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## This Path is Based on Love and Devotion

Stockholm, Sweden — June 7, 2014

<https://youtu.be/Qw3npPUJ5qM>

Welcome friends, to this final session of our three-day program in Stockholm. I am very happy that I could join you for these three days here. Now in this final session, I want to tell you why did I come here and share these experiences, because I notice that you are all fellow travelers with me, that you all have a desire to go to the same place that I am going. We are going to the same place so we are co-travelers, and that's why I thought it might be a good idea if I told you some of my experiences on this nice journey together, and that's why I am here spending these days to share these experiences. I have not come to transmit any new knowledge to you. What I am saying every day is all in the books, and there are discourses available saying the same things. So therefore, what I am emphasizing is the importance of certain things that are truly very relevant to our journey. That is what makes our journey easier.

Right now, in this concluding session I am going to tell you about something that is the most important part of our journey. It's the most vital subject out of all the subjects on this spiritual path. It's the subject of Love and Devotion. We have been talking about it. I have answered some questions about it. But what is the importance of Love and Devotion, why this is so important and how does it work?

It is important because the other faculties we have, like speaking, talking in our physical bodies, is confined to this world. We can't use this faculty anywhere else. We can do things like eating, drinking. All these physical things we do are confined to the physical world. We can't carry them somewhere else. On the other hand, the sensory perceptions that we carry only work up to the astral plane. They don't work anymore. So therefore, supposing I were to say, "I am going to do something physical and I will reach Sach Khand." It is not possible. I can't reach my True Home by only a physical activity here, because there is no physical activity there. So, these activities, possible actions of ours, possible pursuits of ours, seeking of ours, is confined to certain areas where they are relevant.

So, the physical activity including physical meditation, including attending of discourses, including reading of books, is all meant only for the physical stage. They don't go higher than that. But we should take advantage. Whatever is of advantage on the spiritual path, in this physical world, we take advantage of it. And the most important thing in this physical world is to have some basic knowledge to satisfy our mind, to satisfy that it's worthwhile

going on this, to set up the basic belief that there is something to explore. That basic belief comes from reading, studying, listening to people. That's how it comes.

Then we go, move to next step, to see... We can hear some discourses from somebody who has gone little higher ahead of us. Even if that person has not gone too far, just a few steps ahead of us—useful for us, because we have not moved on. So, we get into the company of people who are little ahead of us, and we get inspired by them, that they are saying that there is something ahead, there is something more than the physical world. So, let's see, test out if there is any.

Then we move on to the people who have explored further, and we find out that it is possible to vacate our body at will—by actions in the physical plane, by withdrawal of attention behind the physical eyes of a physical body, of our physical head. And then leave the awareness of the body completely like dying, like dying while living, and that possibility is there. And people, advanced people tell us it's possible that you can go into new worlds, worlds more real than this world, and they only look more real when we are there, not when we are here. When we are here, they look imaginary. They look somebody's thought. It's just a suggestion creating those. But when we are there, they are more real than this. So that is why we move up to that stage. At that stage we don't use any language. We try to because we are used to, and we find it's not necessary. It's a different kind of world, different communication. We meet friends, we have houses, we have world like this one but a bigger brighter world. This looks like a dense copy of that. It appears that this was just a congealed copy, a solidified copy of something that was vast and was created by pure perception. Then we move forward and with the company of those who have gone still further, and then we get onto this stage where we find the whole thing is a creation of our own mind, that this is the mind's power, with the consciousness put into the mind, and that consciousness adopted by the senses and the body, we are all alive, mind included. Then we understand the nature of our mind, that it's a machine that works inside us. It's not us. Like the heart in the physical body is an organ of the physical body. It beats autonomously, keeps us alive, but we don't become the heart, it's just a machine keeping us alive. Similarly, the mind is just a machine giving us the power of thinking, power of reasoning, power of using A+B+C, rationalizing, giving the power of logic, the power of coming to conclusions ("This makes sense.") It's just a machine doing this, and we are able to use that.

Then we find somebody more advanced than that, and we go on beyond the mind. Now that is where none of these things work. Neither repetition of words nor trying to listen to sounds, nor trying to jump ahead by any another of means. No mental activity works after the mind is left behind. Then what works? And what should work after we leave even the mind behind and find we were never the mind? It was a machine we were using, like the heart we use for the body, for just the body to keep alive, this body, the mind was keeping our causal self alive.

So, then we discover that only that can work beyond the mind which belongs to something beyond the mind. And the only thing that's beyond the mind is our pure spirit in our soul alone. Something that we can recognize and talk about here is Love, Joy, Beauty, Bliss,

Intuition. That is natural to our soul. That is never learnt. Everything that the mind does is learnt. You have to learn what the mind can use. We learn languages, we learn how to walk, we learn how to talk, we learn everything. In these three planes of the physical, astral and causal, we have to learn everything. And now we are reaching an area where we don't have to learn. There is no such thing as learning. Learning itself is a mental thing. It's a mental activity to learn. We don't learn anything. We are that which we want to be. So, this faculty of Love and Devotion comes natural to us. The bliss that we talk about, that highest sense of feeling satisfied, feeling completely satisfied, contented, as if nothing is left to want, nothing is left for desire. That only comes automatically from our own soul and is built into it. It functions like that. These are different functions of different parts of us. So, above the mind there is no other function that takes us, except intuitive knowledge, a feeling of getting high with the intuitive knowledge, and the feeling of love and devotion which makes us really high and takes us up.

