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Vienna, Austria, Day 2, Morning

Vienna — June 14, 2018

<https://youtu.be/zbqXoJe2o2I>

Welcome, friends to this second and final day of this short visit, this short event we had in Vienna, Austria. I am very happy to see you again in this final session.

I just met a few monks. They're from Nepal, were sponsored by somebody, and I just had a chance to meet them, and very nice. These monks have been practicing meditation for a long time, and their teaching very similar. The Buddha's teaching was very similar. And he said that the ultimate salvation can be found within yourself.

So, he also laid down some rules for external behavior so that the people can practice meditation and so on. But he said the truth lies inside us. So, I was happy to meet this monk. And I remember in China last year I met very large numbers of monks. In fact, one abbot, I nominated him to be representative and help people, the Buddhist monks. So, they are very much into the meditational practice. I was happy to see this. But it reminded me of something. One monk asked his master: "Master, is it all right for the Buddhist monks to use email? The master said: "Yes, you can use emails provided there are no attachments." Yes, they understand the importance of attachments.

Today, I want to tell you what is really the role of a Perfect Living Master and when he finds us what happens to us and what can we do in order to take advantage of this great opportunity of going back to our true home. The first thing is that a master only appears for those souls ready to go back home in his time, in his place. It is not that a master comes for a general public. So that is why masters travel to places where their marked souls waiting. They will go out of the way, if necessary, for a single soul, if that soul is marked to be on their list. So that is why I sometimes say that masters carry a list of marked souls, marked to be taken back to the true home by that master. So, they appear, and they carry a list. Those on the list, they have to take them back home because that's their role. They come for that. They become masters only for that reason, that they are looking at the marked souls, marked right from the beginning of creation when these souls said: "If we get trapped somewhere, will we be able to come back?" And their own totality said: "Yes, we will make sure you come back at that time."

And it's just a fulfillment of a promise made to these souls to go back. When they are here, lot of other people also see them. So, they also get marked for future masters, sometimes for the same master, mostly for future masters. So therefore, I have just used my own terminology to say they carry a list of marked souls, marked A, list A, and they also have a list B. So ever since I announced that, people have been emailing me: "Am I list A or list B?" You should be able to find that by going within your own self. But if you are able to follow the instructions of a master, as best as you can, you are list A.

I'll tell you a story, personal, that happened to my dad. He was also follower of the same master. And one day he missed a discourse of the Great Master, and people who attended the discourse told him: "Today Great Master said once a master initiates somebody that person will not have more than four lifetimes total in this physical plane. If any karma is still left over, it can be paid off in higher levels of astral and causal planes." In the evening—Great Master used to have a little short meeting with a few people, and I remember my dad and I were present in the evening meeting—my dad suddenly popped up the question: "Is it true, Master, that you said in your discourse that once your initiated you cannot have more than four lives?" Great Master said: "Lekh Raj, why are you worried? This is your last life, so why are you asking this question?" And my dad said: "I am asking the question...supposing I want a fifth life. You're denying me that?" He said: "Why would you have fifth life?" He says: "I understand masters return sometimes and if you return, you're not going to leave me in that true home by myself."

So, he laughed and then he explained. He said: "Our mind being what it is and as the different yugas, the different eons of life, pass, distractions become more and more. And it becomes more and more difficult to do the kind of meditation and practices that people could do when there were no distractions. There was nothing available. So, meditation was easy. In these difficult times—and more difficult times will come—these difficult times nobody can do meditation perfectly. People can try but the mind will distract them and it's very difficult to do perfect meditation." Therefore, he said: "If a person initiated by a master does his best or her best to follow the instructions, that will be the last life and that is list A. Master will take him back in this life. Nobody's perfect, nobody can be perfect with the kind of minds we have. So that is why anybody who is following instructions, doing the best in meditation, following the other instructions masters give, will be taken back in this very life."

And he said: "Those who do not follow and have doubts continuously running in them, they will get one more life in order to improve their performance, improve their meditation in the second life and go back. Only those who completely abandoned, abandoned this path and says it's no good, they may have to get some inkling of the nature of the path in the next life and may come for one more life. Only those who turn against masters, even hurt them, kill them, they will only come in the fourth life. It's not that everybody has to come in the fourth life."

So, he made it clear that if you just follow the instructions that are given by a master, this is your last life. It does not say that you cannot come again. But that can be your choice. Once you find out the illusionary nature of this universe, you'll not mind having another experience. But so long as you take it as real, you don't want to come back here. So, this is a decision you make, not here but at a

different level. When masters appear, they're ordinary people but there are some signs which are there very clearly in every Perfect Living Master, and I want to mention those signs.

First sign, a Perfect Living Master will never say he's a master. It's not necessary for him to say that. If he says that, it is a function of his ego to say: "I am a master." And masters don't have that kind of ego. If they still have, they're still disciples, they've not become masters. So that is why these Perfect Living Masters never claimed to be masters. They claim to be the servants of their masters. They claim to be *sevadars*. They claim that they are come to serve people and to serve their masters. So, they don't take any credit on themselves. They give all the credit to their master.

Baba Sawan Singh was my master. Anything that good happened, we said: "Master, you helped us." "Yes, my Baba Jaimal Singh did it." He would always give credit to his master and not take any credit for himself. Though I have a suspicion that he did a lot of things, but he never claimed, took credit. Just the way these masters act here.

Secondly, they do not perform any public miracles. They live like ordinary people. But they, they do a large number of private miracles for their disciples. Privately the miracles happen in their life. "See, this couldn't have happened except for master." We say it over and over again. When we share our experience with somebody else, they say: "This is not a miracle, just a coincidence has happened. It just had to happen that way." So that is why their miracles are hidden, and they're very good convincing miracles for their disciples. But nobody else can be equally affected by those miracles. So that is another key that they're not jugglers coming street shows or something, that they are doing something very silently and quietly in a world that is a negative world basically. And they're giving positive experiences to their disciples.

Thirdly, they always earn their own living. They don't depend upon the donations and charity of people to make a living. They will always work on their own. And the donations and charities that are received, they do it for the people. And they use it for logistical reasons if they have to arrange meetings, they have to arrange a place for meetings. They will spend that money on those things but not on their own living. That's another characteristic of them.

And thirdly, if you deal with them over time, you'll find they will never get angry, no matter what the provocation. You can provoke them as many times as you like, you will never see anger on them. In their own jobs, what they're doing, they can sometimes play the role, what is required, including showing affirmative states of even anger—looks like anger—but inwardly you can see the smile never goes away from them. And that's a very unique feature in these masters. Similarly, you will never see them punishing anybody. They're always forgiving. Their compassion comes natural to them. When they look at us and they find our life... We have done so many things wrong which our own mind is saying that should not have been done and we feel guilty about them and we go to master and they never punish. They see in what state we are. It calls for compassion. The way we are trapped in this world, the way we are trapped with the law of karma, they have compassion for our state, not because what our behavior is like. Our behavior is all been created by our karmas here. So, they don't judge. They have no judgement at all. It's only love that they show to all their disciples, a very unique feature. And their love is unconditional, with no judgement.

