

Sant Mat Takes us Beyond the Mind

Rice Lake, Wisconsin — March 31, 2014 — Part 2

Welcome, friends to this third day of our program to celebrate the bhandara of Great Master Hazur Maharaj Baba Sawan Singh Ji, my Master, without Whose teachings I wouldn't be here; without whose initiation I wouldn't be here, without whose grace I wouldn't be here.

Teachings are important. Teachings give us an idea for the mind to grasp how to proceed, how to start. But teachings are not the real purpose for which a perfect living master comes into this world, because teachings can be found in books. And there are hundreds of masters right now at this moment teaching the same thing that perfect living masters teach us. So teachings cannot match what the true path of the perfect living masters is. The path of the perfect living masters is beyond all teachings. They use teachings for our mind so that we grasp enough of this path to be able to make a start. This is a path of love and devotion, the only thing that pulls us beyond the mind. The journey of a perfect living master really starts after the mind, from the individual soul into its totality. The journey of a perfect living master starts from Par-brahm and goes to Sach Khand. The rest, so many other people are doing also. Mental games are being played all over the world in the name of spirituality. And the mind loves those games. And I don't mind if people play those games. They're good. They're very interesting. But the path of the masters, true Sant Mat, which is the path of the masters, takes us beyond the mind, because that's the only way we can have complete, total liberation and total return to our true home with nothing to come back to, nothing to go into delusions and illusions again. So that is why the path of the masters consists only of the practice of love and devotion. Period. It's love and devotion that will take you there. Nothing else. Other things can take you part of the way, give you an introduction to what's going on.

An Indian Mystic, Paltu Sahib says, “(quoting, not English).” There's nothing else in this world except love and devotion. In his darbar, in his court, in the court of the Lord, there's nothing else that counts except love and devotion. So, therefore, when we do the meditation sessions today, I want to introduce you to the real form of meditation, even from the beginning. I was talking of mechanical things – how to sit behind the eyes, a good starting point, how to gather your attention at the starting point, how to practice putting your attention at the starting point, but those are just starting points. But we can introduce love and devotion right there. Now, I must tell you that love and devotion to an object that does not match us is not really possible. If somebody says, “I love my bird. I love my dog. I love my cat,” great. You're attached to them, and they respond and it's a great experience, but this is not the love and devotion we're talking of. Love and devotion is where somebody can exchange that kind of conversation which goes into our heart, and answers questions which we have been asking forever in our hearts. Love is a very powerful thing. Love is the most powerful thing that I know of in this whole world.

But love is to be distinguished from attachment. When I say, “I love my child,” I don't love my child. I'm attached to my child. I miss my child because I'm attached. We miss things and we call we love them. People say, “We love each other.” If love was there, a person would not think of saying, “I love you.” Remember, when a person says, “I love you,” what's going on in his mind? First of all, there's “I” and then “you,” and “you.” And therefore, I am expressing something for you. Supposing you say

to a person who says, "I love you," you say, "I don't. I hate you." That person will say, "I hate you too." This is not true love. This is what we make of love here. True love is where you forget the "I," and you forget the "and," and you forget who you're talking to, and you are so preoccupied with the beloved that the beloved occupies your thinking, your thoughts, and your mind and heart. And "I" is forgotten. "I" is called ego. Ego is almost in the forefront when we confront this world. When we live in this world, the most forward thing, further than our nose is our ego. Our ego handles everything. "I can do this. I am doing this. I am going to do this." I, I, I, all the time. Or, "Mine, mine, mine." Or, "me, me, me." It's all ego. There's nothing that stops the ego from moving forward ahead of everything else except one thing – love. Love is the only experience that puts the ego in the back bench; puts the ego behind. And the beloved takes the place of the ego. That is love. Now we don't normally experience this, though it comes up; it comes up in spurts, that kind of love. But we destroy that experience by thinking about it. We bring the mind into love. Love is a spiritual phenomenon. Love is created from the heart, from the soul, from the innermost self of our self. Not from the mind. Therefore, when love flows from the soul, it touches people's soul. It does not touch their mind. Good conversation can touch their minds. Teachings can touch our minds. But love touches our souls. And that is why we can't sometimes explain what is happening to us. When we experience love, something happens the mind can't understand. When the mind tries to understand, thinks about it, the experience is lost. And so many people who have real experience of love for people, destroy that love by thinking about it, because, thinking mechanism does not generate love. Thinking is an analytical faculty we have which tries to break things into pieces. All divisions in the world – wars are taking place, divisions, fights are going on, anger is being expressed, all because of the mind. And the mind is coming in the way. Thinking is coming in the way. And yet, there are experiences, which are beyond thinking, and love is the most important one of them.

