

**Julian Johnson — Path of the Masters**  
Minneapolis, Minnesota — July 19, 2013

Welcome, friends to this question and answer session. This is an open forum, which means you can ask any question on what I spoke earlier, or any question on what I did not speak about, or you need not ask a question, you can give an answer; or you can make a comment. Anyone?

Q: Do masters sometimes veil their knowledge of future events in order to enjoy the surprises on the physical plane? To sort of keep things hidden?

A: They can, if they want to. But, for the Masters, the whole creation is a surprise all the time and it is designed to put them in a state of wonder. Surprise also sets us into a state of wonder and this creation also gives a sense of wonder. You know what sense of wonder is? How wonderful you feel.

Q: I was wondering, once one attains their true home, and knows the totality of who they are, and comes back into the physical realm, or comes back for other experiences; once they've made that journey, will they get lost, (like we have: we've gotten lost in the show) will they get lost in the show?

A: No. No. Unless you want to get lost (much laughter). Some people like to get lost. No. They can retain their awareness. It's a question of going from one state of awareness to another and coming back, so really you lose nothing ever. But for some time you can have an experience that you don't have it. But if you want to keep the experience that you have it, just go as a visitor, a temporary visitor. Don't go as a resident. Just in transit. Ok? Then you cannot forget anything. Keep it with you.

Q: Can humans get reincarnation as animals, and can animals get reincarnation as humans? And what is the previous life for an animal to be human?

A: Both are possible. Human beings can be like animals. Animals can be like human beings. If a man acts like a dog, he becomes a dog. That will cover many men you know (much laughter). And, on the other hand, if a dog has done his term and has progressed, done his karma as a dog, he comes back as a human being. The only life in which we create karma is human life. All other lives, whether dogs or animals or birds or angels, are all lives to pay off karma, not to create. We don't create karma as a dog. We don't create karma as an angel. We don't create karma in any other life except human. But we pay off in all these. We can pay off karma in the physical world. We can pay off our karma in a dream world. We can pay off our karma in the astral world. But we don't create there. So we call them Karam-jooni. Karam-jooni, a life where you create karma and Bhog-jooni, where you pay off karma. So dog's life is a pay-off. But of course people migrate from one to the other because they are all life forms. They have the same soul. Only the level of awareness is different in different

species.

Plants also have the same soul that we have. Plants also incarnation. So we move. One thing I have noticed is that when you have a multiple types of karma - that means a person has died with karma which requires he be an insect for thirty seconds; he be a snake for six months; he should be dog for two years, three years; he should be then a human being. If the number of lives to be gone through before you become human again, then they are in the order of ascent of consciousness, almost like Darwinian theory. When I looked at Darwinian theory of evolution, I said it is surprisingly close to how we pass through different lives when we go through karma. So we will go from plant life, move onto insects, animals, birds, mammals and then human. So, it doesn't happen that you suddenly have one human, then cat, then dog, then human. It's a progressive thing that you come up and then you create more karma and then you go another cycle. It's a cycle.

Q: Do Master Kirpal and Hazur Baba Sawan Singh exist as individuals on the inner planes?

A: Yes.

Q: They do. What about individual souls, the cave, say Bhanwar Gupha, or Sach Khand, do they cease to exist as individuals?

A: The souls in Sach-khand have merged and they have the experience of separation and merger together. So Sach-khand is no problem. Bhanwar-Gupha is a problem. Bhanwar Gupha is a problem if the soul gets trapped there. That means the soul was with a Sadhguru, not a Satguru, first of all; that from Par-brahm they descended to Bhanwar-Gupha and couldn't get out. Bhanwar-Gupha has been called the whirling, swirling, whirling cave. It is cave because it is dark. It is the origin of darkness. Bhanwar-Gupha creates the whole concept which create darkness even here. So it's the origin of darkness and therefore it's very deep dark. It's so dark that even a soul with the light of 16 suns of the physical plane is not able to go through. Not able to see the other side. The other problem is you go into that Bhanwar-Gupha from one end and think you are moving straight and you come out from the same place back again. So that's why it is called the Bhanwar-Gupha.

