

Who Is A Perfect Living Sant Satguru?

Mumbai, India – July 8, 2013

Welcome, friends, to this afternoon session of our one-day program here. I was talking to you in the morning about a very basic requirement in effective good meditation and that is to change the location of where you pray, where you meditate, where you have your spiritual activity from outside to inside. People make a small place in their house: “This is my temple.” “This is where I do my prayers.” Those prayers are confined to the idea of the attention going to the temple. People buy a special chair: “This is my meditation chair.” And when they meditate on that chair, the attention is, “What a nice meditation chair I have.” It never goes in; it goes in the chair. Even for a long period you can sit. People buy a little rug, a mat: “This is a prayer mat, and I am using the prayer mat to sit on it; therefore, I get very good feeling.” That is the feeling of a good mat. It is not the feeling of your own self.

Therefore, if you want your meditation to be successful for getting more information of who you are, why you are here, how was your pralabdh, your destiny, made like this? Where is your true home? Where will you be fully satisfied? If you want to get answers to these questions, you have to sit not on a chair, not on a mat, not in a private room, but right here in the top of the head. For doing that, you have to imagine this is your house. The body is your house, and this body has many floors. It has six floors obviously by the energy centers—the chakras make it six floors. When you are awake, you are already at the sixth center, sixth floor, so if you can consider this body to be your house, imagine it to be a body and a house, same thing, and you are living in this house. You are living in the sixth floor. You don’t care what tenants or who is living downstairs. Your house is the sixth floor. You are up on the sixth floor. It is a nice floor made of hard iron, steel, bricks, whatever you like, but hard floor, not just an empty space. It is a floor at the eye level, and you live on it. You have a chair, a prayer chair, on it. You have a mat on it, and that is where, every time you want to do meditation, you go into that room in your head. If you can start like that, meditation will be successful. Otherwise you will make it a ritual: “Every day I do it; one day I will get results. Next life I will be in heaven.” What about getting to heaven now? How can you be sure you will go to heaven next life if you can’t go today? You have all the ability to go today.

One man went to my guruji and he said, “Master, please in my next life make me a man.” Master said, “Are you a donkey now? Whatever you will do next life as a man, you already are a man. Do it now! You don’t have to wait. Don’t postpone.” It’s the mind’s tendency to postpone things, to procrastinate. It is a hurdle to meditation. You should beat the mind on that. The mind says, “Oh, I’m too tired today.” That is the time to meditate. The mind says, “I have to get up early morning for work, so I could do it tomorrow.” Beat it; do it now. You have to counter

the mind to get over this habit of the mind to postpone things. It is a deliberate effort. By doing this, by mind saying one thing and you doing the opposite, you will get control over your mind. Then the mind won't bother you. The mind adopts habits based on what you allow it to do. If you don't allow the mind to go into laziness, procrastination, making excuses why not to do something and beating it to it when it says no—you say yes. "Do it tomorrow." "No, today." If you do that, the mind comes under your control. Then meditation becomes easier because then the mind can't run as much as it runs otherwise. So the basic thing that you have to sit behind the eyes before starting any meditation. It is not that, okay, I will meditate and one day I will go there. No, you start from there. Why do you want to start from anywhere else when in the wakeful state as a human being you are already there? When you are awake, you are there. You don't have to go out anywhere to come back. You don't have to go down to come up. People go to the heart and feelings and so on to come there. Why? You are already there, awake, intelligent, capable of knowing where you are, so start from there.

If you are able to hold your attention behind the eyes even for a small reasonable time, you will be able to open your tenth door inside and see another world there. If a disturbance comes, then you control the mind's disturbance. I want you to join me in a little meditation now based on this principle that you have to be behind the eyes and not start from anywhere else. Therefore, step number one is that you close your eyes and imagine that this is a house and you are on the sixth floor sitting in the center of this room. Close your eyes and let's start. Only stay in the center of the head and no other thought except what is there. Look around there. Is it dark? Can you see a little light? Can you see a color? What is happening inside? But don't follow anything. Don't chase the light. Don't chase anything. Stay in the center. If you feel you are too much forward, pull yourself back with your feet. Feet on the hard floor that you have made behind the eyes. Keep yourself in the center...

Open your eyes, come back. You can rub your face, rub your hands and feet. Over a long period of time when you do this, you will feel that it is easy to rub your face and your arms to quickly get back in the physical level, especially when you start traveling into other regions, it becomes easy to come back. How many of you could locate yourself in the center of the head? Please raise your hands. How many of you had difficulty? How many of you had thoughts coming which made you go out of the head again and again? Almost everybody. Now we have to find a solution to this problem, and step by step we are going to find a solution to all these problems.

To make sure we understand, this does look like our meditation chamber. We are now going to decorate it. We are going to paint the walls, put in a new carpet, remove the furniture, put new furniture all in this area so that your attention gets more focused in that area and the thoughts are of doing things inside and not outside. Let's try it. Okay, close your eyes again. Go back to

this room and see how best you can decorate it. Do you want to paint? Do you want to put drapes or curtains around on the walls? Do you have any windows? How do you want to cover the windows? Just look around inside and put all your attention inside. Change the carpet. Improve the floor. Do some work there. Everything you want to do, do inside this meditation room of yours...

Open your eyes. Welcome back. How many of you found this better to feel that you are inside? That's good, very good. How many of you still have thoughts pulling you out? Okay, let's find a solution to that. How many of you have a mantra or a simran that you repeat or a jap? How many of you have a chant that you can use? In this next exercise, please use it. How many of you don't have it? You don't have any mantra, any words to repeat? You make up your own right now. A short phrase expressing your love for God or any isht that you have, and just keep on repeating slowly the same phrase. Others will use the existing simran or meditation words that they have. Okay, close your eyes. Go back to that room, sit in the center and slowly, deliberately keep on repeating the words and start listening to them with great attention. Listen to every syllable of the word carefully. How does it sound? Is it in your voice? Is it somebody else's voice? Is there one person speaking or more than one speaking? If there is more than one person, make all of them speak at the same time and repeat these words slowly, deliberately, listening to them, but stay in the center. Don't allow the mind to think of anything else except the words and repeat them...