I remember a man once came to Great Master in the evening. He was sitting, reading mail and giving some dictation to three or four people who were his secretaries and correspondence to answer different letters he got from different parts of the world. So, he had named people who could write in English, could write in local languages, write in Deutsch, German. So, they were taking out his notes and preparing the letters. And I and my dad and some others were just sitting around, just to have his darshan, just to have a look at him while he was working. He allowed a few people to sit around when he was working.

A man comes running: "Master, forgive me, I have sinned. You told me not to eat meat. I had a lot of meat last night. You told me not to drink alcohol. I was totally drunk last night in bad company. You told me lead a good moral life. I was womanizing along with my other friends. It was a terrible party I had, and I know I did not follow your orders. Please forgive me." Great Master said: "Okay, you are forgiven. Just avoid these things, but you are forgiven." And he said: "Thank you, thank you, thank you." And he ran away. The secretaries who were sitting there got surprised. They said: "Master, this man committed big sins. He did not follow your orders. And he just said, 'Forgive me,' and you said, 'Forgiven'? Supposing he does the same things again and comes back to you. Will you forgive him again?" He said: "Yes, I will forgive him again." "Master, when will you punish him?" And Great Master said: "Keep me on the side of forgivers, not on the side of punishers. His own mind punished him more than you can imagine. A mind sitting in our own heads is punishing us all the time. Why should masters also join the negative entities and punish anybody?"

That is why their compassion and forgiveness is of the highest order. Something very rare to see amongst human beings. So, I am mentioning these few points. As you associate with these Perfect Masters you will notice these things. There are of course many people who pretend to be masters because they love the attention that masters get. They love the... Sometimes they love the money they're being donated, which they use it for their own purpose. Sometimes they misuse their position in many other ways. Those masters do not have these characteristics that I have mentioned. Some of them try to copy but in extreme provocation they break down.

I remember one day (I was young, I remember the size, maybe 8-9 years old), and a man came claiming to be a master. And he listened to Great Master's discourse and after discourse was over, he sat on a platform in the Dera and began to give his own satsangs. And a lot of people gathered. And he talked of his being in, above, he claimed he was in Par Brahm and he was beyond the mind. I happened to pass by, and I looked at him. The way he was claiming what he is is not true of any Perfect Master. So, I said: "A little trick I should play on him." I had, by chance that day on my handkerchief a safety pin. If somethings breaks up, I used to carry one safety pin just to tie it up. I had a safety pin. I opened the safety pin. But he was claiming of Par Brahm and things, I quietly went and poked him. He screamed, and I ran. I knew I could run faster than him. He tried to chase me, and I still remember telling him: "Where are the five boys?" You know, these...anger, lust, all these we called five boys because they say that at some point they disappear in meditation. So, I was shouting at him: "You claim all this, so the little provocation, a safety pin can break down the whole Par Brahm knowledge of a person?"

So, such people also exist. And according to Great Master, where there's one Perfect Living Masters, in the same area there'll be at least eleven such imposters. This is a design by the negative powers

that run this universe to prevent too many people escaping from here. The negative power, which they call Kal or time, the time that has trapped us here. The time has made this arrangement that it fights for every soul that tries to leave here. And therefore, it doesn't want this to become a commonly known thing. So, these fake masters are performing a function. They're performing a function... We don't know who is real, who is fake. So, lot of people get divided and take time. But those who are marked are never affected by these. The others who are still waiting for list B, C...they, those list people can be held back for a few more lifetimes. So, what is... The truth is anybody who has had a chance to look at the face of a Perfect Living Master gets onto one of the lists. Therefore, they try to avoid, the negative power tries to avoid too many souls going and having even darshan of a master. Darshan of a master is very important thing. Because we are looking at a human being whose face at that time is just like our face. But behind the face is awareness of everything: of the physical plane, of the astral plane, causal plane, true home, totality. Everything is known and is part of the awareness of that human being, a human being with an ordinary mask of a face. He's holding that kind of awareness. So, looking at that face affects us, affects our soul and sometimes just one darshan makes us, converts us into a genuine seeker. It has happened with so many people. So that is why darshan is considered very important.

I heard a story about darshan. It's a story my mother-in-law told me. I took my mother-in-law very seriously, to be a good son-in-law. There are so many jokes made about mothers-in-law, so I said I should not be part of a joke. They say there is something called mixed feelings. Have you heard of mixed feelings? Where both good and bad feelings come at the same time. An example given of that is when your mother-in-law drives your new Rolls-Royce across the cliff. Mixed feelings. Anyway, I am only saying that I was being careful.

The story goes like this: That once upon a time there was a holy man, a muni. There are many ranks they give to holy people: rishi, muni and the swamis, and they categorize swamis of 108 beads mala. A bigger, super swami, who has 1008 beads of mala, of the beads there... So, there are categories. But this one famous muni, his name was Narad. Narad Muni is famous and many stories are made of Narad Muni. He had access to the gods of creation and sustenance, Brahma, Vishnu, Shiva. He could talk to them in his meditation that...it was so claimed. So, one day, Narad Muni used to go from place to place and telling stories to people. One day he saw a large crowd of people running. He said: "Where are you running?" They said: "A Perfect Master has come. We are running to get his darshan." He said: "What is darshan?" "Oh, we want to see him. That's his darshan, to look at him." He said: "What's the value of darshan? Just looking at a man, what does it do?" And they said: "You don't know anything." And they ran. So, he said: "Let me go to the source." Now morning

So, he meditated and manifested Brahma the creator. And he talked to Brahma in meditation and said: "Brahma Ji, what is the, this great value of darshan of a master? All those people were running just for that just to see the face of a person? What's the value?" And Brahma Ji said: "That's an important question. Go to a nearby village. There is a pond of water, and there's a snake there in that water. Go and ask this question from the snake. He will give you an answer."

So, under the orders of Brahma Ji, the creator, he walked over and found the pond in the next village, and there was a snake with his head up. And he asked the snake: "Mr. Snake..." (I am just translating). He said: "Mr. Snake, what is the value of having darshan of a master, just looking at the

master?" And the snake looked at him, dropped his head, and died. He said: "This was no answer." So, he meditated again and manifested Brahma Ji again. He said: "Brahma Ji, you told me that the answer will come from a snake. I looked at the snake, and the snake died. Gave me no answer." Brahma Ji said: "Oh, I'm so sorry to hear that. I suggest you go to a further down village. It's a far down, but you go there and there is a man who has a new parrot. So, you ask this question from the parrot, and he will give you the answer."

