knowledge is this? The king is walking himself, is walking toward shoes on the instructions of a deformed person sitting on a chair? So they began to murmur again, and the king thought, "Well, these people are only thinking that I am a king with all my palaces and so on. They don't realize I'm a seeker." At that thought, when he said "all the palaces of mine," Ashtavakra shouted from the stage, "King, you cannot think of those palaces and your money. You've given it to me!" He said, "Oh, my God. I didn't realize all that I have given already." And Ashtavakra shouted at him again, "You cannot think what you gave or not gave. You have given your mind to me!" He said, "Oh, my God, I can't even think on my own." He put his hands on his head and in that instant he was enlightened. The grace of the Master put him in enlightenment and Master said, "Come back. You don't have to go on the shoes."

So he came back on the stage and Master said, "You had defined an instant." The definition he had given to the king of an instant was that when he rides a horse from the time he puts his foot in the stirrup and jumps on the saddle, that's one instant. He said, "Did you get your instant knowledge?" He said, "Yes, Master." "Did it take more than one instant?" He said, "No, Master, it took less than one instant." He said, "This knowledge does not take time to come. It comes by the surrender of these three things. You are using these things as owners. Your body, your wealth, things you have, possess. My house, my car, my things. This business of owning these

things is coming in your way. My mind, I have to think my way, I have to decide what to do. These three things are coming your way. When you surrender these, then you get enlightenment. It does not mean you have to give it away. I don't need your body. I don't need your wealth. I don't need your mind. I have plenty to do with my own."

Ashtavakra told him, "Keep these but use them today, from today as if they belong to the Master." So he gave a very good instruction ... that if we want to get enlightened, move from attachment to the world to attachment to the true self inside, the best way is to regard this body as belonging to the Master. We never put all kinds of rotten stuff into the body if we knew. We'd never take junk food into the body if we knew it belongs to the Master. Think that all the wealth that you have is not yours. It belongs to the Master. He's given it to you to use. Use it wisely. Belongs to somebody else. And mind: think good thoughts because they don't belong to you any more. If you can do the surrender, path of surrender, you get enlightened.

This story was well known in India, so Trilochan was told by the Swami in Madras, "Have you heard that story?" He said, "Yes, sir." He said, "All right: give me your body, give me your wealth, and give me your mind. I'll give you enlightenment." So he said, "First, let's start with wealth. How much money do you have?" He said, "I have thirty thousand rupees." Now the man who was always worrying about spending one rupee, on the behest, request of that Master, he gave his thirty thousand rupees. He said, "Put that in my bank. I want to start building a temple." So the whole money was transferred to that man.

Then he said, "Now give the body. And how do you give the body? By a practice in the body of a meditational technique I will teach you, based on pranayama. That means breath, breathing exercise. The breathing should be done in such a way that you take one breath with one nostril and second breath with the second nostril and you cannot use your fingers on the nose because then all your attention will go on the fingers. Therefore, to keep it an internal exercise, you have to use your tongue from inside. To do that, the tongue must move backwards and must operate from inside, operating left and right, left and right, and for that you are to get the tendons of the tongue cut off." And the Swami opened his own mouth, and the tongue came out like the tongue of a snake. "You see? My tongue is cut off from there and I perform this exercise." So he said, "To make it a sacrifice that you have surrendered your body, I'll make it even more difficult, that you will not only get it cut through a surgical operation, I will do it by using a very powerful nettle grass. That's a very strong plant which hurts you a lot. I'll rub it every day, and in 30 days it'll be separated." This torture Trilochan went through actually, and his tongue was separated and he did that exercise.

He said, "Now give me your mind," and when he practiced with the mind, he saw some lights, he saw some colors, he saw sometimes that he was flying in the sky, but he said, "This is not what I wanted. I want real enlightenment. I want to know who I am." The Swami said, "This is all I can give you. I can't give you any more. If you want more than that, you have to find another

Master.”

So Trilochan left. Eventually he came to the Great Master, Baba Sawan Singh Ji and there he was initiated. Made great progress. And one day he was sitting in a small group where I also happened to be present, so I saw this wonderful conversation between Trilochan and the Great Master. Trilochan said, “Master, had I known that You are my Master, not that Swami Ji, I would not have given those thirty thousand rupees there.” He was still worried about the thirty thousand rupees he had given away. Great Master laughed and said, “Trilochan, you did not realize when you came to me, I transferred all the thirty thousand rupees to my account. All that you did there, I transferred to my account,” and He explained to all of us that when you go to a Master who does not take you to the top, you have not lost any time. You have made some progress that that Master could take you, but if your seeking goes on beyond that, you want the real stuff, you will find a real Master.