Open your eyes. Welcome back. How many of you found it was easier when you repeat words to hold to the center? Very good. That's better. How many of you were seeing some colors or some images, some faces coming in front of you when you were trying to do this? Very good. We have to find a solution to that, too. If you have a guru, a master, when we do it now, when you are repeating the words, look at the face of the master at the same time so that even the vision is not distracted by anything else. If it is distracted, it is by the face of your own master, your own guru, so that will prevent the distraction of the mind by visual things happening inside. You are trapping the mind to stay in the center, not go out by thoughts, controlling thoughts, the words of thought, by simran, by repetition, controlling any images by the image of your own guru, and staying in the center, thereby trying to see if anything else happens. If you find lights come up or any bright things happening, look at them from a distance. Don't move towards it, because when you will move towards it you will lose the center and it will stop. It is not coming because you are moving. It is coming because you are still. The more still you are in the center of your head, the more your experiences will start. So let us try now. If you can use the dhyān, this is called contemplation, dhyān of your guru, while doing your simran, while doing your repetition, you can see the face. Why do I say see the face along with your simran? Because the mind can make many faces up by imaginary way. If you are doing

your simran and that has been given to you by a perfect master, no imaginary figure can come up. You cannot make up the eyes and forehead of a master if you are repeating these words. It is a good protection. It is a protection against imaginary faces, and you want to do dhyān of your guru, your real guru. Therefore, you should repeat the words along with the visualization of your master's face in front of you and stay right in the center when you are doing this. Nothing should tempt you to move forward. If any other faces come, let them come and go. Some faces may be very odd. You may never have seen them, but you have seen them. Some come from past lives, and during meditation many experiences are pulled back from past lives. So nothing to worry about; it is just a normal feature. Let them go. Some will look grotesque; some will look funny, but that is normal. If they come, they will move from one side to the other automatically. You stay in the center trying to see the face of your master and saying the words. Let's try. Close your eyes and do dhyān and simran at the same time...

Open your eyes. Welcome back. How many of you could do this, see your guru, your isht, your beloved's face while you were doing the meditation simran also? How many of you had difficulty doing both things together? It requires practice. This requires a little more practice, not only to be able to see and repeat at the same time but to see, repeat, and be able to ask questions while you are repeating by two different voices in the mind. One is repeating in a base voice. On top of that, you can still talk to your master. It will need some practice. If you have done it, you know that you first start talking to your master whose image you see and then to check that he is really the master there, you start repeating. While repeating the words, you can start talking, having conversation with the master. It becomes easy if you do the simran, the repetition, on a regular basis while walking, working, cooking, when you are doing other things and you keep on repeating these words, you habituate the mind to repeat the words. When you habituate the mind, you will sit in meditation and automatically the mind starts repeating these words. You go to sleep it automatically starts repeating the words. By putting it into a habit—the mind likes habits. If the mind makes a habit of repeating these words, it becomes very easy for the repetition to go on and you are still on top of it talking to your master. If the master's face, eyes and forehead, remain steady, he is there. You can ask questions. You can have a conversation. You can just enjoy his company. You can fly with him. How many of you would like to fly? Let's try flight in the astral sky.

Okay, now when you were in the room, how many of you felt that the room was very large, expanded? Big space? How many of you felt it had walls and windows? Very good. Now this time I am going to suggest that you look for a window. Every hall that we create in the head and sit there has a light coming from somewhere. Where the light comes from...it could be from the side, it could be in front, it could be in the back. You can turn around, not with this head, turn around with the head inside, and say there it is. I will make you, urge you to look at the

window, and you will find that your being, what you are sitting in the room upstairs, that being has no weight. You will notice that. If you move, there is no weight in that, and without the weight, that form of yours, which is similar to this form, it is an imaginary form but similar to this form, can go out of the window and fly without falling. Let's try it. Close your eyes. Let's fly in the astral sky. Close your eyes.

Open your eyes. Welcome back. How many of you could fly? I am very happy! That is quite a number. Others will get a chance with a little more practice because this is a natural sky. It is not this sky. It is the inner sky. You just got a glimpse of that inner sky, and it will be natural for you to go whenever you like and fly in that sky in the future. Just a little more practice is needed.

Now what we are doing here is simply understanding that there is something more inside us than we were imagining. It is not pure darkness when we close our eyes. There are a lot of things going on there, but this is not good meditation. What we have been doing is poor quality of meditation. Something really important is missing, without which meditation cannot be called good meditation. What is missing is that we have not put any love and devotion into it. We are doing it mechanically. We are doing it like a machine, like the body is a machine and we are doing all these things. They do not take us too far. If you want to make real spiritual progress, then we have to introduce the element of love and devotion, which means that you should be able to experience the love of your guru for you and your devotion to the guru. That is why we use two words. Prem, bhakti are two words. Love and devotion are two words. Why do we use two words and not one? Because we are incapable of understanding love. We have been calling our attachments as love. In attachment, we are always conscious of two people. "I am loving you" means "I know myself better than I know you," and that is why we say "I love you." In real love, "I" is forgotten. A master's love is such that he places us ahead of himself in his own consciousness. That is so powerful, that affects us. Something happens to us. Even in the presence of a master we feel something because of that. So we are devoted. Our expression, whatever we say, even if we say "thank you" it is an act of devotion. If we follow, we can touch his feet. He can give us a hug. He can express in words. He can express by a smile, and we feel so wonderful about it. This is a connection of love and devotion between a master and a disciple. If that is not there, meditation is a very hollow thing than otherwise. So we have to introduce the element of love and devotion to make it good meditation. Let's do it now.

Now let's go back there, and this time we not only do what we have just been doing, which means repeating our simran, visualizing the master, but expressing, talking to the master, telling him how you feel, thanking him for what he gave and complaining to him what he did not, complaining, "Why didn't you do this?" Only when you love somebody you can say those

things. This is a good opportunity for you to complain, shout. He is the best friend. There is no better friend. Master is the best friend. You can say anything you like and he will like it. You will see it. You can try it out.

Therefore, this is a good opportunity to show how you want the master to be close to you. “Master, my meditations have not been successful. Please do something.” A good time to say that. “Master, why did I go through this heavy karma? Can you give me a little intervention, help me.” This is the time to say that. This is the time to express yourself to a friend who is closer to you than anybody in the world, so take this opportunity. Close your eyes. Go back to the same place. That is the meeting place between you and your master, and express yourself as fully as you can. Any questions you have, ask him there. Any problem you have, express it there. Any feeling of love you have, express that also. You are free at this time, so use this opportunity and take your time.

Open your eyes. Welcome back. How many of you liked this session? That is the good one, right? We are moving on to real meditation. That is how it should be. That is how we feel so close to our own master, how we get the benefit of real closeness in initiation. We say we have got Naam Dhan. You got initiation from a master. If you don't have a daily contact like this, we are putting Naam Dhan in a pocket and keeping it away. We are not making use of our initiation if we are not having contact with the master internally every day. This should be a regular practice, and then you will find automatically the experiences you will have will build up your faith and grow every day. Every day you will have more faith, more experience, more certainty, more knowledge. That is the purpose of the path of this master. Sant Mat means that. This is not a ritual. It requires a daily practice of this kind. Therefore, what we have just done, which were very short segments, a few minutes each—why I had to count five so quickly every time was because time was limited. When I have a meditation workshop for three days or seven days, we do it for the proper time. We do it for a reasonably good time for each step to be experienced fully before we move to the next step. Today take it like a sample. This was just a sampling of the steps we have to take. Of course, the next step which comes in due course if you are able to center yourself, you will be able to hear the sound current inside. Once the sounds start coming, you can hitch onto the sound by putting attention on the sound, sound will start pulling you faster than simran. Simran is good until you can reach the sound. When the sound comes, you can leave the simran and sound will pull. If the sound becomes weak, you can go back to simran. It is a regular practice, and after some time when you are able to close your eyes or not close your eyes and the sound is there, meditation will merely mean that drawing your attention on what you are doing to put the attention on what is happening with the sound. You neither have to close your eyes nor close your ears. You just have to put your attention there, and you are meditating. It will be natural and automatic any time. You can

meditate without any formality of taking this position or that position. While walking you can meditate. You can actually be connected to the sound while doing external work. It is a very beautiful experience, and with practice you will definitely get it.