There the souls that have been trapped, when they are seeking, they find a Satguru who takes them across. But before taking them across he brings them back to the human form and then takes them back. They give lot of importance to the human form, because they have to make him into a seeker and although you are seeking in the Bhanwar-Gupha you are not a seeker in the sense you are here in the physical form. So they bring them back. There are other souls in different levels besides Bhanwar-Gupha and if they are stuck somewhere and they are seeking, the Perfect Living Master's response to their seeking, brings them back to the physical form, then takes them back.

Q: I met you 2 years ago and was very inspired, and my cousin here sent me a book from

Julian Johnson, "The Path of the Masters". What do you think of Julian Johnson? Have you ever met him, or anything like that?

A: I met him a lot, a number of times. I became his friend although he was much senior to me. He was very old when he came. Julian Johnson, as you might know, was a missionary and came to India in his missionary work in Calcutta, on the east end of India, and he was doing missionary work, converting people to Christianity. But then, two Christians in United States had mentioned to him Great Master's name. So he wrote to the Great Master that I have heard about you and I want to come and meet you. And I understand that you don't distinguish between Christians or Hindus or Muslims and they all are your followers. So Great Master said, "Alright, you can come. Take a train from Calcutta and this train will not stop. The non-stop express train does not stop in Beas, the Dera. So you can stop either in Jalandhar, 25 miles earlier or stop 25 miles later in Amritsar. So, somebody will pick you up. If you come to Jalandhar, it is very easy. My attorney, who is a good satsangi also, he lives right next to the railroad station in Jalandhar. So he will drive you the 25 miles to the dera. So Julian Johnson arrives. And before he arrives, Great Master tells the attorney, whose name was Bhagat Singh, He tells the attorney, "Let's play a game."

I am telling you this story because people think that Masters are very serious minded people giving serious discourses. They don't realize how mischievous they can be. He told Bhagat Singh that, "Let's play a game on this guy. He is coming from America. So what I'll do, I'll hide in your house. I'll come before hand and hide in your house. You go and pick up Julian Johnson at the station, railroad station and then say, 'Let's go home and have some tea.' He will say, 'No, no, no, I have not come for tea, I have come for Master. Lets drive.' Say, 'No, what's the hurry? Don't be. . .' Try to persuade him to come to the house. And he will be a little angry with you. He will also get a little angry with you, that what is this guy thinking that tea is more important than meeting the Master? But then you bring him to the house and then you say, 'Dr. Julian Johnson, I have a surprise for you.' And then he will come in and I will meet him." That's exactly what happened. Julian Johnson landed at the station and Bhagat Singh was there to pick him up. He said, "Welcome, I recognize you. Not too many foreign-looking guys come. You are a tall foreign-looking guy. So come." And he took him home. He said, "We'll drive after some tea and some relaxation, we'll drive." "No, no, no, let's drive quickly." He said, "No, have some tea or some snacks." He said, "No, I have not come for snacks or tea, exactly. I have come to meet the Master." So after sometime he says, "Well, we have a surprise for you." And he takes him inside the living room where Great Master was sitting there. He says, "You are here, Master?" He said, "You travelled thousands of miles. I have only travelled 25 miles to see you."

So he sat there. He wrote a letter that very evening to his friends in United States saying that, "I have spent just maybe an hour and a half or so in the presence of the Great Master and just looking at Him has given me something that, even if I get nothing more, I will be satisfied. My mission was successful." So people thought he was crazy - I mean back home. And he began to ... got naam, initiation, meditation and began to start meditation, but he would go to

the Great Master and say, "I want you to help my friends back there. My friend's wife is not well. Can you help him?" "Ok, we'll ask for blessings." "So and so has not been able to achieve business results." "Ok." The Great Master would say, "Ok, we will help him. We'll pray for him."

In the meantime, I was much younger than him, but because I was spending lot of time around Great Master, so I would see him there. Then he became a friend because not too many kids were speaking English. So I just became his friend because of the language. Then we began to talk about things. And for serious meditation, he went and dug a cave on the bluffs of the river because he found that many Sadhus and many Yogis were working by meditating in the caves. And maybe it's a much better place to meditate because there's no disturbance and you can even have a door to shut. So he made a very modern kind of a cave. A good cave, with a door and nice place to sit there for meditation. Couple of times I also meditated in his cave. It was called Johnson's Cave. So while going to the cave, I would walk with him and share many things. One of the things he mentioned to me was that, "I came to this Master thinking that the Master is a wish fulfilment machine so I could put any wishes of people and get them fulfilled. Now I am realizing that the karma which we have, good and bad, is a great thing. It's a platter given to us on which we can become seekers. And I've stopped asking anything from the Master."