So Narad Muni traveled all the way to that village and asked: "Is there somebody living who got a new parrot?" "Oh, yes, there's one businessman. He has just bought a new parrot." So, he went to that businessman's house, said: "Can I have a look at your parrot? I believe you have a new parrot." "Certainly, Narad Muni. You are coming to see a parrot. Lucky parrot." So Narad Muni asked the parrot: "Mr. Parrot, what is the benefit of looking at the face of a person they call a master? Any benefit?" The parrot looked at Narad Muni and hung his head down and died. He said: "What kind of game is this going on?"

So, he went into meditation again, and this time Brahmaji said: "I'm very sorry to hear, but I will get you the answer. You have to travel very far now. It'll take you months and months to travel but don't worry. You have to go to a neighboring kingdom, and in that kingdom the queen has just given birth to a baby boy. You go and ask this question from that baby boy. He'll give you the answer." And Narad Muni was a little, very little troubled that these two died and wondered what will happen to the baby boy. But he traveled all that distance. Several months took place, and then he reached that kingdom. And he went to the palace and the king received him. He said: "Very lucky that after a long time you have come in this direction." He said: "I have come for a very serious matter. Did the queen give birth to a baby boy?" "Oh, yes, just now they gave birth just a few months back. I'm very happy that you came asking about it." He says: "I would like to meet that baby boy, but I want to meet alone. Nobody should be there." So, they said: "Certainly. Very lucky baby that you, Narad Muni, has come to see him." So, he went, a little baby boy in the cradle. He said: "Mr. Baby, what is the benefit of having a darshan of a master?" And the baby spoke. He said: "Narad Muni, I am the same snake you saw in the pond. I am the same parrot you saw in the cage. You are not a Perfect Master, you are just a muni, but just looking at muni I was able to change my form quickly and from snake became a parrot, from parrot became a human being. It's all because of my seeing, looking at you. The benefit of looking at the face of a Perfect Living Master is a thousand times more." That's how Narad Muni got the answer about darshan.

So, this story I heard, and I know that this is just a story, but actually I have noticed that when people get the darshan of a Perfect Living Master, the life changes. It's as if they have been now marked sheep. They become marked even by the darshan. My dad also heard similar story and he said: "The best thing I can do for any friends of mine is to give them the opportunity to see the master. Not say anything. Not tell them what to learn. Not tell them anything about the spiritual path. Just take them to see the master." And so many people, his friends, he said: "That's the best deal I can give them." He took them just to introduce master. Some of them became such deep meditators and great disciples of the Great Master that I who grew up—even beyond that—I also saw that happening.

There was one professor who became so humble after this darshan that he went to Great Master. He said: "Master, I want to follow your instructions. I want to be as humble as possible. Give me

poverty, give me illness, give me rough life but never leave me.” Great Master smiled. Many years later Great Master died. My dad died. Everybody died. That professor was still living, but he was in the hospital, and he was almost dying. So, he sent for me, and I went to him. He’s on his deathbed in the hospital. They declare he is terminally ill. He will not get out of hospital. So, he tells me: “Ishwar, I want to tell you I made a very big mistake. I asked Great Master: ‘Give me poverty. Give me illness and make me humble.’ He gave me poverty. He gave me illness. He gave me whatever I asked. Please, Ishwar, remember. Never ask for these things from your master. Ask for the very best, and he will give you the very best.” He says: “I am telling you from my experience, the power of these masters. Whatever you utter with your tongue and say, ‘Give me,’ they give you. So do not make the mistake.” He was telling me. Teaching me. I was very impressed with that. I said: “I am very happy that I got a much better deal from the Great Master.”

And that deal I got much earlier. I was still young, and I heard a discourse. In the Great Master’s time, they used to have one scripture or some spiritual holy book from which a chanter would chant and then he would interpret. That was the normal way. So, one day I was listening to him and one line came from the *Guru Granth Sahib*, the Sikh scripture. It said (I’ll repeat the words and translate): “*Kaya nagar, nagar hai neeko vich sauda har ras keejai.*” It means: “This body is like a township and big deals are going on this. If you want to have true deal with Hari or the God himself, that deal should be done inside.” It was just talking about a deal in a marketplace, in the body. So, I went to Great Master. I said: “Master, I heard you make deals also and you make deals there. Can I make a deal now, right now in front of you?”

He said: “Certainly. What is the deal?” I said: “Deal according to me means a business deal. I give you something, you give me something. Isn’t that correct?” He said: “Yes, that is a deal. That’s a business...that’s a transaction in a marketplace.” I said: “Take all my worries. Take all my unhappiness and give me all success and happiness throughout life.” I didn’t know what the answer will be. Great Master said: “Done deal.” I can tell you today, at age 91, I can tell you he has kept his word. I have kept mine. Deal became true. That’s the kind of deal. So, when that professor told me, I said: “How lucky I was to ask for the right deal.”

Why should we ask for something bad from a master? Why should we ask for suffering from a master? Are we not suffering enough already? Does suffering makes us humble? Not at all. Humility comes when your ego is not the foremost part of you. Love replaces ego, you are automatically humble. But when we start claiming we are humble, we want to be humble, that’s big ego. Because think it’s great to have humility? So, the ego rises: “I am very humble.” If a man comes to me and says: “I am the greatest,” I can poke a needle and say you are not. But if a man says: “I am the humblest,” there’s no way to correct him. And yet, I can see: I am the humblest, it’s a very big ego. It’s the same problem that the man has who says: “I am the greatest.” No difference. Humility is a way of living. It’s not the statements we make. That is why this is a big lesson I’m sharing with you. If you get a chance, ask for the best from your master. Don’t go into this assumption that you have to ask for something that’s not good for you. Ask whatever you can think is the best. Master will give you that which actually is your best, may not be what you have asked for. But it’ll be the best. At this age I can look back on my life and tell you this is a correct experience.

There was another disciple of the Great Master who also heard the same thing about the importance of darshan. But before he could really meet the master...he lived in a little small town about 20 miles away from the Dera called Kapurthala, in Punjab. He was a veterinary doctor. His name was Dr. Isher Singh. Isher Singh. And he was very keen to find a true master. So, every master who came, every preacher who would come, of various religion who would come, he would go attend his meetings but was never fully satisfied. Then he had three neighbors. They were Muslim neighbors, in his neighborhood. They said: "There is a master, a Perfect Living Master, who's not very far from here. He lives about 20 miles away from our house and three miles down along the River Beas. Down the River Beas there is a small little hut in which he lives. And the main road from where that alley starts, that small lane starts, that goes along the river, he's on the bank of that river. You can just go see him, just three miles downstream."

So, one day he decided to go and see the master. He used to normally take care of horses and camels and elephants of the prince, the maharaja of Kapurthala, but he had a bike on which he used to travel for private journey. So, one evening after work he got on his bike and went to look for the master down, three miles downstream. And he went three miles. No sign of any Dera, no sign of any hut there. He asked somebody: "Is there a master here?" He said: "I don't know anything. Maybe three miles more."