I was sharing these things as tips from experience how you can improve the meditation that many of you are already doing, but don't miss the main elements. One, you must start after first locating yourself behind the eyes. Just sitting where you are and closing eyes does not make a good start. Good start is to imagine you are behind the eyes in your head and then start. Second, introduce love and devotion every time you meditate. Talk to the master and ask him for help to such an extent. You can even ask him to meditate for you. Say, "Master, I understand you can do everything. Why don't you do a little simran for me also?" And your experience will show master will start doing simran, and you can sit and listen to your master repeating your words. That is easy! That is wonderful to hear your master's voice doing simran for you, and you are listening. Master says, "Come, let's go, let's fly," and you fly with the master. He is next to you up in the sky. You have a permanent companionship, a friendship that will never go away. Such is the value of having a perfect living master who can initiate you and become your friend forever.

A little child gave me three questions yesterday. She is so small. Her questions included the question that, "What is initiation?" For a child to ask this question is very impressive for me. My answer was very simple. It is that when the master accepts you and becomes your friend, when he becomes your friend forever—that is initiation. Initiation is not the method of teaching how to repeat words. Initiation is not telling you what words to repeat. Initiation consists of the master becoming your permanent, everlasting friend who you can access inside, to whom you can complain, talk, anything, where there is nothing secret. Whatever problems are there which you can't share with anybody, you can share with the master. It is a very different experience of true friendship.

We have had some great followers of masters. I had the good fortune of having darshan and their company for many years. One of them was a veterinary doctor, whose name was Dr. Isher Singh. He was a simple doctor, but he was working for a big man. He was working for the Maharaj of Kapurthala, a state not too far from Beas where my master was living, Baba Sawan Singh, Great Master. So Dr. Isher Singh had heard that there was a master somewhere on the bank of that river Beas, but he never took interest until he found out that two of his Muslim neighbors in Kapurthala were followers of that master. He asked them, "I want to meet a perfect master, and I have studied all the literature, I have been reading all the books. Can I see him?" They said, "Of course! We are his disciples. You just go and meet him. He has a little hut, a little place where he lives right three miles down from the main Gitti road on the river Beas.

On the bank, you will find him.” So after finishing his day’s work, Isher Singh took his bicycle, and he drove along the bank of the river. He drove three miles. No dera, no master. He drove three miles more. He said, “Maybe, you know, in India you have noticed that distance is a very subjective thing. You go, somebody says, one mile. You go one mile. How far? A mile. Then the mile doesn’t seem to finish. It is always a mile, and then you say, “You told us a mile, and it is more. You told it is just a mile.” He thought maybe three miles means three miles more, so he went three miles more. It got dark, and it got so dark. He kept on going, and then he found there was a ferry boat that used to cross people across the river. So he told the ferry man, “I have come almost nine miles from the road, and I don’t see the dera.” He said, “Oh, you are on the wrong side of the river! The dera is on the other side. You have come on the wrong bank of the river. You came on the right side of the river, and the dera is on the left side.” He said, “Can you take me on your ferry to the other side?” He said, “This ferry takes you only to a small village, and there is no road, no pathway connecting that place with the dera. You have to go back and come from the other side.” He said, “No, why should I when I am almost halfway already?” He said, “It is dark. There are wild animals on the other side. It is not a good time to go. There is no proper road. You are carrying a bicycle. How would you go with a bicycle without a pathway?” He said, “No, no. I’ll carry the bicycle on my head.”

Anyway he persuaded the ferryman to take him across. It was very dark. He was carrying a bicycle on his head. Thorns were there hurting him. He would go farther away and then come near the river not to lose sight of the dera. He was lost and came back. Early morning when the sun was about to rise, he reached the dera. He found those two huts where Great Master, Baba Sawan Singh, used to come on weekends because he was still working as an engineer somewhere else, but he would come for the weekend under instructions of his guru to do this work. When he reached there, he knocked on the door, and an elderly lady came out. She began to use such abusive language, got so angry with him. “You people have no sense to come and disturb the master at this time!” She showed so much anger and used dirty words on the man. He said, “This is the same bibi I heard of from my neighbors? This bibi, her name is Bibi Rukko. I have heard the name Rukko, and there is nobody else except this bibi. She was Swami Ji’s disciple. She was Baba Jaimal Singh’s helper, sevadar. She is now helping this master. If with three masters she has not lost her anger, what am I going to get here? This is all wrong. There is no master.” Very disappointed, he went back. He told his neighbors that morning, “That was all a very foolish trip. I went on the wrong side of the bank. I met the wrong person, that bibi.” And they laughed at him. He said, “Why are you laughing? I had such a hard time all night.” They said, “We are laughing because the master played a trick on you.” He said, “Master plays tricks? I thought he was a spiritual person.” They said, “True masters are spiritual and also mischievous. They can play tricks also because they act so human, because they have to be your friends. If they sit on a high platform, you can worship them. You can listen to them. You can’t

be their friends. They come down to your level, and they play games with you. They have played games with many people.” “So what trick did he play on me?” “The trick was you went to see the master. You came away without seeing him. You saw a lady and came back. The lady acted under instructions of the master. Next time you go, you will find her very loving. She will not be angry at all. Therefore, she was testing you. In fact, master was testing you. Have you come to see me or have you come to see the lady? You came away after seeing the lady. Therefore, you missed the point what the master was making.”

He said, “All right, next time I am going to go, next weekend, and in the daytime, and I know where the dera is now.” So the next weekend he took leave from the palace, and he went there to see the master. Master was sitting outside that hut on a chair. He goes there and says, “Master, my name is Isher Singh. I am a veterinary doctor in the palace in Kapurthala, and I have come to get initiated from you. I want Naam because my neighbors have taken Naam from you, two Muslim guys, and they told me that they got big success, so I have come for Naam. I have made a lot of study, and I am willing to take Naam from you.”

Great Master said, “Well, Isher Singh, have you broken your arm?” He said, “What, is that a requirement for Naam?” “No, no, no. It is not a requirement for Naam,” Master says. “It just happens in your destiny it is so written that Naam will be given to you after you have broken your arm.” “Why would I break my arm?” He said, “You ride on horses. You can fall from a horse and break your arm. It happens.” He said, “But I will not ride a horse.” He said, “But you have always been riding horses.” “No, I now from today won’t ride a horse. I won’t break my arm.” He said, “Anyway, when you break your arm and you get healed and get cured of it, come back and I will initiate you. Promise.” He said, “Okay.”