Perfect Living Masters come into this world and operate from that level. They come to this level to teach us physically, they come to teach us through perceptions, they teach us through thinking and reasoning, only to satisfy the mind so that the mind can get out of the way. Otherwise the mind continues to feel, "It's my job to do it, it's my struggle, I have to work on it," and "this is working, and this is not working"—that's all mind's arguments going within us. It's not our argument at all. But to deal with this machine, made more active than ourselves by putting more power into it, we have to deal with that machine, this mind. And the means we are using is feed it with learning, feed it with books, feed it with external knowledge, feed it with reason, feed it with say, "Yeah, this makes sense to some extent, I will try." Feed it with these things. All that we are doing here, including the way we are doing meditation, is all meant to satisfy the mind and to keep the mind satisfied and keep it out of the way.

What is the second thing we do, for the mind? The mind loves a variety of pleasurable experiences—it's built into it. Therefore, we feed it with great experiences. We feed experiences that satisfy the mind, feels very happy that "I can do this thing," I can achieve this thing in this world, I can achieve so much in my inner skies, I can achieve so much in the astral plane, I can achieve so much in my abstract thinking." Mind feels very contented. A contented mind can sit aside and lie aside while we are sent into our own True Home. So, this is the role that we are playing. That is why, Perfect Living Masters, their role is simple. That they come and say, "This particular soul is ready to go home. List A: "This soul will go right now with me, while this soul in its current physical body is now a friend of this physical body of a Master." Therefore, it will go no matter if both the bodies die. That friendship is established with initiation, and this soul has to go home, no matter what. It's not a judgemental karma. It's not judgement how good or bad you are. That's left here. That's again is held only in the mind. All karma is created by the mind, held in the mind, paid off by the mind. The...it's only the external thing that we do making it happen in this physical world. Its only action are following mind's thinking, mind's intentions.

When we say this is Pralabdh, this is the destiny, where is it carried? On the mind. Because it is same mind running for millions of years. We're carrying the same, several lifetimes of memories on the same mind, because the mind continues to exist in the same—different forms of bodies—in the same way carrying all that load across all birth and re-birth. So that

is why the mind is carrying these things and once we transcend the mind, do you know what you find? There was no such thing as karma. There was no such thing as good and bad. There was no such thing as the relationship you are trying to make, that it's all created for a show, it was created for an experience, and we use a mind to create. It did a good job it could not have done if we have not empowered it to do it. We gave it the power. But once you have transcended that, then you are not relying on the mind at all. Then you are relying on yourself, and the self consists of Love.

When people say God is Love, what do they mean? What exactly is a meaning of the phrase "God is Love?" It doesn't mean anything unless we say God's intrinsic form is Love, which is true. The intrinsic form of consciousness is Love, is intuition, instant knowledge of itself. It is using these things at all levels in a subdued way. It is subdued because we have other covers filtering it through— Love and Intuition, and feeling of joy, feeling of overwhelming joy. These are even experienced here in a very subdued way. But when we are above the mind, they come into full effulgence. Then we really realize who we are. When we discover the properties of our own soul, it gives a kind of happiness that doesn't exist here. Just discovering your own soul, who you are, gives happiness that has no equal in this world. So, we are just talking of stepping above the mind. When you step above that, look at the grandeur of discovering that everything there is ever created in any universe, was part of yourself, it was within yourself. Not that some things were created outside or some were inside. Nothing was created outside. All was projected outside, all was created into an artificial time-space and cause and effect outside, because we have the power to do it, because our own nature, our own self—the consciousness itself—creates all these things.

So, what do the Perfect Living Masters do? Their method of taking the soul Home is one, only one—through Love and Devotion. They start with that; they end with that. But to appease the mind, they will say, "Do this, follow this diet, be vegetarian, now do this, now you are having too much karma, now try to avoid karma, now you go learn these books." And they don't say the same thing to everybody because our Karmas are different all together. I remember, a man went to Great Master: "Master, I want to be initiated." He said, "Have you studied this path?" "Yes, Master, I had studied one or two books I got." "No, study more books. There's a big library. Go and study." And another man comes, says, "Master, I read all the books." He said, "Throw the books away, then come to me." So totally different answers. Masters are looking at something different than what we think they are looking.

I remember my own grandmother's case. I might have mentioned to you that my grandmother was a believer in the little gods and goddesses made of stones and wood and all and used worship them. And there was a temple in her house. A little corner of a room was made into a temple. Incense was burning there, there were little bells that we could sit and ring. We enjoyed as children to sit there are just ring bells and smell the nice incense, say, "Which one do you have now, Grandma?" "Oh, I bought some new ones. I have to appease the gods. They are so happy with me."