The secret is in seeking, that in your heart you're not satisfied. You want to move and get more, get more. You will get more. So it is not very important to sit in the beginning and say, “I want to first find out who the Perfect Master then only I will get initiated or follow that Master.” Whoever appeals to you at that time, you should go ahead and move on. The Master will take you as far as He can take you. He will take you as far as He has gone. No Master can take you beyond where He has gone, but once He has taken you there and you are still seeking more, you will move on and find the real Master because the process of finding the real Master is not of seeking the Master. It's seeking the truth. You seek the truth inside you without any words and the Perfect Master comes to you and finds you.

In India they say, “When the chela is ready, the guru appears.” It does not say, “When the chela is ready, he can find a Master,” because if a chela can find a Master and know who is a Master, he is no chela... he himself is a Master then. We cannot know a Master. The Master Himself comes to us and finds us. So we are found by a Master rather than we should say we find a Master. We have to be ready for it. When we are ready and we are seeking, the Master comes into our life.

How does he come into our life is also another interesting thing. He comes into our life through a process called coincidence. A coincidence is things happening, simultaneously happening at the same time without any cause. For example, you have a question in your mind and you open a book and the answer is right on the first page. How does that happen? It's not an accident. It's a coincidence. You are thinking of somebody and a telephone call comes from that person after 10 years. How does it happen? The chances of that happening [according to] the law of probability are very little, but it happens. These are called coincidences and the coincidence brings you to a point where the Master finds you ... and you think you have found the Master.

The interesting story is told of some blind people. They got locked up in a room where the door was flush with the wall. They didn't know where the door was to get out, so they were blind.

They could not see, so they were groping with their hands to find where is the door and they would go round and round and miss the door every time. It was flush with the wall of the room. So eventually a man walks in who has eyes. He looks at them and he says, "This man has been really struggling hard," and he goes and catches his hand. Everybody knows that somebody came in can take us out. He said, "I found you!" He thinks he's found the man whose eyes are open. We are like that. When we find a Perfect Master, we think we found Him. The truth is we cannot find Him because we are totally blind to who He is, but He can find us ... and that is why it is Master who finds us.

Then how do we get convinced that He is a Master? Because slowly and gradually, as the love and friendship develops, we find He knows more about us than we know ourselves about us. He performs small, small miracles and we find that there is something going on. He is playing a role and yet He pretends to be an ordinary person. Then we find that He is not ordinary at all. He looks ordinary. He looks like an ordinary person. He is most extraordinary. At the end, we find that He is the Lord Himself in a human form because His consciousness is in totality of consciousness at all times ... not when He wants to make it. He operates from a different point of view. He operates from total knowledge of everything and that is why, although he behaves like an ordinary person, He actually finds us.

There is the story, again I'm sorry I'm telling you little stories, but they sometimes carry a message. Story of a king who wanted to make sure that all the people in his kingdom were happy. So he would disguise himself and go out and see them. Once the king went into a forest, and he saw a man who was a poor man who used to cut trees and sell the logs of the tree in the market to make some money to live and to take care of his family. So the king became friendly with him, and he said, "Come, I'll take you to the king one day." He said, "No, you can't. Nobody can go to the king. It's impossible." So he tried to persuade him. He didn't believe him. He said, "Look, I know the king. I can take you." He said, "I don't believe it. Nobody knows the king. You can't even enter the palace. You can't even go in front of the guards."

So the king arranged that he should bring him one day in front of the guards and told the guards, "Don't say who I am." And as he came, he said, "I know this guard, you know. He can help us get a peek inside." So as he went, he said, "Mr. Guard, you are a friend of mine. Can you let me have a peek into the palace?" The guard said, "Yes, go in." That poor man was very surprised. "I didn't know you have such contacts here." So he goes in. He said, "I also know the minister inside." "Oh, really? I don't believe it."

At every point he said, "I don't believe it," and he would go and show, "No," and a minister was given a sign, "Don't tell who I am," and he would go in. The minister would say, "Yes, I can give you an audience with the king." The poor man said, "I never knew you are so well connected here in the palace." Then he goes and he says, "I'll give you an interview with the king himself," and he goes in and he sits on the throne and said, "I am the king." "Why didn't you tell me first?" He

said, "I told you on day one, but you never believed me." This is the same story about these Perfect Living Masters. They are the King. They are Themselves in consciousness with the total consciousness of Sach Khand. They are Sat Purush in human form. We don't realize that at all, and They behave like They are taking us slowly, slowly and They are going to take us with every region, every level of consciousness, ultimately take them home and there you find They were the Lord Themselves, hiding in a small physical body like ourselves. That's not an ordinary thing! They are not ordinary people at all.

So They function in that way and that is why These People when They come, They take us home guaranteed. When a Perfect Living Master comes and initiates us, it's a guarantee of going to Sach Khand. Even if it is not ... we are not on the list of a Perfect Living Master and get initiated, we are bound to go home no later than maximum of four lives from there.