So, therefore, when we say love and devotion, we don't know what love is. But I can tell you one way in which you can express love. And that is devotion. What is devotion? What is the difference between love and devotion? We always talk, "Do this with love and devotion. Meditate with love and devotion. Express your love and devotion." What's the difference between the two? The difference is that love comes naturally when it's unconditional and devotion is a natural response to it. When we experience the unconditional love from a perfect living master, and there are not too many people who can express that, but we do know, at least we are sure, when the unconditional love flows to us from a perfect living master, automatically something flows in us back, which is devotion. So love and devotion is a combination of our relationship with the master. So that is why when we have this kind of feeling, this feeling does not only occur in the physical plane. This feeling occurs in meditation. This feeling occurs in the higher levels of consciousness. And this feeling binds us together and makes us one. We sometimes do not know the difference. Is the master us? Or we are the master? We go to that level. That oneness of experience – that's true love. What we call attachment and we call it love creates togetherness. Love creates oneness. There's a difference between togetherness and oneness. In togetherness, we are together, but there are still two. We are keeping a little distance by saying we are two. We don't become one. In love we become one because we forget the "I." And the only beloved becomes the only one. So that is why this path, in reality, is a path of love and devotion. And, therefore, nothing will take us beyond the causal plane except love and devotion. So therefore, even right from day one, we can start with this. When we meditate, practice with love and devotion. If we don't know how to love, if we don't know how to express devotion, pretend you can do it. Swami Ji says, "(quoting, not English)." He says, "Even if it's not true, try it out, it might become true." So even if you don't know how to express your love and devotion, try it out like you do it in the world.

Express it, and it will happen automatically. Tears flow through us. We can't speak when we want to express love. Nothing can be said. We become speechless, in this physical world.

I met people in interviews here, elsewhere. So many people come and see me and they cry with tears flowing. I saw them yesterday. I see them every time. In fact in Florida, I said I must be meeting lot of crybabies. But I can see the tears are flowing uncontrollably. They are speechless, because the love and devotion is flowing from them. It can be seen outside. It can be seen inside. Therefore, when we meditate with love and devotion, our whole attitude changes. And meditation becomes such an exhilarating, uplifting experience that you find nothing like it. And if you don't have that element in it, it's a boring thing how to pass time. I remember that friend of mine in San Francisco, an old satsangi. He invited me to come and stay with him and I went to his house. He said, "Now Ishwar, you old satsangi have come. We'll meditate in the morning." I wanted to sleep really. But he said, "No, three o'clock is meditation time." So just to keep up with him, I also woke up. He woke up with an alarm and woke me up also. So, we both sat to meditate. Now he was meditating seriously because he was meditating regularly and I was meditating non-seriously because my eye was on him, what he was doing. From time to time, I would open the corner of my eye and see what he was doing. By coincidence or by chance, every time I opened my eye to look at him, he was looking at his watch. Two and a half hours, we spent like that. At the end, he said, "Ishwar, I'm so happy you are here. We had a good session of meditation." I said, "My friend, we had a good meditation. It was not meditation on the self. It was not meditation on the Master. It was not meditation on God. It was meditation on the watch." I said, "You were more concerned with spending two and a half hours and making sure that two and a half hours have passed and we say we have done our duty."