Then her daughter, my mother, got married to my father, who was an initiate of this Master. So, my dad went to mother-in-law, said, "These are not gods. These are pieces of stone and wood." And she said, "Don't be blasphemous before my god. You are calling them

stone? They are fulfilling all my wishes and desires. Everything I ask them, they do. You call them stone and wood!" He said, "No, no. That's all happening inside you. You are feeling like this. You are making them do these things." She said, "Not at all, these are my gods. Don't even come here and tell me these things."

So, he tried two or three times, and my grandmother, my mother's mother, never agreed with him. Ultimately, he said, "Come and listen to this man." She said she will go to listen to no man! "When my gods are sitting in my house, why should I go and listen to somebody outside?" So, my father went to this Master, and he said, "Master, I am married into a family where my mother-in-law doesn't believe in what you are teaching. She believes in those little idols that she is worshipping." He said, "Really? Don't worry, I will come and see her." So, he came and visited, and my dad said, "Master has come from the Dera Beas, and he would like to meet you in your house." She said, "Welcome!" So, Master comes and says, "I understand you have a very nice temple in your house." She said, "Yes, there are nice gods sitting there helping me." He said, "Can I also go and see your gods?" "Oh, certainly."

So Great Master goes, sits down there, burns the incense and rings the bells, and she is convinced. "This Master knows more than my son-in-law knows. He is doing exactly what I do." So, the Great Master says, "Yes, it is great to worship these gods," agrees with her on whatever she was doing. And my father is shocked! "Something has gone wrong somewhere. Either my understanding has failed or what is this Master doing? Is he a Master at all?" Even a doubt came in his mind, that he is doing the same thing that my grandmother, my mother-in-law is doing. So, he said, "Okay." So, my mother-in-law was so happy. She says, "Your Master was right, you were wrong." So, my father kept quiet.

So later on, she said, "I am willing to go and listen to him. He is a Master." So, my dad took her to his satsang, and she listened to five or six discourses and found everything is inside us. Then she asked, "Master, I have a question to ask you." He said, "Now, dear, what is the question?" She said, "What should I do with all those gods and goddesses that I have in my temple?" He said, "Do you have a gunny bag, that brown bag in which you bring that flour or wheat?" "Yes, I have an empty one." "Put all the gods and goddesses into the bag, tie it up and throw it into the river." And that's exactly what she did.

So, amazing thing is that if he had said no, these are not gods and tried to persuade her the same way that my dad was trying to persuade, she would never have agreed. But identifying with her, coming to the same level with her, talking like her, becoming her friend, that was the way the Great Master operated upon that soul to take it back.

So, these Masters have not come with any traditional rule books. "Oh, you have to live by this rule. Oh, your religion says this, that religion says this, therefore you believe this, you don't believe this." They don't come with that. They come with a simple message, that we are here exploring new experiences. If the time is up, let's go home. And let's go home, we'll go together. And it's like a comparison: "Okay! We'll meet you at the airport, let's fly together. I'll buy your tickets, I'll buy my ticket too, we'll go together. Just take the trouble of coming to the airport."

One can say, "Master, if you are taking all the trouble to take me back Home, why do you want me to come to the airport? Take me to the airport also?" He says, "Look, I have come to pick up those who are ready and select them. If I start hauling people to the airport, everybody will go to the airport. What will be the distinction left between a marked soul and an un-marked soul? What will be the distinction left between who is accompanying me or accompanying somebody else? So, therefore that's a little gap I have just left deliberately. You come to the airport; we'll go together." So, they say, "Where is the airport?" "Very simple, it's not far, it is within yourself. You do not have to go to an outside airport. This airport is inside you. I'll wait there for you. I'll have your tickets ready for the destination. Non-stop, if you want; and with stops, if you like. Therefore, I'll be waiting."

At initiation, the Master waits for us at this airport inside, to fly together. We have to reach the airport and even that little distance to the airport which, when you think of it, how far is it? Is it one-inch distance? No. One centimeter? No. One millimeter? No.

It's a shorter distance than that in the head, which is distance to the airport. So, when we can put our attention there, Master appears and says I am ready to take you. That's a great revelation for us, that what our relationship with the Master is. Before that we cannot understand what our relationship with the Master is. Because he will behave like we want him to behave in our circumstances. He will answer our questions according to what our mind wants to be appeased with. He will deal with us like we are friends, but... I want to tell you something more, something like that. He keeps the curiosity alive, even though behaving like an ordinary friend. So, the curiosity keeps us going, coming back again and again. Sometimes we want to run away. And he says, "run." He does not say, "Stop, stop! Where are you going?" He says run. Where will you run? He knows that there is no way to run, and you run and run, and then you say, "What I have done?" And you go back again. He knows all that. He knows that as a seeker, as one who is ready, there is no way to go, and therefore you can roam around where you like. Ultimately you come. He says, "Okay, did you have enough of ride here? Now let's go."