Somebody in Chicago asked me the other day, "You know, we have to be here for four lives." I said, "How do you know this is your first life? Maybe this is the fourth one. How can you know which life it is?" They said, "Well, we hear there are four lives. You have to go in four lifetimes, so we are expecting that we will go in four lifetimes." Then I told them the story of my father, who was an old Satsangi. He became a disciple of Great Master even before I was born. So he heard a Satsang, a discourse of the Great Master in which He said, "Once a human being is initiated by a Perfect Living Master, even if he is not a marked soul of that Master, he will go back and be initiated by a Perfect Living Master and go back home within four lifetimes." So my father went to Master and said, "Master, I hear you told everybody today that a person who is initiated will not have more than four lives. Is that true?" Great Master said, "Yes, but Lekh Raj," (that was the name of my father), "Lekh Raj, why are you worried? This is your last life. Why are you worried about four lives?" He said, "No, I wanted to know -- if I want to have a fifth life, am I denied that?" He said, "Why would you like to have a fifth life?" He said, "Maybe, Master, you might decide to come back. I don't want to stay up if you are down! I want to be with you."

Anyway, it was a humorous thing and Great Master explained, "Four lives does not mean that everybody has to go through four lives. If a person is initiated by a Perfect Living Master and he does what the Master tells him to do in terms of meditation, how much meditation to do, what kind of lifestyle to lead, if he follows the instructions as best as he can, this will be his last life. If a person cannot do it, falters, fails to do what is required of him, he may come for a second life and it will be a better life, and he'll be able to do better meditation, better follow the instructions, and go home. Only if he leaves the path and goes away and says, "No, no, He is not a Master," he may have to come for a third life to get back. Only those who become critical of the Masters, criticize them, attack them, kill them, they come for the fourth life." So Great Master explained, "Do not think that everybody has to wait for four lives. If you follow the instructions of a Master, this is your last life. Then, of course, it's your choice to come again or not because you have free will then, real free will and not temporary free will."

So Perfect Living Masters function in a way we cannot always understand. One Master says, Tulsi Sahib, He says, "If somebody says I can recognize a Master, put your hands on your ears. Don't even listen." It's not easy to recognize. A Master can only recognize us and not that we can recognize. Such are the teachings of Hazar Maharaj Baba Sawan Singh, and all I have shared with you comes from there.

I might say I am like a parrot because I have been repeating now what I heard from my Master, and He has proved Himself a hundred percent to the hilt, so sometimes people, analytical people, people who think too much, like I was at one time. I was very skeptic. I thought that just because my father is a Satsangi following a Master, why should I follow him? I never got a chance to examine myself. Even after getting initiated, I rebelled against the whole thing! I have to find proof. I have to find that I can see with my own eyes and with my own experience. Then I heard Great Master Himself saying, "Do not believe even a Master unless you experience yourself." There is no scope for blind faith on this path. This path is experiential, entirely based on your experience.

Therefore, move forward according to your experience. You've gone one step, stay at that step till you move to the second step. You don't have to believe that there is a second or third step until you actually see it. But try with your best of love and devotion. Meditation without love and devotion, like Great Master used to say, "From water, by churning it you'll get butter?" You don't get butter by churning water. And meditation without love and devotion is churning water to get butter. So love and devotion is the key. That's what the ultimate thing I learned from Hazur Maharaj Baba Sawan Singh Ji. And I shared these things with you, and if some of you are going to see me tomorrow or day after, we will actually try and practice meditation. We'll try and see where is that third eye that we talk of? How can we get there? And those who are initiated, get a refresher course, like a refresher so they can practice it. So I am only doing something that my Master has instructed. I follow strictly in His lines, do not go outside.

People ask me, what about that Master? What about that Master's teachings, saying this? I say, "Only follow one Master who proved Himself." If He hadn't proved Himself, I might have searched other Masters. But I have searched a lot of Masters. I think I have met more Masters in my search than anybody I know all around the world. But since Great Master, Hazur Maharaj Baba Sawan Singh Ji proved himself to the hilt, therefore, I go by His instructions and I share His teachings. All that I have shared with you today is from His teachings.

Thank you very much.

How many of you will be present tomorrow? Okay, I'll have more stories to share. There are many, many interesting stories of Great Master. He has been putting these talks of mine given at different places on YouTube, and I have made many friends on YouTube whom I've never met in real life, but when they write to me, they email me, it looks like I have known them for life. So I

did not know that technology can create this friendship also. The high tech world of today has provided another means to us to communicate and to meet each other. So they say our meetings are online, so this was ... many of you have come because of that, including Anju and her parents and her sisters, who are hosting this meeting. I think it's appropriate that we thank the parents of Anju and her sisters for all the arrangements they have made and all the seva that they are doing for all of us.

Thank you.

<http://www.youtube.com/watch?v=i67FT9OoYGU>

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