I find that bad karma is as important as good karma. Because if all our karma is good, we don't become human beings. We go to heaven, many heavens. If all the karma is bad, we don't come as human beings. We go to hells, many hells. It's only when you have a combination of the two that you have a chance to be in human life. All human beings have a mixture of the two. Sometimes it looks to us like some have more bad karma, some have more good karma. That's also an illusion. Because the karma that is visible to us is of two kinds: the tangible things they have and the intangible things they are going through. We can see a person, lot of money, celebrities. I met some celebrities in Hollywood, actors, big, well-known actors, actresses, and on the screen they look so happy and joyful. Personal life - terrible, misery. Now a person watching them will say, "What a good karma. He becomes a celebrity. Look, he is a millionaire, billionaire, big mansions they live in." When you find the intangible relationships, they suffered so much. "That woman ditched me." "That man ditched me and what did I do wrong?" "I am so desperate." Depression is so strong amongst them. So If you take the tangible/intangible all into account, you find all of us are pretty well balanced in the two. It's just that some have more tangible assets and less liabilities. Some have more tangible peace. People, poor people, some have very big contentment.

In India, in a land where Krishna was born, I went to see poor people in a state of ecstasy and happiness. Now, I'm not talking of that ecstasy which we talk of here, but it was just a joyfulness. But they did take something, because after hard day's work they would sit together and sing together. And in the singing they got so excited and so happy. Happiness was written large on their face. They were all very poor people. So here, the poverty of those people is being matched by the happiness they are getting from something. On the other

hand, the riches of the people is creating . . . So many people who are rich with lot of money are worried about money itself. A study was done in Boston recently and published where a researcher took a study of people with ten million dollars or more of assets or worth, money wise, wealth wise, to see how happy they are and he found all of them unhappy. And he checked with one guy who had ten million dollars of assets that, “How can you be unhappy? You got all the money. You say money makes you happy.” He says, “I went to the university, Harvard. I got a doctoral degree there. I set up my own business. Worked very hard and developed my wealth by working hard. Look at my neighbour. He went nowhere. No schooling, and he has got 20 million dollars. How can I be happy?”

So the man’s happiness is dependent on somebody else. So these are factors which you see that they balance them out. But Julian Johnson realized this and it was a big discovery for him. But then, the more important thing is that he spent lot of time, the few years . . . He was not there too long, few years. After few years, he decided to accompany the Great Master to Kashmir and there in Srinagar, capital of Kashmir, he wanted to get His picture taken. He said, “I don’t have any good picture of yours.” And these little, old, small Agfa and Kodak cameras, did not take good pictures. “I want to get a picture of the Master in a studio.” So the studio was run by Mr. Mehta. It was on the bank of the river. It had two parts: a studio downstairs and a store on the top. So he went from the top part and he said, “I want to get a picture taken with somebody.” And the Great Master was waiting in the car downstairs.

So he said to his assistant, “Go and take a picture. This American tourist has come and maybe he has found some good looking girl and he wants to take a picture with that girl. Go and take a picture.” So the photograph was taken. “After two or three days, come and pick up your prints.” When he went to the store, the man said, “Let me check-up how the prints have come.” And he saw the picture of a white bearded man. He said, “You Americans are so stupid? You have taken in so easily by these? I thought you got some pretty girl’s picture. Julian Johnson said, “No, he is my Master.” And he said, “Look, you are in a country where there are all fake masters all around and don’t be taken in by these. You are an intelligent person. What do you do in America?” He said, “I am a doctor. I am a surgeon and I have also been a missionary. But I have found this Master and I know he is a Perfect Master.” He says, “He has fooled you. He cannot be a perfect master. There are no perfect masters. They are all imposters.” He said, “But I can tell you this one is a Perfect Master. You may not believe. But anyway, let me take my pictures.” He said, “You are really a doctor?” He said, “Yes.” “I have had a back pain for a long time,” that man said. Mr.Mehta said, “I have had a bad back pain for a long time and no doctor has been able to cure it.” He said, “I can treat you for that, but you have to come to my clinic.” “Where is the clinic?” “In the dera, where the Master is.” “OK, I’ll come for the treatment.”