Therefore, a Perfect Living Master is so different from teachers and other masters. Teachers only teach. They teach a uniform lesson to everybody. "Now this is the lesson, this is the way, follow it." The teachers don't go with us. Teachers only teach. They don't accompany us to our destination— Perfect Living Masters do. They are different from other masters who say, "I can tell you what I want to tell you. I am the Master. I can do this." They say, "Okay, let them say what they are and go with them to the extent they can take you. I don't have to do that." A Perfect Living Master never has to do that because he knows there is no way, if you are a true seeker, marked in his list, there is no place you will go. Its automatic. So, therefore their method of working with us is different. What happens with this kind of relationship, that in spite of the fact that mind fights, mind thinks it is a battle of survival, that the mind must assert itself, but the soul continues to feel stronger and stronger, connected to the Master. And even if you try to run away, something pulls you back. And therefore, what are they doing, what is the Master doing? What exactly is the method he is employing?

He is using nothing but unconditional Love for us. That unconditional Love of a Master pulls us like nothing else. It doesn't pull everybody, because it does not mean that a human being

who is a Perfect Living Master has come as a master for everybody. Not necessarily. He may have come for the select marked souls on his list. If others meet him, they get onto list B. That means they will also meet masters, and those masters will pull them.

Supposing... there used to be a lady coming from New Jersey to my meetings, and we used to call her "the much-initiated woman," because she got initiated from every master that she met. She said one of them would be okay. She didn't want to take a chance. "We don't know who the real one is, so let me be initiated from everyone. Whoever is the right one, I am going to be saved." So, we used to just tease her: "much-initiated woman." Later on, I found there were "much-initiated men" also. And now I find there are so many people that I have met who have tried out several masters, and they have come to the conclusion that this is the Master who took us like this. But the one where they felt truly pulled by a Master, soul to soul, there they stayed and stopped. Otherwise, they kept on searching. So, there is a connection that comes between the Master who will take you back Home and the disciple, and that becomes unbreakable, in spite of the fight of the mind. And the mind tries to find all kinds of reasons to fight, because it's almost like survival of the mind. You are going to go above the mind.

This negative power that runs minds knows that. They say if you think of the negative power as a being—sometimes they call Time or Kal as a being—as a negative being, that's a big negative person like that, that he has obtained the souls to work in his domain, the three domains of the mind, as entertainment for him, as characters he has got on the stage. He does not want to lose any character. Each one that tries to escape, he tries to hold that one back and not make it happen that one is going—the others can see it and also go. So therefore, the negative and positive powers are working like that amongst us, and the Perfect Living Master says, "Okay, you do your work. You are created by the same power by which I am created, by the same power we all are created." Negative power is not created by somebody else. It is the same totality that created everything for show. "So, you do your job, I'll do mine, but I will not interfere in your job by performing miracles and telling people, 'Come, let's go Home.' I'll pick up the marked souls. They will be initiated, taken by me. So gradually, slowly, whoever are the marked will go, because we are spread out in time and space. We have spread out the whole show into time and space. And at different points in time and at different places in space, Masters will come and take their marked souls back Home. Method? They'll pull you with their Love and unconditional Love.

The devotion we talk of is merely a response to that Love. You can't help it. When you are pulled like that, something happens to you. You feel a sense of devotion. You feel like doing something in response and you don't know what to do. And that's the beauty of devotion. That devotion can make you speechless. Sometimes, devotion can make you say things like "Thank you, thank you, thank you." Sometimes, you know not how to say thank you. You become quiet. Devotion is not one way of expression. Devotion is expressed in so many ways.

People come and put their heads on the feet of Masters without knowing why. People cry. They cry for no reason. They cry very first time they meet. If they are marked souls, they cry the very first time. Then there are people who express...they don't know they are expressing their devotion. So, Love and Devotion go together, because Love generates Devotion. And

unconditional Love generates unconditional Devotion. And unconditional love of a Master is what brings up that unconditional Devotion in us, and the mind sometimes cannot understand why we are doing it! The mind sometimes wants to argue with ourselves that, "What are you doing? That doesn't look rational. What you are doing?" The Truth is, it is not rational, it is not mental. It's supposed to be dealing with the spirit, dealing with the soul, and the soul is dealing with true knowledge through intuition, dealing with love, and beauty and joy. That is natural to the soul. It's a part of the function of a soul, it's part of inbuilt thing in a soul, as created as a unit of consciousness. So that is why Master's job is to pull us by his unconditional Love.

Somebody wrote to me, "I am trying to follow two Masters. I don't know which one to follow. Any advice?" I said, "My advice is, whichever pulls you with unconditional Love, and you feel the pull, follow that." He wrote back. He says, "Both pull me equally." I said, "You are very lucky. We don't find one who pulls us, you got two. You follow anyone (laughter), follow anyone. Automatically you will find where you have to go." You don't have to try hard. It's an automatic process. This whole universe is operating with one will, a will that created everything. Who created it? Totality of consciousness which today has become a soul in us. It does not mean we became a drop in a big ocean. We carried the whole ocean in the drop. It is not a drop of an ocean; it is an ocean in the drop. That's what we are. We're carrying the whole ocean in ourselves but experiencing as a drop.