He went three miles more. That's another problem. In India sometimes, in the villages, if you say how far is the place, they say it is one koh (or a mile and a half), or two koh (or 3 miles). After three miles it's still three miles. So that's just an idea they give. So, he went down about eight miles. The sun set and it was dark. And there was a boatman. There was a boat crossing on the River Beas. And he asked the boatman: "I have come down eight miles/nine miles down, and I don't see any Dera." He says: "You are on the wrong side of the river. The Dera is on the other side of the river, and you come to the wrong side." He said: "Can I go on your boat to the other side?" He said: "At this time, there is no real road or pathway on the other side. You'll have a big difficulty. This boat is only for one isolated village on the other side. You can't go up north from there. There is no roadway. There is no pathway. There is no place even to take a bicycle."

He said: "Doesn't matter. I'll carry my bike on my head, but I have to go tonight." So, the boatman ultimately agreed, took him on the other side to the village, and he began to trace his way up north as best as he could. With thorns and all, he had to carry the bike on his head, and it took hours. Sometimes he'd lose the way. He would try to go near the river. Reached early morning. Little small hut. It's two rooms actually, very small rooms. And that was where the Dera was. So, he knocked on the door, and an elderly lady opened the door, and she began to abuse him: "How dare you come and disturb the master at this hour! Do you have no sense?" And she used such abusive language and so much anger. He had heard there is a lady who is there taking care of the Great Master, who has taken care of Master's master, who has even been a disciple of Master's master's master. That lady's name is Bibi Rukko. And that Bibi Rukko, very nice lady, she's there and he saw this is the same lady with so much anger. He said: "If this lady has spent her life with three masters and her anger has not gone, what am I going to get here? There is... This is not a master."

And with all his doubts creeping back that nothing is here, he went back to Kapurthala. In the morning he told his neighbors, the Muslim neighbors: "I went to see the Great Master as you said

he's a master. I don't think he's a master, because there was a lady, and she has spent time with three masters and her anger is not under control, her language is so abusive. If she had learned nothing from the masters, what am I going to learn from them? This is not a master." And they smiled and laughed. They said: "Master played a trick on you." He said: "What trick? Masters play tricks like this?" "Yes. Did you go to see the lady or the master?" "I went to see the master." "But you only saw the lady. This is a very kind lady. She did all this to put you off and see how serious you are about seeing the master. You failed. You should try again." So, he said: "Maybe there is some sense in that. I will try and see the master."

So, he found out little more details. Master is a working engineer and comes only on weekends and gives discourse on Saturday evening at five o'clock and goes away back to his work on Sunday. So, he came on one Saturday evening back, and he saw the master had just finished his work, was sitting outside the hut, the same hut, a little chair. And he went and he said: "Master, I have come before to see you, but I saw that lady." (The lady was very kind to him that day.) "But I made a mistake. I have read your books. I've heard about you from my neighbors. I want initiation from you. I want to follow you." Great Master said: "Have you broken your arm?" He said: "Is that a requirement for initiation?" He said: "It's not a requirement. It just so happens that in your destiny it is so written that initiation will come after you break your arm and get it healed—you'll get initiated." He said: "Master, why should I break my arm?" He said: "You know, these accidents happen. Sometime one can fall from a horse." He said: "I have been riding horses all my life. I didn't fall from a horse. Why would I fall from a horse?" He said: "These things happen, you know, but I can tell you, I will initiate you. You are a marked soul. But the time will be after you break your arm, get it healed and come back to me, and I'll initiate you."

Surprised and puzzled he went back. When he went back, his wife Maya—her name was Maya—she shouted at him: "Where have you been all day? The Maharaja has been calling you all day. He has sent so many messages. And he's wondering where you have disappeared. He needs you immediately. Run to the palace." So Isher Singh ran to the palace, and the Maharaja said: "Where have you been?" He said: "I went to see one Maharaji." (The master used to be called Maharaji.) "There is no Maharaji, I'm the Maharaja only. You waste your time going to these other so called Maharajis. They're no Maharaji. Anyway, Isha Singh, let me tell you why I was calling you. Only today I have got two new horses, straight from Saudi Arabia, Arabian steeds, wonderful, beautiful horses. And I have told everybody: "Isher Singh and I will inaugurate these horses and ride together today. I've been waiting all day for you to come so we can ride these horses."

Isher Singh said: "Maharaj, I will not ride the horse." "What has happened to you?" "No, I was told that I'll fall from the horse." "You've been riding with me every day. What makes you think you will fall from the horse?" "No, that Maharaji told me." "Do you believe these superstitious things that people tell you? Doesn't happen like that." "No, please forgive me today. Take somebody else." He said: "Okay, save my face," Maharaja said, "that at least you get on the horse and get off. I'll go along. At least they will see, take picture, photo of both of us getting on the horse together." "Okay, I'll do that." He got on the horse. Maharaja got on the horse. Maharaja galloped off. His horse just tripped as he got on, on a little stone and he fell. The horse fell on him, and he had a double fracture on his right arm. He said: "I knew that man's words are very powerful. I could feel them. It had to happen."

Anyway, it took a long time for his... all in plaster, right up to the shoulder. Very bad fracture. It took long time. Normally takes three weeks, four weeks. Took six, seven, eight weeks for it to heal. They took the plaster off, took the plaster off. There was calcification to such an extent he could not move his arm even after healing. But he went back to Great Master. "Master, I broke my arm. I am healed, now please initiate me." Great Master said: "Raise your right hand to your ear." He said: "Master, I can't do it." "Sorry, I can't initiate." "What, every time you put some new condition? What is this initiation that you require? What has hand to do?" "It has something to do. But I did not say break your arm and come back. I said break your arm and get healed and come back. You haven't got healed."

He says: "Master, this is a very tough thing to heal. It's a calcification on my arm, and there's no way that I can remove that." He said: "When your horses fall and break their legs, what do you do? Do you kill them, or you save them?" "I save them, but it's very hard. I use very strong nitric acid and some other strong acids to dissolve that calcification. And the horse is in so much pain that he hits the ground, makes a hole in the ground. It's so bad, that treatment." Great Master said: "Why don't you try a little bit of that?" He said: "Master, I'll die with that." "No, no, no. You dilute the nitric acid a little bit. You dilute it and then try. You'll get healed, then you can come."

It was only after that this treatment, which was painful (all the story I heard direct from him), after he healed, he went back, and he got initiated. After getting initiated—and he made good progress—he was a wonderful disciple. I spent lot of time with him. I loved him, beautiful man.

In fact, when I was holding an important position in the government—I was chief secretary of a state government in my career at that time—and he used to come to see me. But I was so busy, he had to wait outside the room. I felt very bad to make him wait. But he would wait for all day and the staff, my staff, would sometimes say: "Why are you disturbing the boss? You should not come every day."

