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Unconditional Love of Perfect Living Master

London, England — August 19, 2012

Friends, this concludes our program which we had for two days in London, and I am very happy that I got a chance to meet so many new friends, and to complete part of the job that Great Master, Hazur Maharaj Baba Sawan Singh, had entrusted to me to share his teachings with seekers available anywhere, where he desires to make those seekers available, or these teachings. And you, in London and Europe and elsewhere, who are come here, I am very happy that you were able to come to this place. You took off your time, you spent money to buy tickets to come here, you, on this weekend, gave up other activities and I am very grateful that you came to join me in this period of friendship and love.

There is no comparison with unconditional love. The greatest thing that I have experienced in life is the unconditional love of a Master. We all have love with people, but we put conditions on it. One of the basic condition is: "If I love you, you must love me also. And therefore, if I love you and do something for you and you don't, then I begin to hate you." That is not love. That's a business transaction, that I give you this, you give me that. That's not love. Love is unconditional. In the case of a Perfect Living Master, the love flows from him to anybody who meets him, and the love flows incessantly, forever, to those who are initiated by him. And that love can be experienced twenty-four hours for those who are initiated by him. Others, when they meet, they can experience love in their hearts. Even many of the doubts we have disappear at that time. Love is such a powerful thing.

Master's love is so unconditional that he will love you whether you love him or not. If you love him, he will love you. If you don't love him, he'll still love you. If you hate him, he will still love you. If you kill him, he will still love you. That's the kind of unconditional love of a Perfect Living Master. He is in every way like a human being like us, but in certain ways he is not. And this is

one difference between us ordinary human beings and a Perfect Living Master, that his behaviour does not allow for him to hate anybody. His behaviour does not allow for him to feel that somebody is separate from him. His knowledge does not allow him to feel that he knows more than anybody because he has some special thing in him. He sees the same special thing in all others. He does not think he alone has God in his head whom he has found. He sees the same God, in the same way, in everybody he meets.

Therefore, potentially, all human beings are as great as a great Master. They all have the same capability in their consciousness as a great Master has. So great Masters don't see people as people. They see them as a storehouse of experiences and of self-knowledge, only it is not open to them. They have shut themselves out, and he helps them to open the doors, inner doors, so they can see what they have. He does not plant anything into the head. It's already there. He does not say: "I am going to create a Sach Khand in your head now." Sach Khand is already there. He only helps us to realize how to see and be in Sach Khand.

So that is why it's the difference. You have to spend some time with these Perfect Living Masters and you will see that their face, their living is like ordinary beings, but some of their actions are not ordinary, because their love is unconditional. They can't hate anybody; they don't judge anybody.

I'll tell you a story. A man came to Great Master one day, and he said: "Master, forgive me! I am your initiate. You told me not to drink, not to eat meat and be of good moral character. Last night I drank with friends, who are not friends. And they served me meat, and I ate the meat. And there was a woman's orgy going on. I participated in that. I became drunkard, I became meat eater, I became a womanizer. I did not follow any of your directions. Please forgive me!" Great Master said: "Okay, don't do it again! You are forgiven." And he walked away: "Thank you! Thank you! Thank you!" Ran away.

The secretaries of the Master and some other followers, senior followers of the Master were sitting near him. They said: "Master, a man has broken all the vows. He has broken all the rules you laid for him. And just by saying: 'Please forgive me,' you forgave him?" He said: "What can I do? The man has been trapped by this thing. I had compassion for him. And then, on top of it, he comes back to ask forgiveness. I had to forgive him." They said: "Master, supposing he does the same thing again and comes to you, will you forgive him again?" "You know", Master said, like almost like a helpless state, he said: "You know, I'll have to forgive him again." "Master, when will you punish him?" He said: "Don't put me on the side of punishers! Kal is enough punisher. His mind is enough punisher. He is punishing himself when he is coming to me. Don't

make me party to punish him! Let me be a forgiver, forever.” It’s a true example, a true thing that actually happened, and I was there to see it.