Imagine how boring that meditation would be. How difficult to pass time like this just to complete two and a half hours. What are you getting out of it? What do people get out of it, that they force themselves to do something? What is missing in that? What is missing is love and devotion. The picture of your master, the image of your master, the memory of your master, which would never let you get up like that. You forget the watches. You forget everything. You forget the world if you're in conversation with your master inside during meditation. Converse with the master. Talk to the master. Do what you like. You are inside in a chamber of meditation with the master. The advantage of initiation is the master is always with you, whether you can see him or not. You'll see him one day. But til you can see him, you should know he's there because you can talk to him. You even hear his answers. And if he answers, check it out with the simran. It is not your mind answering your questions, but he's answering your questions. We can have a very early contact with the master even before we reach the radiant form of the master inside by using these simple tricks of the trade, tricks of spiritual practice. That you can talk to the master and see even if any image, non-image comes and gives answers, check it with the simran at that time. If the answer says, "Yes, I am there," it's an answer from the master. We have been given so many protections and guarantees during initiation. There's nothing like it. Our whole life becomes so different just because of one event of being initiated by a perfect living master. So, therefore, make use of these things.

I will like to introduce to you the subject of love and devotion as a practical way in meditation this afternoon today. I'll also try to address the issue, which has been mentioned again that can we find out who's the real master. You know you can't find out who's the real master. People ask me so many questions giving me names of masters. Many people have been to many masters. They give me a list of how many masters that they have been initiated by, and I ask them if they come for initiation,

“Who'll be next after me?” - if they're going to keep on trying. Their philosophy probably is, “One of them must be OK. Why miss out on anything?” But this kind of thinking that, “Maybe one of them is OK,” leads to a very big confusion in the head. It's a confusion that we are trying to find a perfect living master. We don't know how to find. They all say the same thing. They all teach the same thing. They look ... Some look more masterly than others. How are we going to find out who's a perfect living master? And there are so many. And when they ask me, “Can you tell me if that person named so-and-so is a perfect living master?” I say, “It's not my job. It's not my role to do this.” I respect all masters. I especially respect all masters who tell us, “Go within.” At least they give you the right direction, which is good enough. If somebody says, “Go on the wrong side,” if somebody says, “Go to that lake and you'll find God,” I'll say, “No, don't. Don't follow that master. There's nothing in the lake except water.” But if somebody says, “Go within,” I'll say, “Good.” “He's given a good starting point.” So I respect every master who says, “Go within.” But masters go as far as they can go depending upon who their masters were. So all masters don't go there, just like all school teachers, elementary school, you go ... You can't expect that you must have a Ph. D professor from a college to teach you. But if a young child says, “No, my uncle told me he went to college and studied with a real professor. I don't want to go to this school because there's no professor here. There's only small teachers here.” The guy will never go to the level where he will reach the professor. Because each stage takes you where it is. In fact, the scriptures, our old Indian Vedas, have mentioned that there are four teachers in life automatically, and they lead you to spirituality. The first teacher is your mother. The mother is the very first influence on us. Second teacher is the school teacher. Third is the teacher in the church or the temple. And fourth is a master, a spiritual master, a perfect living master. They mention that there is a stage through which you go. You want to jump from one to the other. You can't jump. So, therefore, no matter which master you have, he will take you as far as he can go. He can't take you further. Doesn't matter. If your seeking continues after a master has taken you where he can, you will still find a perfect living master. Indeed, he will find you. You just have to seek. If your seeking stops there, then that was your goal for this lifetime. Some people have come for limited goals. They get their goal. They're happy. Some people say, “Meditation is only to calm my mind.” All right. The people are using meditation to get peace of mind. They are disturbed and they get peace of mind by repeating words. I can tell you today, after my practice, any word you can repeat, you'll get peace of mind. You don't have to go for a mantra. Just keep on repeating. Because you don't think of other things, that gives you peace of mind. There are some simple things, which we have practiced and known how they happen.