And then he would try to come to the house and my wife say, my wife would turn him away: "Don't you realize... I know, I've got spies sitting there, that you were in the office meeting my husband and now you come home also. Please spare him some rest. Let him have a cup of tea or something when he comes back. You rush immediately after that." So, he didn't know what to do, but his love was very strong. Then he found out my wife loves pakoras with tea. You know what is pakoras, the fritters? And that little snack. And so, what he did from after that was, before he left the office, he would come to my house and call my wife: "Bibi, nice pakoras here today." She said: "Come in, come in doctor." So, every time I would go back from work, they were having pakoras and tea. So, he found a way. So much love he had. So, he also believed that you have to have a darshan of a master and you can get anything. Darshan is a key to becoming spiritual.

His father was a very strong Sikh who did not believe that there can be a human being a guru after the ten gurus, and that the holy book, *Guru Granth Sahib*, is the guru now for all times. And when he tried to explain to his father that this is, this is not true. The whole—all ten gurus—were human beings. Nowhere in the *Granth Sahib*, in that book, it says that a book can be a guru. In fact, it says if you keep on reading any book over and over again for your whole life, you'll get nothing but your ego. It says something very different. "I have found a master who corresponds to what is written in

the *Guru Granth Sahib*." His dad said: "No way. I cannot, being a true Sikh, I cannot follow any human being as a guru. For me the *Granth* is the guru. So please don't try that stunt on me."

He tried many times to make his father at least come and see the guru, just once. He said: "If he can just cast his eyes once on the face of the Great Master, my job is done. I've done my best duty as a son of this father." But the father wouldn't agree. One day he said, let me try another trick. He went to Great Master. He said... By the way, I know I'm telling stories. I hope you enjoy these stories of Great Master, the Great Master. He said: "Master my father is not willing to come to see you but I want him to see you, have your Darshan. Can we make a plan? Next week you are going out of town on the train and before you board the train—you always go 10, 15 minutes early—can I bring my dad by some excuse to the railroad station, and then you can give him a little darshan." He said: "Certainly, try."

So, on that day the Great Master had reached the platform of this railway station, and he told his dad: "Dad, I have some work with the stationmaster, the station superintendent there for a few minutes, would you like to come along with me?" He says: "Okay, son, I'll come with you." So both of them rode on their horses and he says: "Dad, will you hold my horse? I'll just go and see the stationmaster and come back." So, he said: "Okay." So, he held the horse. And Isher Singh ran down the platform. He said: "Master, my Bapu is here." (Bapu meant Dad. He called him Bapu.) "Bapu is here, come." Great Master said: "Yes!" And they both ran. Now can I imagine... I'm imagining how both running...the Great Master with the white beard, this man...they're running up to give darshan to a man. By the time... There was a little dip in the platform when you come stairs down. So, as they were running up the stairs—I don't know how the father suspected there's something going on—he left Isher Singh's horse and he'd already gone. So, when they went up Master said: "Where is your dad? He said: "He's run away again." He said: "I'm sorry. I am sorry I could not see him. We'll go back." Again, they left for train.

One day Isher Singh said: "If this is such an important thing for me to do, I have to find a better way." So, once, early morning, he brought a long big rope. And when the dad was sleeping on his bed—those were small cottages, I mean small cots, not big beds like we have—and he, while the dad was sleeping, he suddenly wrapped up the belt along with the dad and tied him up in there. Dad got up: "What are you doing?" He said: "I'm going to take you to my master." He said: "Is this the way to take anybody to a master. You think by tying me up you convert me to follow the master? What nonsense! You are mad." He said: "Whether I am mad or not, I am going to take you to the master." He had arranged a tonga, a horse cart, to come and take all that few miles that he was to go—15, 20 miles. And that horse cart was waiting outside, and he carried that bed with the dad on it and went and put it on the horse cart, tied it even more there. And the father screamed: "My son has gone mad." All the neighbors came out. "Isher Singh [he was a well-respected man] what has happened?" He said his father has got some insane, insanity. "I'm taking him to hospital." He said: "I'm not mad. My son is mad." And they all said: "Take him quickly."

So there is a...there is a horse cart coming with a man screaming, tied up with ropes. And they reached the Dera, the two small huts and Great Master sitting outside on a chair. And then he sees this great sight, a man coming on a horse cart, tied up and screaming and Isher Singh on his own horse next to it. He got up.

He said: "What nonsense is this?" Isher Singh said: "I have brought my father for your darshan." He said: "You are mad. Is this how to bring your father?" The father said: "I have been telling him the same thing. He's mad." Great Master said: "He's mad to bring you like this. Tie him, untie him," he said, told the sevadars there. Untie. Look at how he is treating his dad." And the dad said: "Yes, that's what I am telling him. This is no way to bring to anybody." So, he untied. And he said: "Take him, apply some balms and something. Apply something. He is hurting himself with all the ropes around him." So Great Master said: "Take him in."

And Isher Singh was waiting outside. After a few minutes Great Master comes out, and he says quietly: "Now you go. Come after three days." Isher Singh says: "Three days? What will happen? Three months won't be enough for this man to understand Great Master."

Anyway, he came back after three days. And when he came on the horse and he saw Great Master sitting and his dad standing in front like this (folding hands), he rubbed his eyes. Couldn't believe it. "That's my dad? That's Bapu standing there?" When he was getting down from the horse, the horse dirtied the place, shit the place. And his father took off his shirt and went to clean the place and said: "You are always foolish and mad. You messing up the place right in front of a Satguru sitting here?" He said: "Bapu, is that you?" He said: "You never told me who he is. He's a Perfect Master, and I am so lucky that only this morning he initiated me."

Isher Singh was totally surprised. Great Master said: "When the time comes..." He used the words "*Zaria bun jata hai.*" That means some means come about to bring us to a master, and sometimes they call them strange coincidences or strange happenings that come which bring us to a master. If we are a marked soul, it doesn't matter how we come. It's all an arrangement to get to a master and see his face. So, a Perfect Living Master is an ordinary human being but extraordinary in his awareness. That awareness makes him extraordinary. Not the life that he is leading. It's just an ordinary life, like ourselves.

So that is why I'm sharing these stories with you about the Great Master. I remember him and so many miracles he has shown. So many things have happened, and he would make sure to tell me, even in my regular life, that nothing, no success of mine, is due to me. It's because of him. How did he demonstrate it? I'll tell you. In a certain examination—I had to pass the exam in order to get a service, a higher service, from the job I was doing. I wanted to get promoted to a better job. Tried very hard, failed. Tried even harder, failed. And my colleague said that job you're looking for is not meant for people like you. So, I gave up. Third time stood first, in the whole university, same exam. Same thing in the civil service exam: Tried hard, failed. Tried more hard, failed. Third time gave up, got selected. That doesn't... It means that he was also showing to me who you are. You are one and two; three is me. And that is how he, he is able to even demonstrate to us how we are such small fries compared to what he is giving us. And we succeed in life and in meditation same way. That is why they say the success comes to us on the spiritual path if we can surrender. The surrender is very important. The surrender takes care of our ego. Otherwise, "I can do it, I am this, I..." This *I* is very strong and he breaks the *I*.