These Masters are always forgiving, because they know we are sinners. They know that we all made mistakes. There is no exception. And if they start judging us, none of us will qualify. They have to forgive. Therefore, they belong to a different class of people when you come to know them better. Otherwise they are like ordinary people. They have ordinary lives, have ordinary food they eat, and in America, I say, that if they are men, they do the normal *shuh, shuh, shuh*. You know what is a *shuh, shuh, shuh*? Shit, shave and shower. That means they are totally ordinary. They are totally ordinary. They live ordinary lives, but their consciousness is different. They are not operating from this level. They are operating from all levels at the same time. And therefore they can see a lot more. And also they see that everyone is part of themselves. It’s part of one Consciousness. It’s not separated. And that makes a big difference in their actual work outside. Anger, lust, possessiveness, greed, which are called perverse passions in human beings, have disappeared in them. They will lead a normal life, they will have sex, they will scold people, if necessary, they will do those things, but not with these passions. There is a big difference. They see that the whole drama set up here is one show in which they are acting—they are actors in the show. Whatever part they have, they will perform. Whatever role they have, they’ll perform. They will not try to change the role.

If a Master is born a weaver, he will not say: “Now I’ve become a Master—and big, rich people around me—I will take a better job.” He’ll keep on weaving. That’s his role. Kabir, one of the greatest Masters, was a weaver. He was weaving till the end. Kings, princes, rich people, millionaires were his disciples. And they would sometimes say: “Why don’t you weave in our house, in our palace?” He said: “No, I have my weaving place, my hut—I will be here.” Ravidas was a cobbler. He was mending shoes and making new shoes from leather. King Pipa was a disciple of his. His palace was very close to the hut. Several times he invited Ravidas to come over to the palace. He said: “No, my job, given to me by the Lord, is to mend shoes.” And he is mending shoes.

King Pipa one day said: “This man doesn’t come to me, but I am a beggar compared to him. He has all the spiritual knowledge, he has God sitting with him, God sitting in him, he can give anything to anybody. I should go and get special blessing from him.” But he was afraid. What will the people say in the palace? What will his minister say? “He has gone to a cobbler to get something?” But as a beggar he went to the cobbler.

Early morning, when nobody was seeing him, quietly slipped away, went to Ravidas’ hut and saw Ravidas was awake with a lantern, little light, and mending shoes. And Ravidas said: “Your

majesty? What brings you here so early in the morning?” And he says: “I have not come as a king, I have come as a beggar. I want Your grace! I want your blessing! I want to get something that you know you have it! I have not come as a king.” Ravidas said: “I am very happy to hear that. Here, take that *charnamrit*.” That means holy water. And there was that little water in which he was washing that leather to make the shoes, already with a leather smell in it—dirty water in a way. He took a little water in his hand and said: “Take it!” The king was horrified. And when he took the water, he never drank it. He allowed it to go down his sleeve of the clothes. He said: “Thank you, thank you, thank you” and ran away. He said: “What kind of blessing have I got? He gave me dirty water to drink? I was mistaken about him!”

And he went and saw that the leather-soaked water has caused a stain on the sleeve of his new shirt. Immediately he took off the shirt. He said: “People will ask me: ‘How did you get this stain?’” And he asked his private attendant, confidante: “Take this shirt, early morning, and give it to the palace laundry man!” There was a laundry man who did the king’s laundry. He says: “Take this shirt, get it cleaned, dry it, pressed, before the people wake up, and bring it to me!”

So the laundry man was woken up, and he saw king’s shirt come. And he saw a stain on the sleeve, and he said: “This is a very strong stain.” He tried to put some water, the stain wouldn’t go. He told his little daughter: “Young girl, can you help me to take this stain off?” And she thought by chewing on it, she can take the stain off. So she put the stain on her mouth and began to chew on it, and took the stain off. And then they washed the shirt and sent it back. In the morning, the girl got enlightened. She began to give a discourse on the higher regions. She herself began to travel to higher regions overnight. And people began to gather in the laundry room—“the girl has got enlightened, and something must have happened.” So they began to follow her.