So, you can try anything up to your goal. If your goal is to go back to your true home, from which you need not return, then that is only possible through a perfect living master. And if your goal remains the same, perfect living master will find you. It's not your job. It's the job of the perfect living master, because whoever has a goal to go back to Sach Khand, to True Home, his name is already recorded in the list A of a perfect living master. A perfect living master comes to collect souls that are on His list. Why? Because the world goes through time and perfect living masters appear in human form. And they die and go away. New masters come and go. We also come and go. Disciples come and go. Masters come and go. So, the seeking goes on from lifetime to lifetime. So who is a master, who's our master, who's our name is on list A. What is list B? List B is that we will meet the master, perfect living master, but our time is not come. We have to have another birth. If we have to have another birth, then list A will meet a master in that birth. So, it's a very good system. The system is working perfectly for centuries, for eons, for yugas, and it's working today also. So, one should not bother about this. If your goal is to go to your true home, to your Sach Khand, then perfect living master will

take you and you will be on that list. Perfect living masters will go anywhere to search for a marked soul. No matter where they're hiding in a forest, trying to practice a meditation there or they're sitting out in a boat somewhere, or they're flying in a sky, or they're living down under somewhere in Australia or New Zealand. Doesn't matter where they're living. A perfect living master will go and find those sheep and take them home. They're like a shepherd. They say shepherd doesn't leave his sheep - he collects. And the one that cannot really walk as fast, run as fast as the other sheep, he carries in his arms. And that's exactly the position. Some of us who are not so firm, not so strong, he carries in his own arms. It's a great experience to be just carried, like a mother carries a child. The child is completely carefree. It's that kind of experience that you have with a master. So do not underestimate. Masters come. Masters go. Teachings are all over. Masters come to pull us by their love and take us home. They give teachings because we want teachings. It's surprising that how much we want teachings, how much we want to do effort.

Why are we so keen to put effort, to work hard when somebody says, "I'll give you something on a platter." The mind doesn't accept it. If somebody says, "I'm going to give you something free." "There must be a catch in it. There's something in it. He's expecting something else." How our mind works. Mind always works like this. "Yeah, you have to earn everything. You have to work for everything. Nothing comes without a struggle." We've been trained, brought up like that. The masters come and say, "Yeah, work, struggle. Do what you like." But keep on working. Keep on moving towards your goal. Don't stop and start thinking so much that you spend your whole life in thinking and questioning. Some people question all their life. They say, "Unless we get proof, unless we get satisfactory proof of this, unless we ..." They don't realize they don't have proof of wakefulness when they wake up in the morning and they never ask for proof that they are awake. And they ask for proof for higher wakefulness? They can't even find a proof for physical wakefulness. Yet they want to ask questions.

That's where they told the story of an intellectual, questioning guy. He was walking in a village in India and those villages have wells with no parapet wall around them. So while walking and thinking of his questions, he fell into the well. And when he was in the well, fortunately, the well was not so deep, so he didn't drown. But he was groaning and moaning groaning in the water. "How did I fall into the well?" And somebody, a passerby, heard his groans and moans and he said, "Let me go and help him." He looked and said, "Look, I'll go and bring a rope to pull you out." He said, "Wait, before you bring the rope, tell me why I fell into the well." He said, "You can ask this question when you come out. Don't you want to first come out?" "No. If you bring a rope and then you lower it down and I hold it, how do you know you'll drop me again? How can I be sure of it?" He says, "Look, I'll bring a rope. I've heard your moaning and groaning and your cries for help. You said, 'I want help.' I'm bringing help." "Look. First I must be sure. I want proof that you will take me out and not drop me again. And I must know why I fell into the well in the first place."