I am living in a suburb of Chicago now, in America. And there is... We had to get a house when I moved from India to Chicago. We were looking for a house, and a realtor who was a follower of a

master... I said: "Can you help me please to find a house?" His name is Don, Don Ulibarri. He said: "I'll find a house." My wife laid down the specifications. House should have land, should have a garden, should have...all requirements that she needed. I didn't have any particular requirement, except a roof on my head. But then I had to satisfy my wife, my old karma. It happens, you know, it happens. I mean, I must tell you the truth. And one day she got angry with the Don. What Don did, he found a house for us and said: "Can I also live with you?" The realtor. I said: "Sure, you can stay also." So, he lives in the basement. We live in the top and my wife—used to servants and that in India—thought one more servant has come. "I am a real estate agent who got you the house. Don't do this." She scolded him so badly, he felt very mad. Next day he saw she scolding me same badly. And he said: "Oh, this is a common thing. I am like him." And, he felt very happy. So, we learned. I told him: "Do you know she's doing the best job that has been assigned to her and that is to scold us every day. Because when she scolds, she doesn't hit us, she hits our ego. It's the ego always that is being hit. So, it's a good thing. Now when she scolds us, we say thank you.

So, things changed just by an understanding that it's the ego that is being hit. But you could take it a different way and also react very differently. But if you know that we have a problem with our ego, our I-ness creates a problem on the spiritual path. Because the I-ness is a face of the mind, thinking mind. The thinking mind creates the *I*, and the *I* separates you from everybody. If there was no *I*, we would all be together and one. The *I* separates, the ego separates us, whereas Master's love unites us. So, the positive things unite and the negative *I* separates. Mind, to understand anything, wants to break it into pieces and see. Its method always is analytical. Analytical means it analyzes by putting it separate. It wants to have a relationship. It's always separate: I and You. It's always a division by the mind.

Love unites. Love makes you forget that you are separate. Love makes you forget that you are divided. So that is why the positive side unites us and the method of love is synthesis, joining together. The truth is synthesis, that we are one. Eventually we are one. We're coming from one source. Even if you don't realize that source, as you get together you find you are one, that you... There's so much common on the spiritual front and so much difference in our daily life. So that is why the mind that is functioning to divide us creates an ego. And so long as the ego is strong you can't even appreciate love.

You must have seen yourself how even true love that comes in our way, in this physical world with human beings, the ego drives us away from that love. We don't use ego to increase love because ego separates us. Ego says: "I love you." I mentioned yesterday that the *I* can be so strong, it can create attachments. But the ego... "I am attached. I am doing this for you. What are you doing?" Love is being made into a business transaction, that "I am giving you something, I am doing something for you. What are you doing for me?" That's our love. That business transaction cannot be called love. Love makes you forget the *I*. Love makes you forget. The beloved becomes so important that you do not think of the *I*. So that is why this ego, anything that's happening to us, hitting at our ego. Like an insult. People are offended. "He insulted me. I'll take it out on him." No, he insulted me, he didn't insult me. He insulted my *I*. He insulted my ego. Always welcome it. If you have just this little change, realizing that the soul can never be insulted—there is no way to insult the soul. Soul to soul is always love. Mind to mind can be insult. Ego to ego is insult. It's a battle between ego and ego. So, to see some people helping you to hit at your ego, please don't fight back.

Say thank you. We know who you are hit. You hit our ego, not ourself, not the soul. So that changes our life itself. You know we get into an argument so easily, which is not necessary. Many of us realize afterwards that argument didn't serve any purpose. And the man we try to argue, to persuade him for something, never changes. As the English poet has said: "A man convinced against his will is of the same opinion still." You can't convince somebody against their will. So, there's no use arguing.

One swami once came and a young lady got up and she said: "Swami Ji, I and my husband fight all the time. Can you give some solution that we cannot fight?" He said: "Yes, I can give you a solution. You bring a bottle of water and I'll bless it, and that will end your disputes." So, she brought a bottle of water and the Swami repeated some mantras on it, and he said: "This is blessed water. This will solve your problem." She says: "How often should I give it to my husband?" "It's not for your husband. It's for you, and I'll tell you how to use it. When your husband says something of an argument, you take one sip of it and hold it in your mouth. Don't swallow. When the husband can't say anymore, swallow it. If he starts again, take another sip. There'll be no argument."

It's now a dramatic way he presented this. All he was saying is that argument takes two, doesn't take one. So, you can make it one, there's no argument. If you do not react, it's a very useful thing. The law of karma is based upon what we deliberate in our head and do. If you don't deliberate, just take it, this is over. It'll be over. Somebody hits you, somebody insults you, and you say, "Thank God it's over and I owed it to him—I must have insulted him or hit him in my past life and he's taken it off, finished. Supposing we now react to it, new karma again created. We come again for to do the same thing. You can end the cycle of these kinds of old karmas by not reacting. It's only reacting to these things that creates new karma, so that is why a good lesson. The best thing is keep your mouth shut. Use two ears, one mouth and that also minimal. Ears more, use ears much more. Because listen... Listening is the greatest quality that we have. If we listen to somebody and not speak, just listen, you'll solve many problems. I don't know how, how many of you have had experience that people who asked you a question, if you just listen to them carefully, they get the answer. Just listen carefully.

I'll tell you a very interesting true story. Do we have time for that? I'll just tell story. True story. I came from India. I used to visit America on business as well as on personal invitations to meet friends and chat like I'm doing with you now. It was a periodic every year or every second year I would come. So, they would invite me and I couldn't afford the air ticket. They say: "We can get the air tickets." I said: "I have to earn my air tickets." So, I did some palm readings and to cover the ticket price, which they would pay. With my palm reading, thirty dollars per person, they would get reimbursed. I was not a very good palm reader, but I used the normal methods to first talk to people, hear something, then tell them the same thing from the palm. This is very common. Palmist do that. There was one palmist in India, he could predict whether the newborn child will be a male or female, boy or girl. In Indian families it was important to have boys. So, he would go. They would call him because he was always right. They would call him: "Tell us this, our girl is getting, is pregnant with a child. Will it be boy or girl?" He'd say: "Oh, I can tell you surely it will be a boy." And they would give him sweets and they'll give him a little extra donation. He was giving good news. It'll be a boy. If it's a boy, they call him again, give him more sweets. If it was a girl, he would say: "Ask your neighbors."

Because every time will tell the neighbors: "You know, I had to say boy to keep up their spirit, it'll be girl. Every time he was right. If it was a girl, ask the neighbors. If it's a boy, give me more sweets. So, I know this little art of palm reading. So, I would read the palm and thirty dollars and put it in the travel fund, so get the tickets. So, it was a very different kind of visits I was making. I was not working in the United States, just visiting.