So he went to the dera for treatment and stayed with Dr. Julian Johnson in his own house, which was given by Master. And there, every day, he got treatment and felt much better. He said, “You are a good doctor. I don’t know as a good doctor you don’t have the intelligence to see that these people who are called Gurus and Masters here, they are all fakes? This is a

money making machine.” He said, “But this Master doesn’t charge for his spiritual work. So that’s not true.” Ultimately, after ten days, Mr. Mehta says, “I have some questions to ask you. How are you sure he is a Master? What kind of knowledge has He given you?” He put a list of questions. He said, “Write down all your questions and I’ll answer them.”

So he wrote all his questions. And Julian Johnson said, “I am going for a discourse Satsang of the Master. Come along with me.” So he went. He said, “Carry the questions with you so I can answer them on the way.” So he was reading the questions and walking with him and they reached the Satsang, the discourse. So then he attended the discourse and he was surprised. Mr. Mehta said, “Questions are being answered by the Master.” He said, “Julian Johnson, I am surprised this man with the white beard was able to answer half my questions without my asking them.” He said, “You have to come once again tomorrow.” So he went next day, he got answers to the remaining questions. Then he got initiated. He stayed there. His whole family thought that he has deserted the family. But then they all became disciples after this one man.

After a few months stay there, (that’s the last part of Julian Johnson’s life), one day Julian Johnson came after meeting the Master in the evening and said, “Mr. Mehta, I have great good news.” He says, “What’s the good news?” He said, “I am going home.” “What? You are going back to the United States?” “No, I am going back home.” “Don’t tell me you are going to die.” “Well, you call it death. I don’t.” “How do you know?” He said, “Because I have seen it. I saw that next week another guy from the American consulate in Lahore will be coming and arguing me about this, my following this path, and he’ll have an altercation with me and I’ll be sitting on this chair. He’ll be sitting here. (He’s telling the whole thing.) He’ll knock me over. My head will hit here. And I’ll die. Physically, I’ll die. But I will be going home. Master has told me I am going home.” He said, “Don’t scare me by such stories that you are going to die and you are giving details of it.” That’s exactly how he died. And Julian Johnson and that consulate man came and the Great Master said, “Don’t pursue any case here.” So, he told seven days earlier, he told Mr. Mehta. Now, I heard from the horse’s mouth all this story because Mr. Mehta happens to be my father-in-law’s younger brother. So within the family, we were able to hear.

And I, of course, spent lot of time with Julian Johnson. What I liked about him was that another girl came from the United States and she was a Yogi. She had travelled to so many places and she had written a book called, *The Unquenchable Flame*. I don’t know if anybody has seen it. *The Unquenchable Flame*, by Elizabeth Bruce. Her name was Elizabeth Bruce. The Great Master said, “Well, you both guys are lonely. You get married.” And she became Mrs. Johnson then. So she married at the dera, Elizabeth Johnson. So that lady, after she married, since I was spending time with Johnson, I went and saw her as a child. I was very surprised because she had peas, you know. What are green peas that we eat? Green peas in a jar. I said, “How did they come into the jar? I only see them in the pea-pods.” So, as a child, I was impressed by peas can be preserved in a jar. And that’s a big memory of mine of Mrs.

Johnson.

Anyway, we had a great time with Julian Johnson. I spent lot of time . . . And he made great progress. He was able to see his past lives, several past lives, right up to the cave man, when he was a cave man. And he did something horrible when he was a cave man, which he said, “How could that karma come back?” But the Great Master said, “No, that was part of your Sinchit. Now it’s gone.” So he had great experiences. But the book is nice. Lot of people have come on the path because of that book, *The Path of the Masters*.

Ok, I want to tell you this Prasad is food and it is blessed food. The blessings are in it, but don’t think the molecular structure of it has changed. It’s still puffed rice, and some cookies. Puffed rice and cookie packets. All I am doing is, to invoke the blessings of my Master into it. Because Great Master’s blessings are very powerful. But that does not mean the cookies will become something else. Or that the puffed rice will also change - they are still the same food. What makes parshad is the association.

[https://www.youtube.com/watch?v=j7pJ6D\\_TWBg](https://www.youtube.com/watch?v=j7pJ6D_TWBg)

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