Do you know this is a picture of us, the picture of us intellectuals? We waste all our life sometimes asking these questions. And we don't move forward. We can't take a simple leap of faith? Take one step. If that step works, then take the second one. No master is saying that take a step directly to go into Sach Khand. Take the first step. Then take the second step if you are satisfied. If the first step doesn't work, go back, and do what you like. But we question, question, and the mind confuses us. The more questions we ask, the more confused we get. And then we start reading books. They confuse us even more. The books have so much contradiction. It's unbelievable. Same book talks of

different things. One says that effort is needed. You must meditate for so long in order to get something. Another page says nothing can happen with your effort. Only grace gives you this. Which one is right? We get confused by these kind of contradictions because we mix up the statements made by enlightened people from different levels of consciousness. We try to put them together at one level and there are contradictions. But if you place them in the right level, they're all consistent. There's no contradiction. If you have had inner experience in meditation, all books are consistent. There're no contradictions. You can read them and know exactly what they are talking about. But if you haven't, if you only keep on reading books, and not try what they are saying, not go into what they are saying, then there are contradictions; more confusion. People get confusion all the time. "Do we have free will or no free will?" What is the question? If we have free will, then we are responsible for our actions. Everybody teaches us, "You are responsible." And if we have no free will, why are we punished for our sins? We had no free will. We committed sins in the name of God, who took away all our free will. Then why are we being punished for it? Questions, which are so confusing to anybody. An intellectual will get confused all the time unless he understands the nature of free will. It's an experience, the nature of creation. It's an experience - that all things are experiences, and they are consistent at one level. But they are inconsistent if you put them together at different levels. At different levels, they become different. Do we have free will here? Yes. In the astral plane? No. In the causal plane? Absolutely no. In Sach Khand? Yes. Which one is the correct answer? All I gave is correct answers. All these are correct answers. And yet, if somebody is only reading books, it's inconsistent; it's contradict. So, therefore, the experience - nothing matches the actual experience.

Supposing I like the island of Hawaii. There is a beach there called Waikiki beach. It's a beautiful beach, beautiful sand. Supposing somebody tells me there is a beautiful beach and if you go, you'll have the sun, you can do swimming, boating, all that. And it is so beautiful to walk on the beach. I say, "Wonderful." So I take a book on Hawaii, a guide book, and read it over and over again. Every day I read it. "Oh, that's great." You have never reached Hawaii by reading that book. If you take a plane and go there, reach there ... You can't experience what the book is saying. But what are we doing? We think reading the book is going to take us somewhere. We think when we have read the book, we have reached somewhere. Just by reading a book, you have reached nowhere. You got information. You got good information. But here, huge religions are based upon just reading of a book. People are going by books and scriptures as if reading them is salvation; as if reading them takes them to the true home. How can it take it? It's a description of what is there and how you can go there. Unless we act upon what these books are saying, we can't get the results of what the books themselves are teaching. And the books themselves say things, which contradict the interpretation we put upon it, by not following it. We don't follow the instructions of a book. We say reading of the book is good enough. How can we convert books into such scriptures that by reading you have reached where the books are talking about? We don't.

Therefore, it's good to get knowledge; good to read books for the knowledge. But then practice. There is nothing to compare with the actual experience that you have within your self. No amount of teachings, no amount of books can ever match the actual experience. Perfect living masters come here to give us actual experience, not to tell us to read more books. If somebody is very keen to read books, they say, "Read books." They give contradictory answers sometimes. That is very confusing too. One person came to Great Master. He said, "Master, I am very keen to get initiated and I've been studying this literature on Sant Mat and Path of the Masters. I've read these books." Master said, "Read some more. Read a few more books." Another person comes and says, "I've read these books. Master, I