After few days the king heard that my laundry man’s daughter, little young girl, has become enlightened. So he said: “I did not get anything from Ravidas. Let me get from the laundry man’s daughter. I am still a beggar.” So he went to the laundry man’s daughter, in the laundry room where the father worked, and everybody got up—king has come here. And king went to the girl, the girl put her head on the king’s feet. He said: “No, no, no, no! I am not a king! I have not come here as a king, I have come as a beggar to you. You are enlightened, I want some of the enlightenment.” She said: “King, I am not bowing my head to you for your being a king. I am bowing my head before you, because all I got was from you.” He said: “How from me?” “The shirt! You sent the shirt, and there was something so special about that shirt, and something so special in that sleeve, that when I chewed upon it, my soul went up.” Then the king realized that Ravidas had given him something so extraordinary, that if he had taken that little water—he had put the whole magic in that little water—and he would have had that enlightenment also.

He ran back to Ravidas: "Please forgive me! I know you gave me real *charnamrit*, real holy water, which could cause enlightenment to happen. The little girl got it, and I failed to recognize it. Please give me a little bit of that water now!" He says: "No, I'll give you an equivalent of water. I can't give you that water again, because you had come as a beggar at early morning. It was a special moment when that grace flowed. Now you have come and seen all this, what the value of it is, and come to me. I'll give you an equivalent." He said: "Yes, Master, give me an equivalent!" He says: "The equivalent is: twenty years of good meditation. Do meditation for twenty years, you'll get the same thing the girl got overnight."

When we hear these stories, we wonder how Masters do their things. They can do in any way they like. It's not that they have to be doing a particular set way of doing things. They can do their things any way. They carry the magic with them, and yet they behave like ordinary people. And they keep on doing the ordinary jobs assigned to them, in their life. They live according to their original *pralabdh*, original destiny they've got. And yet, they can perform real miracles, as we have seen again and again. Every Master has performed some miracles, and people recognize it. Therefore, the private miracles we experience of a Master are more convincing than any stories. Because in spite of hearing these stories, I still could say, like many sceptics: "Yes, this happened to that girl, not to me. This happened to somebody else, not to me. I can't accept these things, unless it happens to me." So when it happened to me, I had to accept it. And then, I felt it was not necessary to tell anybody what happened to me, because if I tell to somebody what happened to me, they'll think the same way like I was thinking: "It happened to somebody else." Let them have their own miracles! Everybody should have their own miracles and own miraculous events in their life.

So the Perfect Living Masters make sure they live the ordinary life. And there is a reason for it, why they do not want to change to something else. They have come in human form in response to the seekers who are on their marked list. They are doing their work according to the instruction given to them by their own Highest Self: "These are the souls you have to pick up!" They do that job. In order to do that job, with people who are caught up in the world of Kal, in the world of time, and the world of negative powers here, in order to pick them up, he has to be friends to them. If they are taking a high position in life, they cannot be friend with somebody in a low position. If they are in low position, they cannot influence somebody in high position, if it's on the marked list. They adjust their life and career to an equivalent age or stage with those whom they have to pick up so they can be friends. You will notice that the friendship of a Perfect Living Master is more real than any friendship that you'll ever find.

Doctor Isher Singh, whose stories I told, he would say—he stayed in my house towards the end of his life, and told many stories of his own life—he said: “I’ve found my Master was a friend first, *yar* first, and Guru later. He was not a Guru and then become a *yar*. He became a *yar* and then became a Guru. His friendship came ahead of his spiritual teaching to me.” And therefore, these Masters are permanent friends. They do not waver in their friendship. Their friendship does not go up and down. They are constantly our friends, and forever. That’s a very big thing that you develop.

In life you don’t have many friends. Those friends we have, we say are very good friends, some little misunderstanding breaks up the relationship. But as it happens, the Perfect Living Masters never misunderstand us. How is that? That they understand our point of view even if it is totally different from theirs. They understand, not misunderstand. Therefore their friendship is unending. It never finishes.