He went back. As soon as he reached his house, his wife, Mia, her name was Mia, she said, “Where have you been? The maharaja has been calling you all day. It must be something serious. Five messages have come. Send Isher Singh to the palace. Send Isher Singh to the palace. Where have you been?” He said, “I went to see a maharaji on a dera.” She said, “You had better go to the palace.” So he ran to the palace. Maharaj was sitting on his throne, and he said, “Where have you been, doctor? I have been waiting for you since morning.” “Yes, sir, what can I do for you?” He said, “Today, this morning I received two new horses from Arabia. They are my best horses, and I am waiting. I told the whole palace, ‘Isher Singh will ride one horse, and I will ride the other at the same time. The inauguration of the horses will take place when my veterinary doctor comes.’” Isher Singh said, “Maharaja, please forgive me. I will not ride the horse.” “Why? You have been riding horses every day! What is so new about it?” He said, “No, I don’t want to break my arm.” He said, “Who put this silly idea into your head? You have been riding horses every day.” He said, “The maharaji told me.” He said, “I am the maharaja. There

are no other maharaji, and I am telling you.” “No, I know. I somehow had such a strong feeling when he told me that he must know something. He was so positive that I will break my arm. I don’t want to sit on a horse.” He said, “Look, I have waited all day for you. The whole palace is waiting. At least to save my face, just sit on the horse. I will sit on one horse, you sit on a horse, I will ride away, and you get off. Is that okay?” “Okay, I can do that.”

So the maharaja got onto his horse, and Isher Singh put his stirrup and just got in the saddle and the horse shot off. It was a new horse, didn’t know, he stepped on a stone, fell. Isher Singh fell under him and had multiple fractures of the right arm. He said, “I knew this would happen. That man’s words were very powerful. I knew it from the beginning, but I didn’t think that just a standing horse would do this to me.” Anyway, multiple fractures. He got all the plasters, all those things done, and then after six weeks—it was a very bad fracture—after six weeks his shoulder and his arm were all calcified and did not move. Anyway, he went back to the dera, and he told the Great Master, he said, “I have broken my arm. I have healed my arm. Give me Naam.” Great Master said, “Raise your right hand to your ear.” “Master, I can’t do that. It is fixed. It is all completely stuck by calcification.” “Sorry, I can’t give you Naam then.” He said, “What kind of guru are you? Every time you put a new condition. The last time you said, ‘You break your arm,’ and now you are saying, ‘Put your hand to your ear.’ Why do you add new conditions?” “No, no, it is not a new condition,” master says. “This condition I introduced in the beginning. I said, ‘Go and break your arm and get healed.’ You haven’t got healed!” He said, “Master, there is no solution to this. It is all calcified. It has become like a whole bone. I can’t move my shoulder and arm.” He said, “When your horses break their leg, what do you do?” He said, “Well, when I take care of the horses, we use nitric acid and linseed acid and this oil. It is such a strong mixture. It is so painful, but when we apply it to the horses, they beat their foot so much with pain that they make a hole in the ground.” He said, “Why don’t you try that?” He said, “Master, what do you mean? I will die if I do that.” “No, you won’t die. I will tell you a formula, what ratio to use of the acids. It is four times of this and one time of this. Make it 16 times, dilute it and try it.” He said, “Master, this is very hard, but I will try.”

He goes back, and he tries the treatment, and it is painful. He told me it was very painful but bearable, and he was able to dissolve the calcification and was able to move. He went back and got initiated.

A man who went through initiation like this really respected that initiation. He realized he had gotten something very valuable; and therefore, he made good progress. This man later on said, “This guru is perfect.” He got full satisfaction. Although he had met many gurus earlier, this guru gave him full satisfaction, and he heard that if a person can look at the face of a perfect living master, have darshan of a perfect living master, he will get initiated one day, if not in this

life, in the next life. To have darshan of a perfect master is so useful. He said to his friends, “The best thing I can do for you is to take you to the master. You may not follow him. Look at him. If he looks at you, gives you drishti, you are certain to get initiated Naam automatically without your asking and trying.”

Then he asked his father, “Dad, I want you to go to the dera and see my master.” He said, “You are a fool and a madman to follow a man as a guru when we have Guru Granth Sahib. We have our holy book. I can’t believe there can be a man as a guru.” He said, “Master forget. He is not a guru. Just go and see a good man.” “I have no time for a good man. I am not going. I know you are playing a trick on me to take me there, and I will not go. You can try as hard as you like.” So he came to Great Master. He said, “I want to bring my dad to get Naam from you.” He said, “Isher Singh, bring your dad to me. That is your job. I will give him Naam. That is my job.” He said, “Wonderful! All I have to do is bring him.” So one day the Great Master was going to travel by train. At the Beas station it is a little depressed from the top. You have to go the steps, and there is a platform. So he began to find out some trick to take his father to see the Great Master. He said, “Master, you are going to be at the station for at least 10 to 15 minutes before the train comes. I am going to bring my bapu, my dad, to the station. I will tell him I am going to go to the station master for some work, and then I will come to you. You come and give him darshan. That is all I want.” Great Master said, “Yes, I will do that.” So he told his dad, “Come, I have some work at the station. You want to come along with me?” He said, “Okay.” So they both got on their horses, and they came to the station. He said, “Bapu, dad, catch hold of my horse. I will go to the station master. I have a little work, and I will come back.” His dad said, “Okay.” He held the reins of the second horse, and Isher Singh ran down. He said, “Master, my dad is up there. Come and give him darshan.” “Yes, yes.” And they both ran. Sometimes I say can you imagine, we are talking of a guru, who already has a white beard at that age, and running with another doctor like that. It is almost like a childish thing going on, but gurus are child-like, I can tell you that! They can play a game at your level. So they both ran up the steps, and they saw that the bapu had left the horse and gone away. He suspected there was something going on, and he was not there. So Great Master said, “I am sorry, Isher Singh. Your dad missed this opportunity, so I can’t help it. The deal is you bring your dad to me, and I’ll give him Naam.” He said, “Master, my dad is not like that. It is very difficult to persuade him. It is almost impossible. It will be a big miracle if you can somehow persuade him.

Anyway, when nothing worked, Isher Singh said, “After all, it is a promise. Great Master says, ‘You bring him there is your job, and giving Naam is master’s job.’ I should just take by bapu there.” So when the bapu was sleeping one morning, early morning, he brought a rope and he tied his dad on the little charpoy. He said, “What are you doing? What are you doing?” “Dad, I am taking you to my guru.” “How can you force me like this?” He said, “I have already arranged

a tonga, a horse cart. I have arranged already; it is standing outside, and it is going to take you straight there.” He said, “You can’t force me to go there!” He said, “No, I have got a deal. The deal is I have to take you to the master. It is his job to do what he wants to do.” “You can’t force me. You are mad! You got crazy. You lost your brains!” He said, “You can say what you like. You are going there.”