want initiation.” He said, “First pack up all the books and throw them in the river.” Two different answers. I had my mother's mother, my nanee, my grandmother from the mother's side. She was a great worshiper of deities. Lakshmi, this is Brahma, Vishnu, Shiva, all little, little stone and wooden carvings of the gods and goddesses, and she had a temple in her house where she kept them. Then she would burn incense there, very nice fragrant incense. And she would bell, to ring the bell and do arti and do prayers, and she would sing songs to the gods and goddesses and she was very happy that the gods and goddesses were very happy. Then her daughter, that would be my mother, married my father, her husband, who was a disciple before marriage of Great Master. He went and told his mother-in-law, my grandmother, he said, “Mom, what you are doing is a ritual. It's not truth. There's no god in this. These are just pieces of wood and stone that you are worshipping.” She says, “Keep quiet. Don't disturb my gods and don't disturb me. Get out of my house. You don't believe in them. Don't try to teach me something.” She was so angry and my dad tried to convince her. “No, no, there's a perfect living master.” She said, “No man can match gods and goddesses. So why are you trying to tell me a man is existing somewhere? A white-bearded man can match these gods and goddesses? They are coming from heaven. They are heavenly bodies sitting here.” So my father tried very hard and she wouldn't listen. In fact, she insulted him for trying to interfere in her devotional practices, in her divine practices. Then once my father went to Great Master and said, “I want to help my mother-in-law. You know it's very difficult to help mothers-in-law, but I would like to do it if it's possible. And what can I do?” Great Master said, “Don't worry. I will come to her house.” And Great Master visited my grandmother's house. And my grandmother said, “This son-in-law of mine doesn't believe in the gods and goddesses. I'm tired of him.” And Great Master said, “Where are the gods and goddesses?” “In my temple.” “Can I also go and pray?” “Sure.” So Great Master went and sat before the gods and goddesses, bowed to them, and took up the bell and began to ring it. And my grandmother was so happy. She says, “My son-in-law knew nothing about this Master. The Master Himself worships the same gods and goddesses that I worship. And she was so happy. She loved the Great Master, because he was like her, worshipping the same gods and goddesses. Then she said, “I must spend more time with this Great Master. He's really great.” So then my dad took her to the dera and she attended a few satsangs. She attended one, two, three, four five, and then she went to Great Master and said, “Master, I now realize that the gods and goddesses I've been worshipping are inside me, and they are all in the six centers below me. They're supposed to be working for me from inside and I've been worshipping them outside. What shall I do now?” Great Master said, “Do you have a gunny bag, a bori, for carrying flour, wheat flour? We carry rice in that big bag?” She said, “I have a bag like that.” He said, “Put them, all those gods and goddesses in the bag, and go to the river, and dedicate them to the river,” which is precisely what she did. And became a great satsangi of Great Master. Now if the Great Master had not done this, she would never have come on the path.

The Great Master went to a town called Rawalpindi, which is now the capital of Pakistan, Islamabad. And there, there was a big Sikh temple, and when the Sikhs heard that a man pretending to be a guru has arrived here, they objected. They said, “No man can be a guru after the ten gurus that came in the third and fifth centuries before. That Guru Nanak was the first. Guru Gobind Singh was the last. All the ten gurus were the perfect gurus. There were no gurus after that. After that, the book is the guru. How can this man pretend to be a guru? And he's pretending to be a Sikh with a turban, and a beard, and following the tenets of Sikhism, of that religion? And he pretends to be a guru? We can't tolerate this.” So they had a meeting and they said, “Let's assassinate him. Tomorrow we'll kill him when he tries to pretend he's a guru.” So, the secretaries had all heard about this and they got so worried that night they met Master and said, “Master, cancel your program. Cancel the satsang. There're people