When I was very young, somebody told me the spiritual path is very good, because we are long-lost drops of the ocean. An ocean is waiting for us, and we have been separated for ages. Now we have to go, travel all the way back on the spiritual path and merge in the ocean. That's how the spiritual path was described to me. And I thought to myself—because I was a very big thinker, I was dependent on the mind all the time, sceptic and thinker—I said, "Look at this. I am a drop. I feel so good being a drop, and now they are telling me take a long journey to go and merge in an ocean where I lose everything. I won't be a drop anymore. What will the ocean gain by one more drop in it? It's not a win-win game, it is a lose-lose game. I am losing, ocean is losing. What is this game going on? I don't like this spiritual path at all." Then I was mistaken. That is not how it operates. Later on, I discovered that indeed I was a drop, but I was never a drop that left the ocean. I was a drop in the ocean. I was the ocean having contracted by awareness to a drop, and when I expanded my awareness, I found I was always the ocean, never a drop.

That's a very different thing from the old theories that I was told that you have to run a long journey and go back and merge in something. We don't merge in anything. We realize who we are. The totality has merged in us, and we open up and we find our totality. This is something that only experience can tell us; otherwise it's all tall talk.

See, all I am saying... I believe somebody said a clever man like you can make up all this story. I felt it's possible. I haven't tried it, but I might have heard this story from somebody and believed it. So, somebody can make this whole story up and say it's great. As a story, yeah, maybe it's good, everybody is impressed. What about trying to practice and discovering if it is a real story or unreal story? So, when you practice, then you find out which part of the story is right, which is not. Then, after some time you find out there is some part of the story that is neither right nor wrong. How can that be? That is because

something could not be described. There was nothing like it here, so we made a story to explain that which was neither right nor wrong, because we tried to explain that which could not be explained.

Some of the yogis, who are getting internal experiences, you ask them (that's how its recorded), you ask them, "How is it like inside?" They say, "*Neti, neti, neti*"<sup>1</sup> — "Not this...not this...not this." There is nothing to compare with, that there is nothing like it. How will you describe it? Therefore, we make stories. So, all the mystics have made stories, and by story form—allegories, allegorical stories—just trying to describe how the soul's ascent takes place. There is no ascent, there is no journey! It is a journey of self-discovery. But just like we in this physical world feel we are moving around—we don't feel that the creation is moving around, *we* are moving around—would it make sense to a person to be told that you have never moved at all, that the truth is that you have never moved? You are very stationary at one place called *here*, that everything else around you has moved, that when things move you think you are moving. Have you ever thought that if you were...? Suppose you are sitting in a train, and another train is next, and that train moves by little, thinking otherwise you can feel you are moving, that train is steady. Just a matter of perspective.

Can you ever imagine driving a car and you say, "I am driving," then suddenly realize my car is still, all the trees, all the things, all are moving? If you can grasp that idea that you do not move, that things move and make you feel you are moving you'll understand that you have never moved. It's all creation around us that's moving and creating the feeling we are moving in creation. And this is not only true for the physical plane we are here in. It is true of every plane, that we never move, that we have never moved at all. We are where we are. We are in our Home. The Home has no space to move. The Home is eternal. The Home is eternity out of which all this can be created. And yet we see the things exactly the opposite way. All this is real outside. We are unreal because we will die, we just come for a little visit. After that the whole show will go on as it is. If you, if you find somebody who is dying, ask him at the last moment, "What are you seeing when you are dying?" He will say, "I see the whole world dissolving, just fading away in front of my eyes, as if I was real and the world was not." You begin to feel that. Then you step into another world, or into the same world.

One can step after death in the same world and not have this body but an astral body in the sub-astral overlap between the physical and the astral—and you still feel you are here. But suddenly you discover that you didn't die. You can see your dead body in front of you, and body died. "I am still alive. I am more alive than before." Then it depends what you have done in your life. If you have been on a spiritual path, you start ascending. If you got a Master to take you, he takes care of you. You are no longer accountable to any other entity, any other power. No angels of death come to you. Only the Master appears if you are initiated by a Perfect Living Master. The Master appears sometimes several days before you die, and tells you, "Are you ready? We are ready to go now to the next step." You feel very happy.

There was an American doctor, Dr. Julian Johnson. Some of his books are well known: *Path of the Masters*, *With a Great Master in the East (in India)*. So those books became very

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<sup>1</sup> *Neti* is a Sanskrit word.

popular—in the United States at least. Lot of Americans followed the American doctor and became disciples. This doctor, this Julian Johnson, was in India when I was very young. But I could speak English because I was going to an English-speaking school. So, he used to talk to me...about books, about Master, what my experiences (were) because I lived there from my childhood. So, we would walk from the Dera to the river every morning because he was building a little cave for meditation, and that doctor would say lot of things. After some days of stay, he said that “What I wanted to get I’ve got already. I have seen God.” He was a minister himself. He was preaching people to become Christian. He was a missionary from a Christian or some church from here. Because he said that when he came to India, he was sent to Calcutta on the east coast to work as a missionary, and he had heard from two-three American disciples of Great Master, about the Great Master. He said, “I’ll go and find out if he is really a Master. And what is the difference between a Master and a Christian priest or somebody who is working for God. What is the difference? He is working for God. I am working for God. Let us check it out.”