He was a strong man. He carried the whole charpoy along with the dad with a rope on. He took it out, put it on the cart and said to the tonga, “Rush to the dera!” Dad screamed, “My son has got mad,” and all the neighbors came out. They said, “Isher Singh, what is happening?” He said, “My dad has gone crazy, and I am taking him to the hospital.” He said, “I am not mad! My son is mad!” They said, “Take him quickly!” The tonga is now driving, the man screaming, his arms are being bruised with the rope, and his legs were getting bruised, and that stretch of 15 miles, tonga running fast. He said, “Take it fast, take it fast!” There Great Master was sitting outside on a chair. This strange scene is taking place, a man screaming on a tonga, on a horse cart, and tied up like this and screaming, and Isher Singh on a horse next to it, and they both arrive there. Great Master was surprised. He just got up, and Isher Singh says, “Master, I brought my bapu.” He said, “Is that the way to bring him? How can you treat your father like this? How can you tie him up like that?” The father said, “That is what I have been telling him, that he is mad. He has gone mad.” He said, “Isher Singh, you have gone mad to bring your dad like this. Take the ropes off.” He called two sevadars, “Take his ropes off, take the sardarji inside and apply some balm. Look at the way this man has treated his father! Tied him up with ropes! Okay, take him in and put the balm on his hands,” and they took it out. Isher Singh was saying, “How could this master initiate my father? It may take years to do it!” So master came out like this. “You go away now. Come after three days.” Isher Singh said, “What will happen in three days? I know my bapu. I know my dad. Nothing will happen in three days.”

Anyway he went because the master said, “You go.” After three days he comes, and he sees a strange scene. Great Master is still sitting on that chair, and his bapu is standing like this in front of him. And somehow when he comes near, gets off from his horse, the horse happens to dirty the place, and his father takes off his shirt and cleans the place. He says, “You are a mad man! Guru sitting in front of you, and you are making this place dirty! You are really mad!” He said, “Is that you, dad?” He couldn’t believe what happened. He said, “You never told me who he is. He is a real perfect sat guru, and I am so lucky.” He said, “What do you mean?” “I got Naam this morning from him.”

Masters can do so many things. We underestimate them. We take them like ordinary human beings because they act like ordinary human beings. Why do these masters with so much power, so much influence they can do anything, why do they act so ordinary? Why do they

behave like simple ordinary people? The reason is that their role is not to teach. Their role is to be friends. Isher Singh, the same man, before he died, he told me, "We did not recognize our master. He is not a guru first. He is a *yar* first and a guru next. He is a friend first and a master next. We never understood this thing, that friendship is so important a part, that this is a true friend we get, a true friend for life, forever. Not for this life but all lives forever. Until he takes us to our true home, to Sach Khand, he remains our companion and friend. Not a small thing! It is much bigger, but to do that he comes to our level. He becomes just like us. He becomes as ordinary as we are. Why? Because if he were not like us, we can't be friends. What can we do? We will worship him.

Supposing right now a guru comes into this hall, just a supposition. Guru comes flying up in the air to show he is a guru. He is miraculous. He can fly in front of us. What will be our reaction sitting here? Some of us will say there may be some strings, some ropes somewhere. First we will try to see how he is performing this trick. Some ladies might even faint to see a man flying without strings. Some will worship. Maybe this is a super human being! Some will admire. Nobody will love him. Nobody will be a friend to him. If he happens to fall down by mistake, five of us will get up. Are you hurt? Are you all right? First chance that he can be your friend. Imagine to worship a person is different from being a friend. These perfect living masters don't come to be worshipped. We have been worshipping so many deities all our lives, so many lives. They come to be our friends. As friendship, as companions they take us back home. It is a very different role they have, and that is why they come in the same ordinary way. Wherever they have come throughout the world, they have come in the same form at the same level as the seekers whom they took back home. At the same station in life. They did not pretend to be somebody any way superior to the others. In fact, they were more ordinary than ordinary people. The people...Masters like Kabir came as a weaver. There were rich people, princely people, kings were following Kabir, and he remained a weaver. They said, "Come to our palace and stay there." "No, my job is to weave, and I am a weaver."

Ravidas was a cobbler. He remained a cobbler. King Pipa was next door to him. His little small hut was next to it, and he was repairing shoes all the time. Yet King Pipa said, "Please come to the palace." He said, "No, my job is to mend shoes, to make shoes with leather." One day King Pipa said, "This man must be so humble that, in spite of my offer, I am willing to give him everything in the palace. Why does he sit in the hall? He must have something special." Somebody said, "Don't underestimate this cobbler. He is not an ordinary mochi. He is somebody very special. Go and get some diksha from him. Go and get something special." So the king said, King Pipa said, "Okay, I will go early morning. People might (wonder) why I am going to a mochi to get diksha, but I will go early morning when nobody can see me. I'll ask the cobbler for some grace." So he got up early one morning at 3 o'clock and went to the cobbler's

hut. The cobbler was making shoes, and the cobbler said, Ravidas said, "What brings you here, majesty?" He said, "I have not come as a king. I have come as a beggar. I beg you to give me your diksha." He said, "Yes, certainly!" He was some putting some leather to soak in the water, and that dirty water, the mystic took in his hand like this and said, "Drink it...*amrit*." He said, "This dirty water? It doesn't look like amrit to me." So he wouldn't say no, so he did like this and never drank it. He allowed it to go in his shirt sleeve and ran. "Thank you, thank you." He said, "What kind of terrible experience I had! I thought he was going to give me some grace. He has given me some dirty water to drink!" And he went and saw the stain on his shirt caused by the dirty water. He said, "This is terrible. Tomorrow everybody is going to ask me, 'How did you get the stain on your shirt?'" He took the shirt off. He called his confidential assistant, "Please call the washer man right now in the middle of the night. Tell him to take my shirt, clean it up, dry it, and bring it in the morning." So the man took the shirt to the washer man. The washer man was woken up. He said, "The king wants this shirt back clean." Washer man said, "Okay," and he tried to clean it. There was a stain here. His young daughter got up and said, "What is wrong, dad? Is there something wrong? You're getting up in the morning." "I have to clean this shirt." "I can help you," the little girl said. When she saw the stain, she said, "Maybe by chewing on it the stain might go away. Sometimes they do that." So she began to chew on that stain to make it clean and get the shirt cleaned up. And she began to get enlightened. She began to talk of higher regions. The little girl got enlightened, and her father was surprised. "What happened?" "I don't know. I can see everything very clearly." They said this must be something in the shirt that this young girl without anything has got enlightened and got all this knowledge. From where is it coming? She began to give discourses. After some days the king also heard that the washer man's daughter was giving discourses and got enlightened at a very early, early age. He said, "I want to go and see this young mystic. A young saint has come up in our compound." So he went himself to the washer man's hut, and he said, "I want to see your daughter who has got enlightened, gives all these good discourses now." The daughter came out and stood up to bow before the king. The king said, "No, no, no. Don't bow before me. I have not come as king. I have come to pay my respects to you because you are enlightened, and I want this enlightenment. She said, "I am not bowing to you as a king. I am bowing to you because all I got was from you." He said, "I gave you nothing." "No, you sent the shirt. Everything was in that shirt in that little sleeve." "Oh, I never realized he really meant ____ he really meant this was holy water." So he said, "Thank you for reminding me of this," and he ran to Ravidas, the cobbler. "I made a big mistake. I never put any drop of that in my mouth. I allowed it to go into my sleeve. A little girl there in my compound has been able to get enlightened just by having that. Please give me some more of it now!" He said, "Sorry. King, these are very rare moments. When a master feels a king doesn't care that he is a king and he comes begging for something, a master draws extraordinary grace and gives them something so special which otherwise you don't get. You missed the opportunity. That girl got it. Now I will

give you initiation which you will get the same results the girl got in about 20 years from now, but do meditation regularly.”