out to kill you here.” Great Master said, “No, no, don't worry. What we will do will be before I go to satsang, I'll go to their temple.” He said, “Master, you'll go to the lion's den yourself. That's where they want to kill you.” He said, “No, no, I'll go there and we will see what the teachings are, what they are teaching there.” So, next morning, got ready, and people were thinking he'll go to satsang. They were all with swords ready, those people. And He goes to their temple. They all follow him. Why is he going to the temple? He goes, gives five bucks from his pocket to the book. And bows before the book. And they are all astonished that he is following our book. Then he says to the chanter, who is sitting on the book, and his own chanter whose name was Bant Singh, “Bant Singh, replace him.” So Bant Singh goes, pushes him aside, and sits down and opens the book, the Guru Granth Sahib, and begins to read from there. He said, “Read the fifth chapter. Read this chapter.” He read. The fifth chapter said, “What is the greatness of a guru, who having power over the nine worlds of this universe, is able to come in a human form and put his hand on your head? What wonderful that you can see his face and get your, and get your vices gone. How great that he can give you a hug and take away your (inaudible), take away your vices, take away your karma.” And that man read all this with Great Master sitting there. They kept on saying, “What is this? He's reading from our book.” And the book says without a living master, you cannot have anything. And all masters, all ten masters had living masters. They all had living, human masters. Those people said, “This is amazing. They put their swords back. And Great Master went and delivered satsang. They all came and followed and became his disciples. True story. It happened when I was there. It's amazing. If he had said, “No, this is wrong, book cannot be this thing, they would have assassinated him there and then.

Masters do their thing in different ways and we can say, “This is contradictory. Why is he going and worshipping a book, when he is himself in his satsang saying books can give us nothing?” It was for those people. They were marked. He goes to another place, Abbotabad, in Pakistan, where incidentally Osama Bin Laden was found and was killed there. He goes to that place. It's a mountainous region and that's one place where I also went and saw. And there he finds a bunch of children, small children, and he says this area has so many seekers, new seekers. And the assistants to him, who were traveling with him said, “Master, where are they?” He said, “There, they're sitting here.” He says, “Master they're kids, little children, five-six year old.” He says, “I am going to initiate them.” And he gathered all those children. And then they said, “Shall we do chanti?” Chanti means selection. One by one they should come and then you check whether it is fit, ready for this. “No, they're all selected.” And he sits there and initiates all those children there. How can we understand how masters do their work? They are seeing something, which we cannot see. When they look at a person, they do not see what he looks like at this moment. They see his entire past and future. They see the entire karmic pattern, which he is holding at that time, and determine from that point of view. Small child has been old man. A small child has been searching for lifetimes. How can we know who is who? Therefore, masters perform their duty in such a strange way that not all of us can understand, because their vision is different from our vision. And we look at one life as our only life. And they don't see that. They look at a person, they can see all their past lives, and all what is in store for them. When they decide this soul is ready to be picked up and taken back home, at that time, they select and say, “Initiate.” They initiate that person.

When they initiate, the whole cycle that's ahead of him, is broken. The accountability, the system that exist - the angels of death and jabdoots and the angels who come and take the astral body away - it's all broken. And nobody comes to that soul except the master at the time of death in the physical body. So, therefore, the whole experience that a master is having is very different than the experience which

we are looking at. We don't know how he judges who is right, who is wrong. He can sometimes make us feel it's a very simple method to initiate ... "Have you stopped drinking? Have you taken vegetarian? Have you done this?" Five, six questions, and he then says, "OK, get your naam, get your initiation." That's not true. This is make-believe. He has seen the sheep. As a shepherd has to carry, he knows they are marked and he carries them, but does the formality of living in a physical world with this physical phenomena and he performs it. So it's not dependent upon what he is saying. And initiation is not something that is teaching you how to meditate, to teach you how to do these things. That, you can read in books. And all masters can teach you. Initiation is his taking entire responsibility to take you back home. Period. When he does that, he doesn't lay down conditions. "If you don't meditate, I won't take you home." He doesn't say that. "If you meditate less than two and a half hours, sorry." He doesn't say that. He has taken responsibility, but then he makes us go through these things according to the law of this world, according to the laws that operate at this level of consciousness. He makes us believe that "Oh, we have to do this. We have to do that." Our mind, our body, our sensory system, they all have attuned to work in a certain way and he makes us go through those things.