So, he wrote to the Master, “I want to come and see you.” And the Great Master said, “Okay, send him a reply. He can come.” There used to be trains, no planes in those days. And “Take this train. The train does not stop at the Dera Beas.” (That’s where the Great Master was.) “Either it stops earlier in Jalandhar or stops in Amritsar later. It is better to stop in Jalandhar.” So, he took a ticket. And he said, “I will send you an attorney English-speaking attorney, who is in my Dera here, and he has got a house just near the railroad station. He will receive you and he will bring you to the Dera, and I’ll meet you.” That’s the reply the Great Master gave him. Julian Johnson travels. When he is traveling—the train took two-three days to travel the thousand miles—Great Master tells this attorney, whose name was Bhagat Singh - “Let’s play a little trick on him.” Now people who hear my story, they say, “Masters play tricks?” All the time! I have experienced. Masters are not only, they are not only advanced in awareness, they are very playful. Because they look at life as a play. Therefore, they can be very playful.

He said, “Bhagat Singh, this man is coming for the first time, but he is a true seeker. Let’s play a little game. He is coming and he is going to land at the station, and my Dera is 25 miles away, and you go on the station, and say, ‘Dr. Julian Johnson, you must be tired after a long journey. Let’s go home, have a cup of tea and then we will go to the Dera.’ He will say, ‘No, no, no, I have not come for tea, I have come to see the Master.’ You say, ‘No, what is the hurry?’ ‘No, there is a lot of hurry.’ He’ll get angry with you. When he gets angry, you insist on bringing him to the house, and when you bring him to the house, I will go in advance and hide inside. So, when he comes I will give a surprise!”

They planned this thing in advance. So, Julian Johnson comes first time, and this Bhagat Singh, attorney, meets him at the station. He said, “Dr. Johnson, it was a long journey, let us go home for tea.” “No, no, I have not come for tea, I have come to see the Master.” “No, but it was a long journey, why not just have a cup of tea? I’ve made some arrangements so you can have tea at my house.” “No, can we not go straight to the Dera? I would rather avoid the tea.” “No, no, come along.”

So, he got angry, a little bit angry that “What is this man doing? He is thinking I have come for some tea or entertainment! I have come for a spiritual meeting with the

Master.” He takes him home. Then he says, “Dr. Johnson, there is a surprise here for you. Come inside.” Then he goes in, and the Great Master is sitting there. And looking at him, he says, “Master, you come all the way here to see me?” And Master says, “You have come thousands of miles to see me, I have come only twenty-five miles. Come sit down.”

He was so overwhelmed by that surprise. I think it’s a good trick he played, that he surprised him in the very first instance, and he sat there looking at him, and looking, and then he wrote a letter that very night. He says, “What I’ve got just by sitting in his presence for two hours is more than I expected, and if I get nothing more I’ll still feel I have been rewarded for my trip,” Julian Johnson wrote. Because he was so full of this seeking.

Then he stayed there for some years. He would say, “Master, please help a friend of mine in America, he needs help. That family of his is suffering. They didn’t have proper money to pay for this thing. Can you pray for him?” The Master said, “Yes, I will pray for him.” “Will you help so and so.” “Yes, I will try my best, I will pray to my Master. He will help.” He had this kind of conversation, Julian Johnson.

After a few days, we were walking, Julian Johnson tells me, “What have I been doing? I have been asking for worldly things from this Master to help this person, this person, to alter their karma, and I have now realized that karma is the most beautiful gift we have. It gave us human life, gave me a chance to meet the Master. If I didn’t have good and bad karma together, I would never have met the Master. It has taken me few days to realize this. If I had all the good karma, I would be sitting in my heaven, which I have been preaching about; and if I had bad karma, I would be sitting in hell, which I have been telling people about. And now I had good and bad karma. I had these kinds of events in my life, that they were matching the requirement of human life. That is why I was able to meet the Master.” He said, “I am never going to ask for anything for anybody. I’ll say, Master, your blessings are there for everybody.”

Later on this...he became very close to the Great Master, and he traveled to a place called Sri Nagar in Kashmir, Kashmir State. And there he wanted to get a picture (photograph) of Great Master taken. So, he said, “Master, you won’t mind if I get a photograph taken, and I send copies of this to America?” Master said, “No. Where will you take it? Do you have a camera?” He said, “No, I want to take a studio photograph, a nice one! So, I can send it to my friends and tell them who I have met.”

So, he looked for a particular studio, and the best photographic studio was called Mahata & Company, and there was one Mr. R.C Mehta—he was running the studio. The studio was on a river, and half of it opened up on the river, the other half—the bottom part of it—opened in the street behind. So, there was a studio underneath in the bottom part from the road, and there was a store selling cameras, and so on, on the river front. So, this Mr. Mehta was sitting in the river front. So, Julian Johnson comes and says, “I have brought somebody, he is sitting in the studio. Can I have your studio good photograph taken?” He said, “Sure!” He thought, this is American tourist. He might have picked up some nice beautiful girl from the valley of Kashmir and wants to take picture with her or something like that. So, then he said okay. He had an assistant named Mr. Bawa. He said, “Bawa, go and get the picture taken.” So Bawa went down and took the picture of Great Master, a couple of pictures, and then he

said they will be ready in two days. So, Julian Johnson said, "I will come and pick up the photos in two days." This Mr. Mehta didn't know whose picture it was.