Because of the palm reading, people thought I am a psychic or somebody who knows. So, they wanted me to meet the American psychics, the psychics who can find out more about you. There was one psychic, he could even trace where a lost person is or a lost object of value, like jewelry piece is. He could tell: "find there" and would find. His name was Scotty. And there were other psychics also. So, my host one day said: "I want you to meet the local psychics. I am arranging a meeting." I said: "Okay, I'm not a psychic." He said: "Oh, you are, the way you...palm is merely an excuse. You don't even look at the palm when you're giving a reading. You look at the person and you can tell him. I said: "No, I'm not a psychic but I'd love to meet your psychics. I like to see." So, he invited about 10 or 12 psychics, and they were assembled around a long table, both sides. I am sitting there. They're asking me questions like: "Do you believe in numerology? Do you think the numbers have any value?" I said: "Oh, yes, yes, numbers have good value." They'd be very satisfied with my good answers. They would ask: "Is there a connection between a horoscope chart that we draw and what is in the palm? Are they corresponding to each other? Do the planets on the palm represent the same?" "Oh, yes, yes, they are very common." "Very good. He knows everything."

Anyway, we are that meeting. But they were very funny people. Long beards, very bleary eyes—and they were the psychics. And I was very surprised to see that group of people. But in the second row, because the chairs were all taken, second row was Scotty, that sharp psychic. He had a round face, a very bright eyes, and when I was answering their questions he would speak up with a smile: "Tell me what you come to tend for? Tell me the message you have brought for me." I said: "I've brought no message for him. What can I tell him?" I would turn my attention to the other side. He would pick up his chair and go to the other side and ask the same question again. "Tell me. You've come to tell me something, tell me."

I would turn this side then. He got very frustrated, and he told the organizer of that meeting, he said: "He's not telling my...what he has come to tell me, and I keep on asking him. He's answering everybody else except me. I feel very bad." And my host said: "Tomorrow I have set half an hour for myself. I'll give it to you. You can ask whatever you like. I'll surrender my slot of time." So, the host told me: "You know that guy in the back? His name is Scotty. He's a very good psychic. He's going to ask you a question."

I had a very hard time thinking what I'll say to him now. But I remembered a very strange incident. The strange incident was: There was one income tax... there was a customs officer in India with the same last name as mine. His name was Harbhajan Singh Puri. And he told people he's my brother. Not a biological brother but by surname we're brothers. He joined some yogis, swamis and became a yogi himself, and became known as Yogi Bhajan and he moved to United States. First to Canada, then United States, settled in California. But he knew me as a customs officer. I had traveled and met him. We had a few encounters in Delhi, in India. So, he had set up a white house on the West Coast. Like the President's White House on the East Coast, he had his own white house, a fashion

like the President's White House. He invited me when I was in one of my visits. He invited me: "Come and stay with me and I'll introduce you to all my disciples." He had trained all his disciples to wear white turbans. Even the girls and boys all were wearing white turbans. And so, he was teaching them yoga, teaching them spiritual things, teaching them even some tenants of Sikhism. He became a yogi. And when I went there, he put me up in the white house. My wife and I stayed at his white house. Everything was white. The furniture was white, the rugs, carpets were all white, the wall was white, the ceiling was white. All the people moving in and out were wearing white clothes, white turbans. It looked like just faces moving around by themselves, that background. Very interesting experience we had.

In that experience he said: "I'll be having interviews now, and you come and sit with me and have tea." I said: "All right." But I said: "Interviews mostly people want privacy." "No, no, no, there's nothing private from you. You are my colleague. Come sit with me." So, I'm sitting on a sofa with him and one middle aged lady comes for the next turn for interview. And she says: "I have come for interview, Sir." "Come on, honey, dear, come sit with us. This is Ishwar Puri, my friend. We'll have tea together." Very nicely he treated her. I was very impressed that he's a very kind person to first treat people with tea and all that before the interview. I've never done that. So, I appreciated this gesture.

After the tea he said: "Now sit on the floor, interview will begin." So, she sit on the floor, and he began to shout at her, loudly. I said: "Yogi Ji, please let me go out." "No, you sit here." I was also very tamed by his voice and just sat there. And he shouted so hard at her, so badly, using such bad language about who she is. I couldn't believe. This is a yogi, talking like this to somebody who has come for an interview? This woman is never going to come again. What kind of interview is this? Anyway, we went out. He set up a lunch, dinner or some lunch for everybody, some good meal. And I walked out. I was supposed to be guest of honor, but I didn't feel like that. I said: "I am nobody here, with this yogi shouting like that."

I saw that lady. I went up to her. I said: "Please forgive me, that I had to witness that strange scene of the yogi shouting at you. It was not good, and I am...I tried to go out, so it should be remained private whatever it is. But he insisted I sit. Please forgive me." She said: "What forgiveness?" She told me: "The Yogi was right. What he said was true. I deserved to hear that." I said: "What is mistaken notion I had. These Americans must be very different that they like to be shouted at, insulted and all that." I said: "This is some news for me that the woman appreciated that, the big shouting."

This incident came back to me when Scotty asked for his interview. I said: "I am going to try the yogi trick today." I'm telling you the background, why I tried the yogi trick. When this man came for interview, he was the same smiling round face. I had got a big table between him and me in case he gets angry. There should be some defense. And he was sitting on a sofa. I was sitting on a chair like this. So as soon as he comes, I began to shout at him. I said: "You being a psychic could not wait for one day to receive my message?" And, he felt alarmed that I spoke like that. So, I raised my voice: "Here is the message:" [Very short message.] "Don't destroy yourself!" And he shook like this. He couldn't believe. I said: It's working. So, I raise my voice more: "Don't destroy yourself!" And again, he was completely limp. I said: "It's working." Third time, even louder: "Don't destroy yourself!" And

he fell away, fell down from the chair. I said: "Something has happened. And he said: "Thank you, thank you," and he went out.

I don't know what he was thanking me for. I said: "Whatever I tried worked." He goes. Tells my host: "This man is the best psychic. He knows everything. He knows everything. He told me the real truth for which he had come. He said: 'Don't destroy yourself.' And I knew it's because of my drugs. I knew he knows I'm on drugs." And he said: "I'm destroying myself." And again, he said: 'Don't destroy yourself.' "I knew I was in a bad company and doing something very wrong, like orgies and all and different type of group. That's wrong." And he told me: 'Don't destroy.' "I am destroying myself." And third time when he said, 'Don't destroy me,' he realized even by the psychic work I'm doing I'm destroying myself. I'll never do it again." The man's life changed from that moment.