Amazing story how masters can do what they like, at what time they like, and it is all based because they are working like human beings. The human compassion comes out just like a human compassion but in a very divine way, and it affects the people. Never underestimate. They become friends of such a kind that you feel that you can trust them more than anybody else. They become friends who you know are unconditional in their love. They don't judge you ever.

There are some very simple criteria which you can see in every perfect master. One, they never say they are a master. No perfect master has ever claimed that he is a master. Guru Nanak, the beginning, the best guru, the best first guru of the Sikhs, doesn't anywhere say he is a guru or a master. He says *dasson ka das*, he is the servant of the servants. He calls himself like that. All others have said, “We are only doing the seva of the sangat.” Nobody has ever claimed. The first time somebody says, “I am a guru,” be sure he is not, certainly not a perfect living master. He could be a good teacher but not a sant sat guru or a perfect living master who gives these kinds of things we are talking about, who can take us back home. Secondly, they don't perform miracles to show they are extraordinary. They live like ordinary people completely so that they can be friends like friends in the world that we have. Thirdly, they don't say, “This is my group. I am going to work for this group.” Their message is for the whole of the world. They never say, “These kinds of people can come to me. The others can't come to me.” If they make a distinction, they are not perfect living masters. Thirdly, they never charge for what seva they do. They consider it seva to their masters, seva to the lord. They never say, “I'll give you naam for \$400 or 500 rupees. They never charge for any service. If any seva is given to them, they never use it for their own purpose. They can use it for service again. They are sevadars of their own disciples. Therefore, you will find they never accept money for themselves. If they take the money, it is always for the sake of the people and for logistic reasons that how to take expenses of running a show or something, just for simple these things, not for themselves. They do their own *kamayi*, their own earnings from whatever they are doing, whether they are a weaver or they are an employee of some company or they are an ordinary farmer, whatever they are, they are earning, what they spend on themselves and their families is earned by them like anybody else, and they will not use any of the donations that are coming to them for themselves. There are simple things that you can find in every perfect living master. If you find that even these simple things are not there, then naturally, then you can be sure that they are not perfect. They may some guru of some level but not perfect living masters.

Question arises if we can't even know who is a perfect master, they are too ordinary for us, how can we find one? If somebody says, "I want to find a perfect guru, how can you find one?" The answer is that you cannot find one. No way. Nobody can find a guru. Period. Because they are too ordinary. There is no way. Even the criteria I am telling you, 20 imposters can also follow this. They can also pretend to have these. They may not really have. The masters never get angry. These people can hold back their anger for a while to be like a master. How can you know who is a master? You can't find one. Then what can you do? If you cannot find one, you can be found by one. A master can find you. You cannot find. How will a master know that you have to be found? From seeking inside yourself. If a master does not know that a seeker, a disciple of his, is seeking for him inside and does not appear before him in some way, through some coincidence, some method, he is not a perfect living master. Master should know his disciple more than the disciple knows. Therefore, when you are seeking in your heart and praying, "I want a perfect master. I want to go back to my true home." Not by speech. You don't have to shout anywhere. In your own heart, your own mind. You are seeking like this. Be sure a perfect living master will run into your life, and you may take time to recognize. You may take time to follow, but the master will come in response to your seeking inside. Not necessary to search for it, because searching will cause confusion. You look one place; you look another place. Wait! Just wait for one, and one will come.

I spent my life in this process of looking at people searching. I met seekers, satsangis, initiates, masters, so many, and I have seen this principal operating all the time. Wherever there has been a serious seeker to go back to his home, a master has appeared, and they have not found the master. The master comes from somewhere where they didn't expect. Master appeared through strange coincidences. The master appears. Somebody from out of the blue comes and tells you. Somebody gives you an address. You go there and find somebody else. Strange chance happenings have come where they found perfect masters. They were searching all their life, and they couldn't go and find anybody, and the master comes and finds them. So that is why they say, "When the chela is ready, the guru appears." They don't say, "When the chela is ready, guru will be found." When the chela is ready, guru appears. That is true. It is literally true that when you are ready, when your seeking is ready, guru will appear in your life.

When are you ready? That is another question. When are you ready? You are ready when you say, "I have had enough of this. I have a feeling this is not my place. I have a feeling there is more than what I am seeing here, and I want to move beyond this. I want to go home. I want to go where it looks like truth to me. It is a search for truth, and I don't think this is a very true thing. It looks like people are hypocrites. It looks like people are saying one thing and doing another thing. It looks like this world is very strange. I don't seem to fit into this." When you

have those feelings, you are ready. So if you say you are having a good time in this world, no master will appear.

One man met me in a town in USA. He said, "I am watching your YouTube lectures, and you are telling, oh, follow a master, do this, do this. I am very happy. I have a lot of money, a good house. I have a good time. I am enjoying myself. Why should I follow?" "You don't have to follow. My YouTubes are not meant for you. My talks are not meant for you. You are the kind of guy who does not need any of this. Go home. Go and enjoy! You don't need it." After one week he came back again. I said, "What happened now?" He says, "I must tell you I am a most distressed man. I am suffering." I said, "You said you have got everything." "I have money. I have a house. I have riches. I have a job. I have a business. I have everything. But I have no happiness." I said, "What is making you unhappy?" He said, "Do you know the bad relationships, bad relationships with people? They dumped me. My friends don't like me. You think I can be happy? I have had so many disappointments. I am under depression with all the things around me. I take Prozac, an antidepressant drug. How can you say I am happy?" I said, "Last week you were happy. Now suddenly you are unhappy?" He said, "Last week I was shy to tell you the truth. I was only testing you, what you would say, that if I say I have everything, will you say, no, no, you still need to come. And you said no, go home. I felt very encouraged. At least the man is honest, that if I am happy and I am glad in this world, he said go and enjoy yourself. This spiritual path is not for you. Then I realized that I must tell you my real feelings in my heart."