After two days, Julian Johnson comes, "Can I have the pictures?" "Yes, let me check. Are they good enough?" He opened the picture. He said, "What? You wasted your money on taking a picture of an old man, a white-bearded old man? I thought you are intelligent person. What do you do in America?" "I am a doctor, I am a surgeon also, I am a physician also, I am a minister also." "Being so wise, so educated, how could you be duped by a person? Just because he has got a white beard and looks good, nice turban on his head, and you start spending your money on taking his pictures?! I thought you picked up a nice Kashmiri girl, with a nice local dress, and taken her picture."

He said, "No, you don't know, he is my Master." He says, "There are so many people in this country who pretend to be the Masters. Here you are being duped in this country. You have to be very careful. There are thousands of people like that, all saying they are Masters, and you have been caught up in this thing. They can make a fool of these foreigners like you." He said, "No, but he is a real Master, I've checked him out." He said, "There are no real Masters. If there were real Masters, I would have found one. I live in this country. I have never seen a real Master. They are all fake. How can you find one?" He said, "No, no he is real." He said, "What kind of doctor are you?" He said, "I do this, I do... He said, "I have backache for many years now. Can you treat that?" He said, "I can treat it, but you have to come to my clinic, which Master has given me, in the Dera in Beas. Come to the Beas river, to the Dera, and I will treat you."

So, this man goes for a treatment. This Mr. Mehta is being treated for his back, and he says, "Doctor, why do you run in the morning?" "I am going for *darshan*. I am going to have Master's darshan." "So, what is that?" "I just go and look at the Master." He said, "What a stupid thing to do, to look at a man." He said, "No, there'll be Satsang. There'll be a discourse he will give. I'll go and attend that too. You come along." He said, "I don't believe in these things. I am not going to come. I have come for medical treatment. You are giving me good treatment. I am happy."

So, he would get his back treatment and felt happy. After a few days, he said, "This intelligent man, a doctor from America, what is there that is pulling him to an Indian old man with a white beard. What does he talk that he can be pulled like this?" So, he said, "Can you answer some of my questions?" He said, "What are your questions?" He said, "I want to know how do you know that he is a master? What does a Master do? What is the spiritual path you talk about?" He said, "Write down all the questions, write down, and I will answer them tomorrow."

So, this man, Mr. Mehta, wrote down all the questions, about ten-twelve questions. And next morning he says, "Well, I am in a hurry. If you want to come along with me to the discourse that Master is giving, I will give you the answers on the way." So, he said, "All right, I will come along." So, he walked with him. "Just read the questions." And as he was reading the questions, he said, "Read the rest of the questions." They reached the place where Master was giving discourse. So, he sat in the discourse, and for the first time, he said, "How does this Master know what my questions are? He started answering my

questions.” So, on the way back, he says, “The Master answered half of my questions. I never asked him these questions.” He said, “Wait till tomorrow, you will get the other half answered also. We will go once more.”

To cut a long story short, this man Mr. Mehta was so affected by the fact that Master could give answers when questions were still with him that he said, “I will follow this Master.” His family was very upset, that here is a man, good young man of our family got caught up in these things. But Julian Johnson became a good friend of his. This man, Mr. Mehta, lived in his house, in the Dera. After about a month, he told, he came running after an evening meeting with the Great Master, and he said, “Happy news! I am going Home.” He said, “What? You are going to the United States back?” “No, I am not going to United States, I am going Home!” He said, “What do you mean going Home?” “The Master has given permission. I am going.” “So, what do you mean going? You mean you would die or something?” He says, “No. I’ll leave my body and it will happen in a very simple way. That man from the American Consulate, who does not like my association here, he will try to come and persuade me to go back to my Christian origin and go back to my missionary work, and we will have a little fight and he will hit me, and I will be on this chair, and the chair will topple, my head will hit here. I’ll die, and I’ll be happy. I’ll go Home.” This man says, “What kind of bizarre, sour talk is this? When will it happen?” He said, “Next week. Date is set. I am very happy.” This man was very puzzled. Dr. Julian Johnson died exactly like that seven days later.

Why I am telling you this story is that what we think is death—we are frightened of death—is nothing but changing bodies, nothing but traveling one step more in another body somewhere else. This is just a cover, a temporary cover that we all have to shed. Nobody lives permanently in this physical body ever. It is a very temporary thing. Even the other bodies are temporary, even the mind is temporary. The only thing which is not temporary is our self, is our soul, and that soul never dies, and nobody can really die ever.

We are immortal people, and that is why just because we wear these covers, we are feeling that “Oh, we are going to die!” Body dies. Just because we don’t have awareness of who we are. If we today have awareness of who we are, nothing will matter at all, and we will be smiling all the time at what’s going on around us. That is why people who are initiated by Perfect Living Masters, they welcome. “The time has come. I finished my karma. I had to do this much. Your time is to take the next step in the journey.” They are never afraid of death. The fear of death will go away even if you just have an experience of withdrawal of attention from your body and feel that you are almost dead because the body is not there anymore. Even those people never have fear of death after that. What they see, visually, by withdrawal of attention shows that they have been there for long time before the body was born. It is not somebody else’s verification, not somebody else’s evidence that you rely upon. It’s your own experience that you rely upon. And that is why you have a great opportunity to have this awareness yourself, and doesn’t matter how far you have gone, which way you have gone. The destination continues to be the same.