And he said: "Tell Linda Goodman, that great astrologer who written two big books, the real person to find her lost daughter has come." I had no idea that there was a big astrologer, who has written big books, called *Sun Times (Signs)* and *Love Times (Signs)*. Some of you might have seen those big books. She's a great astrologer, and she... Her daughter disappeared some years ago. They were in New York. The daughter disappeared. And the police, they...police tracked her that she fell into the docks in the water and her remains have been found. They tested the remains. It is the daughter's. She didn't believe it, because the horoscope said that she will come back, and she can't die if she has to come back. And she believed in the horoscope that she herself cast of her daughter. So that is why everybody tried to find the daughter, including Scotty. And they could not find the daughter. They said: "Here's the man who has come from India. He can trace where the daughter is." That's me. I'm supposed to trace her missing daughter. They told me: "Linda Goodman has been informed of your presence in this country and please help her. We have all failed. All the psychics have failed. You're the super psychic. You can find the daughter. I said: "Oh, what a mess I have created for myself, just by doing something which Scotty thinks is great. Nothing I have done really." But they said: "Linda Goodman lives in Denver or somewhere, and she's flying today to New York to take part in a television program. She wants you to come to New York and see her there. And she has said: "No matter what, charter a special plane if necessary but bring him there, and I'll be staying in that hotel." Very expensive hotel, New York.

I tried to find a way to escape from this somehow. I said: "Oh, New York. I've already come from New York. I am now in Chicago. From Chicago I go to Minneapolis, then from there I'm going to east and I am going back to India. We Punjabis never go back. That's our tradition. We always go forward. Sorry, I can't go back to New York." They informed Linda Goodman. Persuade him. Get him a round-the-world ticket. Let him go forward all the way and let him come back to New York. If necessary, charter a plane." She had money, obviously, to do all that.

So, they told me they're going to take me round the world. A second thought came to me. Why go round the world? I can go round a little bit in the U.S. And I suggested: "I'll take a trip down from Colorado or Minneapolis. I'll go down to Orlando and come to New York. In Orlando I'm very keen to see Disney World." I was keen. They arranged my ticket immediately and I laid down three conditions. One: I'll come by that route. Secondly: I'll stay in a hotel room more expensive than the one she's staying in, just to attain a status equal to hers. I knew in America this happens, that the status is by how much money you have. So, room should be more expensive. They traced a room in

the same suite. She was paying 300 dollars; they found one for 310 dollars for me. A double room, two rooms, two showers. I'd never seen that before. Thirdly: I will fix the time when I will see her. She can't call me now I'm free. They agreed. I fixed the time: "I will see her at 3:28 pm, 28 minutes past three." I could have said 3:30. It doesn't appeal to an astrologer. Just common sense. I used my common sense. Okay, 3:28. 3:28 came. I had a nice shower and I loved that hotel room. I said it's for a day, but I should enjoy, it's a good place. And I said: "I will see her in...." They had an anteroom next to the hotel room where she was staying. And we were in the meeting room, and I said: "I'll meet there, not in my set."

3:28, I was there. And I saw... She's sitting there with another chair for me and a teapot and little cookies and some biscuits, something like that and eight other people sitting there on chairs. I went and saw. She greeted me: "Please sit down. I know you like tea instead of coffee, and I know you like eggless cookies. I got everything for you." I said: "Thank you very much." She said: "You know my issue for which you come to discuss this?" I said: "Yes, your friend, that host told me about your issue, about your daughter. But if you want an interview with me, it has to be one on one. Not the crowd of people sitting around." She said: "These are all astrologers." All of them had open some books, which had some... almanac books which showed where the stars are at 3:28. "Why did he give that time?" They were studying that.

And I am saying: "I will only give interview one on one. And if they want to stay here, I will not give interview." She said: "They've come from far off just to hear you, what you can say about my daughter." I said: "Sorry, I don't give interviews like that." So, I got up. "Oh, please sit down, please sit down. Please leave the room and go upstairs and wait for me." They said: "Linda, you invited us, and we've come all the way to listen to this man and you are telling us to go away." She says: "No, he says he won't give interview. Don't you want to listen! I tell you what he says. Just go!" So, she made them go out, except one heavy man, sitting in one corner. He wouldn't go. She said: "Phillips, you also go!" He said: "No, I'm not an astrologer. I'm your security man and the way this man is acting, this Indian guy, I can tell you the risk to your life. Otherwise, he wouldn't send everybody away. I will not go. I'll be here to secure your security." She said: "He's not an astrologer. He's just a policeman. I hired him for my security." I said: "If Phillips doesn't go, I will go. Phillips has to go."

She persuaded Phillips: "Look I take responsibility for myself, go!" Phillips said: "You are taking a big risk, but I will go." He went out. She took him out and closed the door, came back. I said: "Linda, that Phillips is standing outside the door." I knew that. I worked with the government myself. The man won't run away anywhere. "Please tell him to go upstairs." She went up, he was standing there. Then I heard a word she spoke to Phillips: "He knows everything. Go away!" I said: "My work is done. She's already believing that I know everything."

So, she comes back and she says (now she's alone), she says: "You know about my daughter disappearing. My chart says she will come back. How do you account for that?" And I'm listening to her. "Oh," she says, "it's possible that she died and will be reborn, reincarnation, can come back." I said: "Mmmm." She said: "Now I can calculate how she will grow, what age she will be at this time. Now I can find that, it will look like that from her own chart. I can find out when she will come. That's the year she can come, and I'll see her again according to my charts. But in a new body." And I

said: "Mmmm." She said: "Have you come across the world just to say 'mmm' to me?" And I said: "Mmmm." Interview over.

I'm telling you a true story. The answers were with her, not with me. She had her own answers. She just wanted an excuse to discover her own answer, which she gave me. I said: "Call everybody down." They all came: "What did he say?" She couldn't say he just say three mmms. So, this thing became very well known that this is a man who can just say mmm and give the answer. This thing went round, and then she said: "Please, before you leave, I want you to see an unpublished book, only the manuscript is ready, typed manuscript and I'll read out just one sentence, one paragraph from. So, she pulled out a typed manuscript, big one, thick. Page 256, I remember. She opened page 256, said, "Read this paragraph." She said: "I know you already know what is there but still read it for my sake." And I read it, it said: "And one day a man will come from the East and will use no words but give you your answers." These she had recorded much earlier, in that new manuscript. So, it clicked in my mind immediately that this was that event.

So sometimes these things happen and the thing that you don't have to speak to give an answer is true. We all have our answers inside us. Sometimes we just want somebody to verbalize it, vocalize it, speak it out. When, when somebody asked a question and I give an answer, they say: "Yes, that is it." How can somebody say, "Yes, that is it," if they didn't know the answer already? And if I give a foolish answer: "No." That means they know the answer. All answers are inside us. We are... There're not answered already. Somebody comes in whom we have some faith and trust and the answers came from within. I'm telling these stories just to tell you everything is inside us, everything. Including answers to all our questions. So next time you come for interview and you only hear "mmmm," please don't mind it.

Thank you very much for spending this time with me and you allowed me to tell these stories to you. And I'm very happy to see all of you. Hope to see you again sometime. And take care, have your nice journeys back.