Doctor Isher Singh, the veterinary doctor, animal doctor, who got initiated after breaking his arm—you heard the story which I told the other day—also wanted that his father should meet the Great Master. Because he said: “My job is to bring a person in front of the Master, everything Master will take care of. In *Guru Granth Sahib* it is so written that if you have seen the face of a Master—Perfect Living Master—you are guaranteed to get initiated at some time in the future. It may be a little later, maybe a little earlier, but you will be initiated. It’s so stated there. “*Jin satguru mukh dittha tiska lekha nibadya.*” These are the exact words. Their account is finished just by seeing the face of a Perfect Living Master. The rest is only a matter of time, when they get initiated and go Home.

So, my father believed in this, and he said: “The best gift I can give to any friend is to take him in front of the Master, and then he can go. It’s enough. I have given him the best gift.” So his friends, he took them, and of course most of them got initiated later on. But even if they did not, he was satisfied. He gave them the best gift he could as a friend. Isher Singh said: “That’s the best thing I can give to my father, to take him in front of the Great Master.” But the father was a very staunch fundamentalist Sikh. He said: “I do not believe in any *deh sarupi* guru or a human-body guru. I only believe in the *Holy Granth Sahib*. And the tenth Guru has said, that the *Granth Sahib* will be the Guru forever now, so we cannot accept any human being as a Guru.” The father was very staunch about it.

So he said: “Dad” (he used to call him *bapu*, in Punjabi meant dad), at least go and see him once. What’s the harm in seeing a person? He’s got a nice white beard, he’s a Sikh like you, he wears a turban, he wears a *kada*, he is like a regular Sikh. Just go and see Him!” He said: “No, I cannot see anybody that you are calling a Guru! I will not go and see him!” He tried many tricks

to bring him over, and bapu would not go there. He said: “No, I will never go and see him. I don’t believe in this.” And one day he told the Great Master: “Master, you know, I have been trying to bring my dad to you, but he is very obstinate. He doesn’t want to come.” He said: “Isher Singh, it’s your duty to bring your dad to me. It’s my duty to initiate him. You bring him, I’ll initiate him, no questions asked.”

So he said: “Great Master, can you do me a little favor? I live in Kapurthala, other side of the main road, and you live on this side, but when you go to outstation on the railway train—you go to the railway station—can I bring my father by playing a ruse on him, a trick on him, and then you can see him?” He said: “Bring him! If you bring him, I will initiate him.” So, one day he found out the Great Master was traveling by train, and he found out the time of the train, and he went to his father and said: “Dad, I have a little work with the station master at the railroad station. Can I, can you come along with me?” He said: “Yes, sure I can.” So they both got on their horses, and they came to the station, and he said: “Dad, can you hold the reins of my horse while I go and meet the station master? I’ll come back and join you.” He said: “Okay.” So the dad held the reins of the horse, his son’s horse also, and the son went down, running to the platform where Great Master was waiting for the train to come. And Isher Singh said: “Master, ten minutes more for the train to come! Will you come up with me and see my father? He is holding the reins of my horse.” And that platform in Beas railway station is at a little lower level. You had to run up. Now there are steps made. At that time there were no steps. You had to run up a little hillock to go up. And now, Great Master said: “Yes, certainly!” And they both ran. And they ran up the hill. Imagine the sight, that the friend is pulling the hands of the Master and saying: “Let’s run up” to see the father. They both run up. But the father became suspicious somehow—there is some game going on. He left the horse and he went away. By the time they reached on top, the father was not there. Only his horse was loitering there. He said: “Ohhh.” Great Master said “Isher Singh, your father is not here. You bring him to me, that’s your duty—initiation I will give him!” And Isher Singh said: “How is Great Master so confident about initiating my father, who doesn’t even want to come and see him?” So he decided: “Let me really try a new method of bringing my father.”