What is the truth? You go around the world and you will find there is so much unhappiness. People have loneliness, unhappiness, depression, broken promises, disappointments with people. "I did this for so and so. What did they do to me?!" So much jealousies. These emotional problems override other physical things they have. The richest people that I have come across are the poorest in their state of happiness. Richest! Big celebrities. Film celebrities in Hollywood. I have seen how unhappy they are, and on the screen they look very happy. We are looking from a distance say, "Wow, they are very lucky." You go and stay in their house for two days, and you will find out what their life is like. There is so much unhappiness, and we are all actually seekers. Our soul is always longing for some truth, but our mind keeps us busy and doesn't allow the soul's longing to be expressed. When your soul's longing overtakes the mind's attempts to become happy here, then you are ready. When you are ready in that state: "I am done with it." When your mind and soul can say that, a guru will appear in your life automatically. Therefore, never worry about this. What if you happen to land on a guru who is not a perfect living guru. It may happen. You don't know if he is perfect or not, and you land up on a guru who is not perfect. Looks perfect because he teaches the same thing like perfect gurus. He says the same thing, looks like the same, in fact looks a little better as a guru than the

others. What should you do? Should you try and find out? Is he perfect or not? There is no way to find out. If you can tell me, this man is a perfect guru, I will accept you as a perfect guru. That means you have such a capacity to judge a person if he is a perfect guru, then you must be a perfect guru yourself. Therefore, in our state, we can't say who is a perfect guru. Therefore, the guru reveals himself. If you find that you have a guru who takes you only part of the way and leaves you dissatisfied, it is obvious that was not a perfect guru for you, because you didn't get the satisfaction. You didn't feel you have reached home. You didn't feel that you reached your destination. But he took you part of the way. Good enough! If the guru takes you part of the way and does not take you any further, he has reached his limit. No guru can take you beyond where the guru has gone. He can't take you beyond. Therefore he will take you as far as he has gone and says this is the end. If you are still dissatisfied and say, "This is not what I wanted," a perfect living guru will come into your life just because of the dissatisfaction. It is a natural law. It is a law that we were promised when the creation started. It is not being made up now. It has been there all the time. Therefore, never worry if the guru is perfect or not. Go along with the instructions of the guru and go as far as you can. When you can go no further and are still dissatisfied, seek inside your heart. "I want more. I want more," and you will get more.

There was an engineer, a disciple of Great Master. His name was Trilok Chand. I want to tell you his story, because it is a typical story of many people. He was working as an engineer in Burma—Rangoon, Myingyan, those places—as a road engineer. He was a very stingy man, *kanjoos*. You know what is *kanjoos*? *Kanjoos* means he would take out one rupee from his pocket and look at it. "Spend or not spend? Spend or not spend? Not spend." That is how he saved 30,000 rupees with a small salary of an engineer, but 30,000 rupees he saved. Yet his desire to find a perfect guru was so strong, he said, "I have to find a guru." Somebody told him that in Madras in India, "There is a swami who is very enlightened and he can give you enlightenment, and you will feel happy." So he left his job, left everything in Burma, came to India, went to Madras and met that swami and said, "Swamiji, I want pure enlightenment, happiness, shanti, peace. I want all the good things that one can get by being in my true home. I am fed up with this world." And Swami Ji said, "Certainly. I can give you, but you have to pay a price." He said, "I can give any price." He said, "Have you heard of the story of King Janak and Ashtavakra? Ashtavakra asked King Janak to give three things. Give your wealth. Give your body. Give your mind. I will give you true knowledge. I follow the same system. I am a follower of Ashtavakra, so, therefore if you want true knowledge, give me your body, give me your wealth, and give me your mind. I will give you true knowledge." He said, "I agree." He said, "How much money do you have? Let's start with wealth first." He said, "I have accumulated 30,000 rupees over all this stretch of time. Slowly, slowly I saved." He said, "First, transfer those 30,000 rupees into my account. I have to build a temple, and I will start with your money. That is a good beginning, and then we'll go to the next step."

Look at this man who could not spend one rupee, transferred the 30,000 rupees into the account of the Swami Ji. So keen was his desire to get true knowledge. Swami Ji started building the temple. He said, "Now give me your body." He said, "How do you want my body?" He said, "For the sake of the meditation I will teach you, the body has to undergo a little operation. I will teach you pranayama, breathing exercise, so that you will breathe once with one nostril, alternate with the second nostril. One, two, one, two, like that alternately. But you will not use your finger or your hand, because if you use your fingers, the attention will go out to the fingers, and we want to draw the attention inside. Therefore, the alternate has to be done from inside. The only way to do it is through the tongue. The tongue can move backwards, and the tongue from inside, say, tongue this side, then put the tongue on this side, so you breathe alternately from the two nostrils, and this requires that the tongue should be able to move backwards. The tongue is tied with the tendons in front." He said, "They have to be cut." Then the Swami opened his own mouth, and tongue came out like a snake's tongue. It was so loose and big. He said, "I got this operation done, and now I can twist my tongue back and perform my pranayama. You have to do this." He said, "Will it cost a lot?" "No, no, no. I will do it. I will do it." He said, "Will you cut the tendons?" "No, no. I will use sandpaper because you have to make a sacrifice of the body. I may not even use sandpaper. I may use *bichhu buti*, nettle rash, which hurts a lot more, but it will take one month to do it."

Imagine this man, Trilok Chand, the engineer, underwent that torture for one month, screaming every day that the operation was going on. After one month his tongue was loose, and then he taught him how to do meditation, pranayama, and he learned all that. Then he said, "Now give me your mind," and he taught him how to use the tongue, the breathing, and some mantra. So he had some experiences. He saw flashes of light. He saw colors. He saw some images and all that. Never satisfied. He said, "I don't think this is enlightenment. I get a little experience. Swami Ji, this is not enlightenment." Swami Ji said, "This is all I can give. Anything more you want, you have to go somewhere else. I can't do more than this."

So he then roamed around. After many years he came to Great Master and got Naam from there and made rapid progress because he was so strong a seeker. An engineer sahib was well known in the dera as making good progress. Everywhere he was humble, saying, "Din dayal, din dayal." He would talk like that. One day he was sitting with Great Master. In the evening sometime some of us would sit there. We were sitting around him, and he said, "Maharaji, if I had known that you were going to be my master, I would not have given those 30,000 rupees to that swami." Maharaji laughed. Great Master laughed. He said, "Trilok Chand, you don't know. The day you came to me, I transferred those 30,000 [rupees] to my account." And then he explained. No effort of a disciple ever gets lost. You can be with anybody. You take three

steps there. When you come to the final stage with a perfect living master, those three steps count equally as if you were with that master. So never worry that whether I have a perfect guru or not. That is not important. Important thing is, are you seeking? Are you progressing inside? Are you making progress and feeling more and more satisfied every day? If you are, you are in good shape. And if you find you are stuck somewhere, can't go any further, pray for more. Maybe another guru will come, more advanced, and take you further. It is not your job. Your job is to seek. Search inside. It is guru's job to come. It is the perfect guru's job to come in response to your seeking and take you. That is their role! That is why they are here in this world, to pick up the marked seekers who are ready for them to take them back home.