Our Home, our True Home is our own totality of consciousness. There is no division there. You cannot say your Home is somewhere else and mine is here. There is only one Home. It is our own totality—there is only one, at the end. So therefore, there can’t be two Homes,

there can't be two destinations. Only one destination, and that's where we are heading for. So therefore, this path which is based upon Love and Devotion puts us in touch with such friends who are called Perfect Living Masters. They behave as human as possible. They behave sometimes more human.

Somebody asked me last week, "Do Perfect Living Masters make mistakes?" I said, "Lot of them. They make mistakes and then say sorry." "And what about the inner Master?" "He never makes mistakes." So, you have to remember that when you manifest to the inner Master inside you, there are no mistakes. But when you are talking outside, you see it is human thing. "To err is human, to forgive divine." They live by this same principle like we live. And it's beautiful the way they set up. Once you have awareness, you will enjoy the show like nobody else. So, you will really enjoy the whole of creation. You will enjoy what is outside and inside. We have come for that. We never came here to suffer, we came to enjoy a show, a setup. We wanted to enjoy how experiences can be generated, how can we have these experiences. We are having them. We forgot who we are, we forgot why we came here, and the method to recall is by somebody reminding us, and we are being reminded. So, let's take advantage of this thing.

So, I am very happy to share all this information with you based on my experience and not based on books, not based on what somebody says. People tell me, "That Master says this. What is your comment?" I say, "Ask that Master. I cannot comment upon what the whole world is saying. They are saying so many things. They are saying things which according to some is right, some say wrong. I am no judge of these things. I have not come to judge anything. It is not my business at all. So, I say follow what your intuition says — you won't go wrong. Follow your reasoning power, you may go wrong, you may go right. Eventually learn how to use your intuition, learn how to use your gut feeling, and you will be right, you will not be wrong.

I'd like you to join me in a final session of meditation, meditation with Love and Devotion. Let us go back to our meditation chamber behind the eyes and use this opportunity to express our Love and Devotion.

(Time gap during the meditation.)

Let us see how much we can see of our beloved, and feel the presence, visual or otherwise.

(Time gap during the meditation.)

Remember actual events that have happened, to link them with what you are seeing now. Feel the unconditional Love of your Master and see how your devotion works, what your mind reacts and how you react.

Follow your reaction, ignore the mind.

How many of you could have this experience?

Very good, I am very happy. Very happy to know that. Everybody can have this experience with practice, little more practice. It is not very unusual. You didn't fly with this body, you flew with the astral body, body that can see inside, that can move around inside, that can fly inside. That is not physical body at all. But that body has sense perceptions, like we think this has—they are brighter. You will notice, when you look at...read, read a newspaper with that body. Your eyes are better than 20:20, even if you wear glasses in this physical body. Even if your eyes are impaired, you have wonderful eyesight there, you have wonderful hearing there. No hearing aids are needed. You have perfect sense perceptions, and that happens only with that body, and it is working in you all the time. It's working now. That is why you are having these perceptions in the physical body.

Just a matter of withdrawing attention to your third-eye center behind the eyes, forgetting about this body. It opens up! It opens up a whole world. I hope with more practice you will be able to achieve more practical results.

Believe what you experience and see for yourself. If it is little, believe little. But does not have to say the rest is fake because I believe little. Wait for that to come. Keep on believing, building up your faith based upon what you are actually experiencing. Both inside and outside. Has your life changed? Are you feeling change in your whole attitude towards people? Are you feeling change in your own state? Are you feeling less angry, less attached, less egoistic, less haughty? Are you feeling naturally humble? Not because you are trying to practice humility. If these things are happening, you are making progress. Therefore, keep up on this track, and I wish you all very good luck on this spiritual path.

Very happy to be here and meet all of you. Now we are concluding the session. I will now continue to do my interviews with those who had requested and try to complete them by 5 o'clock. And those who are going back, I wish them good journey, safe journey back home. And continue what we learnt here. Don't leave it here. This is not something that you just hear at one place, leave it there and go back. Carry it with you, at least some part of it carry with you, and then you will get results.

This is a result-oriented spiritual path. It is not based upon just theoretical concepts and you lecture on theoretical concepts. It is based on your own experience, so build up that experience.

Share information with those who ask you questions, but don't go about trying to convert people to your way of thinking. Each one is thinking accordingly to their karma. Allow that. When their time will come, automatically they will ask you questions which will show you they are seekers. Answer their questions, but it is nothing to be forced. Stay natural. This is the most natural way to go back Home and most natural way to live a life in this world. Nothing artificial about it. No pressure, no force. Neither in meditation, nor in living. Make it pressure-free, stress-free. You will be very happy.

Thank you very much! God Bless You.