So when the father was sleeping early morning, Isher Singh brought a big rope. And you know we have *charpoi* beds, which are very light. And on that charpoi the father was lying, he quickly wrapped up the rope and tied him up. And he tied him so tight he couldn’t move. He says: “Son, what are you doing?” Isher said: “Father, the tonga is ready outside, the horse cart is ready to take you to the Dera to my Master.” “You are trying by force to take me? You think I’ll accept your Master this way, by tying me up with a rope?” “Father, whether you cry or not, now you’re going!” He carried the whole thing—he was a strong man, dealing with horses and camels and so on. He picked up the bed with the father, took it out—the horse cart was waiting outside—

laid the father and the bed on the horse cart. "On to the Dera!" Father screamed loudly. So all the neighbours came out. "What has happened, Isher Singh?" They had great respect for Isher Singh. "What's happened, Isher Singh?" He says: "My father's gone crazy, I am taking him to the madhouse." He said: "I am not crazy! He is crazy! I am not crazy!" And the neighbours said: "Take him quickly!" On the way he was shouting.

So he took it, father kept on screaming, trying to get out of the ropes, and by the time they reached the Dera, Great Master was sitting outside on a chair. And he saw this strange scene of a horse cart bringing a man tied up on a bed, and Isher Singh on a horse next side. When they came there, this man was still screaming, the father was screaming. And by trying to get out of the ropes he had bruises all over his hands, on his arms, on his legs. So Great Master got up from the chair. "Isher Singh, what are you doing!" He said: "Master, I brought my father to you. You said: 'You bring him, I will initiate him!'" He said: "Is this the way to bring your father? Don't you see the cruelty you are causing?" And father said: "That's what I have been telling him! My son has gone crazy and mad!" And Great Master said: "He looks like a mad person, to bring you like this. Take off the ropes!" He told the sevadars there, attendants there. "Take off the ropes! Put some balm, and take him inside!" So they untied him, and he said: "I have been telling my mad son, this is not the way to take me to anybody! But he insisted." So they took him inside, and Isher Singh was standing outside. He said: "How can this Master initiate my father? Look at this stubbornness, which he is showing now!" Then Master came outside, put His finger like this on His lips, he says: "Now go away, quietly! Come after three days!" Isher Singh thought to himself: "Three days? Even three years is not enough for my dad to be convinced that there is something here."

After three days, anyway, he came. He came on his horse, and he saw Great Master still sitting on a chair outside, and his father standing in front of him like this [folding his hands]. He was very surprised. He rubbed his eyes. "Is that my dad standing there?" Of course, it was the dad standing there. And Isher Singh's horse, when he got off the horse, did number two. You know what is number two? Shit. He did...he soiled up the... Isher Singh's dad, standing there, took off his shirt to clean it up. He said: "Don't you realize? You are a mad fellow. In front of Satguru you are doing this with your horse!?" He said. "Bapu, is that you?" He said: "You had no idea that this is not an ordinary man! He is Satguru Himself! He is Sat Purush in human form!" He says: "Bapu, when did you find that out?" He said. "I heard his satsang yesterday, and day before yesterday, and I am so lucky. He initiated me this morning. You never told me about him! You never told me who he is!" That is how Isher Singh got his father initiated. But now I have been informed, when I tell this story to tell everybody not to use this trick on their fathers. It was done in the good old days, in a location where this could be done, and now nowhere else.

All this just shows how the power of the mystics works differently, and how they do their job, which they have to do. It is done. At the right time, they do it. So there is no difference between them as a human being. All the difference from what is inside them and what they share with us.

Now I have a few people left for interview, and so the rest of you who like can go. The program has ended, and I hope to come again some time and see you again, in London or elsewhere, wherever we set up a plan, and I am very grateful that you came to listen to me patiently, telling stories of Great Master and stories about other satsangis who benefited from Great Master. And also to share with you the love of Great Master that he put into me. Thank you very much! Thank you!

<https://www.youtube.com/watch?v=1FCwlhv7RWs>