So that is why these few things I am telling you from my experience, not to worry about these things. Just practice your meditation like we did a little practice here. Do it on a long basis, long-term basis regularly, every day. I tell you it is better to do 15 minutes of meditation every day than three hours on weekends. To just say, "One day I will catch up all the meditation" is not the same thing because meditation builds upon itself. Every day if you do it slowly, slowly, each day's meditation counts on the next day, so when you leave all this, then you drop off and start all over again. So instead of starting all over again every time, build slowly, slowly and don't worry. If you can't do two-and-a-half hours, if you can't do two hours, if you are meditating and you feel good for 10 minutes and then you feel tired, aching of the body, don't continue, because when the body is aching, your attention is in the feet and the legs and your aching arms, what good is that meditation? Stop. Stop there and do another time again, another 10 minutes. The next day do 11 minutes, then do 12. Gradually increase it, and you will feel very comfortable. Don't be rigid. Don't make spirituality into a religion. Don't make it into a fad. Don't lose your own common sense while you are doing it. It is being done to go within by putting attention there. If attention is scattered to other things, including your body, you are not going within. It is a useless thing to do if you are just forcing yourself. The Sant Mat meditation of Surat Shabd Yoga is not a hatha yoga. It is not a yoga of obstinacy. "I must absolutely do this because I have been asked to do this," and you are getting nothing out of it because your attention is not gathering there. Attention is going into your body and elsewhere. Do it comfortably. Relax as much as you can, but regularly. That is more important. So do whatever you can and do it regularly. It will be more beneficial for you.

I hope all this experiences of mine on the hurdles that I have gone through and the successes I have, I am sharing with you that they might be helpful for you. I hope this will help you in your own progress. If I can do any service, I am ready to do because this is my seva, not to you, seva to my guru. I am doing it for seva to my guru. Any seva he gives me, I like it. When I was young, he gave me seva to pick up a big fan (there was no electricity) to fan. Normally big people were doing it. I said, "Can I? Maharaji, can I also do this fan?" "Sure, ask the sevadar. Hand him the

fan." The fan was as big as I was. It was a huge big fan, but I carried it. I enjoyed that. I enjoyed every seva. When he said, "Okay, you open up a homeopathic clinic in the dera and serve the people," I enjoyed it. When he said, "It is partition time. People are coming from Pakistan and all. Stand with a stick outside." I enjoyed that. It didn't matter what seva it was. Seva is seva. There is nothing like seva. Seva becomes equal to meditation if done with the same devotion. It is the love and devotion that you put into meditation. It is the love and devotion that you put into seva that gives the results. So what I am doing, don't think I am doing it for you. I am doing it for myself as my seva to my guru. That is all I am doing. I don't claim to be anything. I don't claim... People ask me, "Are you a guru?" Somebody asked me, I said, "Do I look like one? Do I behave like one?" Don't ask this question. I am only doing the service to my guru. The power, if you are getting any help from any word I speak or any action of mine, credit must go where it belongs...to Hazur Maharaj Baba Sawan Singh, Great Master. It is his power alone that is working. So I have to give the credit properly where it belongs, but I hope whatever I said will be some help to you. It has helped people. I noticed they tell me...they email me most of the time nowadays from different parts. It helps. Even YouTube helps, they say. Of course, the credit for YouTube goes to Mark. I don't know where Mark is. He's sitting right there at the back, the tall man there. He is responsible for this. In fact, we were talking in Punjabi at lunch. I said...see, because he came to me. He said, "I want to put the talks on YouTube." I said, "What is the necessity?" "No, no, no. You don't know there are people who have questions, same questions as this group, the small group has, and they will get answers." Now from the emails I feel he was right. Many people write, "You answered our question." When they meet me, they talk to me like they have always known me because they have been seeing me. I don't know them because I have never seen them, and then I have to behave like I have seen them because they are talking so nicely to me. "Yes, we saw you, with two years of this." Like they have known me for two years, and I am seeing them for first time. I have to pretend or somehow make a face like I also know you for two years. Then we are on equal footing.

This is all that man's work that Mark was sitting there, so if you want to give credit, or discredit, for this stuff, give it to him. But he is a good friend of mine now, very good friend. We have spent a lot of time together. We travel together, so he has been a very nice man. He is a wonderful seeker himself and an example for many other people.

Very happy to meet all of you. I give you Great Master's blessings at this time, and you will find that useful.

Do we still have some parshad? For those who did not get it in Pune? Is there anybody here who did not get parshad earlier? Great Master's parshad. Okay, we will give you parshad. First, the question and then the parshad.

I must tell you questions are very important. If you don't ask a question, you can't succeed in meditation because questions will haunt you inside of your head because questions can create a doubt, and doubt prevents success in meditation. You must ask your questions. You must satisfy your mind before you can satisfy your soul. Therefore, if you have any questions, you must ask, must get answers to all your questions, then you will make better progress.

Yes, what is your question?

Great Master told me it is a good thing if a disciple does enough meditation to bring the radiant form, *nuri saroop*, of the master in his meditation before the master physically dies. If that happens, then you will notice that for that person the master will never die. When the master physically dies, you will see him more alive than you saw him in his physical body. He is with you, and you rely upon that master, who looks more real than what you saw in the physical body, so for you, master has never died. He will travel with you. You will drive a car, and he will sit in the seat next to you. Not only will you see him in meditation; you will see him around you all the time. So for you, that master has never died. That is why he said it is a very good thing for a disciple to do enough meditation before a master passes away physically in his physical body to manifest him in the radiant form inside. If you cannot do that and the master passes away, then it becomes a little more difficult, and then you have to meditate even more. You have to meditate three times more to get the radiant form, but you can still get it, only you have to do more. What happens is that when the master is alive, you have a question, you can go to the master and ask him. When he has already died, who do you go to? He says, again, if you had the radiant form of the master inside, he will give you the answer exactly as he would have when he was alive. So you can get all the answers. If you haven't had that, you are still trying to search for that and you still have questions to ask, then you can go to any senior satsangi, any senior follower of that master, or if necessary, another master and ask those questions and get the answers. But your master will be the one who initiated you. One day after getting satisfaction from a senior advanced satsangi who you know who in master's time was declared to be an advanced satsangi, he can give you the answer and guide you until you get the radiant form of the master inside. Otherwise you can consult anybody who you think is knowing more than you do, and that helps.

All right, now we have the parshad. Those who did not get parshad earlier in Pune can please come one by one.

<https://www.youtube.com/watch?v=42jAApBlvcE&feature=youtu.be>

Published by ISHA. All rights reserved. This English transcript of a YouTube talk by Ishwar C. Puri is published under a CC BY-NC-SA license, which means that you can copy, redistribute, remix, and freely distribute sections of the transcript, provided that any derivative works or new resulting creations are not used for any commercial purpose and as long as you give appropriate credit, provide a link to the license, and indicate if changes were made. If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. License details: creativecommons.org/licenses/by-nc-sa/4.0/ Copyright 2019. Attribution-NonCommercial-ShareAlike (CC BY-NC-SA).