Ultimately, what takes us - love and devotion - which leads to unshakable faith. Whoever has unshakable faith will go back home. It's that simple. There are lot of people who have come and never known what initiation is. I remember there was one very poor man in India. So poor, he couldn't afford even to travel by bus, and living in a far off village from the dera. And he had a very strong feeling. He saw a satsangi and saw Great Master's picture on top of his head and he felt that that was his master. He couldn't say it was Guru Nanak or his master or somebody else, or if Jesus who had looked very holy person. But he heard from that satsangi that a master is in Beas dera. So he began to say, "How can I see you? How can I come to you?" He began to miss him to such an extent he says, "No matter I'll leave everything and go, and walk all the way." He walked for several days. He walked several miles every day to reach the dera. And the day he arrived, we were all there. Great Master was stepping out of his house, and we were standing on the side just with our folded hands, which we customarily used to do. And this man, ragged, full of dust, full of dirt, dust, carrying a little bag of all his belongings on his shoulder comes, and he looks at Great Master. He throws that bag, runs to him. We were wondering what if he was an attacker or somebody. Our mind works like this. We thought maybe he has come to attack the Master the way he ran towards him. Ran towards him and lay flat on his feet, and said, "Master, initiate me. Give me Naam." And what did the Master say? "What, once again?" This is the first time the man has come. He says, "What, once again?" And we were all shocked. And then Master said, "You were initiated a month ago before you left your village. Oh, you mean the formality. I'll do it tomorrow morning." And he put him amongst the selected people for initiation, and initiated him next morning. How much do we know about initiation? It's a system of teaching something? Not at all. It's a system by which the master takes responsibility to take the soul back to its origin, to Sach Khand. So that's why let's do meditation this afternoon with this background, and talk to a master inside our heads. Tell them what our condition is. Tell them like you would tell a beloved, tell them, somebody, who you love so much, and have that conversation. Don't make it a routine, "Oh, I'm repeating a mantra." A parrot can do that too, by the way. You teach the parrot, he'll do it.

I'll tell you a little spiritual story of parrot to end this session. It's a little naughty story. I hope you don't mind. All grown up here. Some of you have heard, many of you have heard this story. I heard it from Jonathan. It's the story that there was a regular churchgoer. He was a very devout, religious

person, devout Christian. And he would go to church regularly and he found that the pastor of the church, the priest, the pastor there, had two parrots and he had trained those parrots to recite the Bible. So every time he would go he would see the parrots reciting the Bible. He said, “What a wonderful thing that the parrots are reciting the scriptures day and night. Everybody there can listen so it's like a church all the time, twenty-four/seven with the parrots around.” So he told the pastor, “What a great idea to have parrots repeating the scriptures. Can I also get parrots?” He said, “Sure, you can get parrots and train them too.” So he went to the store and bought two parrots, and brought them home. And when he opened the cage, the parrots said, “We are hookers. You want to have a good time?” He said, “What a mistake I made. I had no idea that this is what they had been trained to say.” Every time they would say the same thing. So he went to the pastor and said, “Sorry, I made a big mistake. I got the wrong parrots. They are female parrots and they say, 'We are hookers. You want to have a good time?’” So the priest said, “No, no, don't worry. Company makes a difference. They have been living in bad company. So now what I'll do, I'll give you my two parrots and they will go in their company and they'll recite the bible. They're holding beads in their hands. They've got rosaries and beads, those two parrots that I will give you and you prepare the beads for your parrots. Once they see these parrots reciting scriptures, they'll also start repeating what these parrots are saying.” So he took the pastors' two parrots home, and when he opened the cage, these two parrots were repeating with the beads, the scriptures. And those two female parrots said, “We are hookers. You have a good time?” These two parrots stopped their beads and one said to the other, “Throw away your beads. Our prayers have been answered.” It's just a joke. Not a true story. Only Jonathan made it up.

We'll have a break for lunch and we'll come back and start our meditation with love and devotion at three o'clock. Thank you.

<https://www.youtube.com/watch?v=Mxnl6dJPUZ4>

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