

## **2012: Year of Great Change**

### **Rice Lake, Wisconsin — April 1, 2012**

[http://www.youtube.com/watch?v=mBb\\_BdMspzw](http://www.youtube.com/watch?v=mBb_BdMspzw)

Welcome, friends to this second day of our workshop here and for the Bhandara celebration. About 100 years ago a man who was a follower of Swami Ji, a mystic in Agra in India, the place of the Taj Mahal, a man from Punjab who followed that Master came to his own province, own state of Punjab and stood on the bank of a river and saw a mad man dancing there with his hands flapping like this.

He said, “Why is this man dancing here?” And he asked him, “Why are you dancing on the bank of this river?” He said, “Because,” that mad man said, “Because a big Dera is coming up here. A big spiritual center is coming up here.” That man said, “I am going to settle down here.” And he built a small hut and he settled down there. That man’s name was Baba Jaimal Singh. He lived there for a few years and appointed one of his disciples whom he had met in the mountains as his successor and the successor’s name was Huzur Maharaj Baba Sawan Singh, the Great Master, who was my Master.

I am tracing back this history to tell you that when a man just indicated by waving his hands, this will be the place on the bank of the river that this will happen one day, it all happened, and I was there to see it. Many years ago, I came to this country because the Great Master in the 1936-’37 said, when I was 10 or 11 years old, He said, “The axis of spirituality will shift to the United States of America.” He said, “Most of the spiritual progress will be made in the west but localized itself in a big way in the United States of America.” He said this in my presence to a number of people. He said this in number of letters he wrote to American disciples in the United States. Copies of those letters are available.

I could even read out some from my iPhone where I copied them. That was in 1937 when he says that the American country is preparing for a spiritual revolution and although they don’t know it, they don’t know that they are preparing to meet a Perfect Living Master, but their seeking is so strong that they are bound to meet a Perfect Living Master. And when I heard this from the Great Master, I said, “One day I must go to this country.” And when I was able to come, I came quickly, retired from my job in India and came to see, get a ring side seat to see the show. Now I’m watching the show.

But when I came here many years ago and went to many places, I came to the state of Wisconsin and walked on the banks of river Chippewa, the river Ojibwa, and this girl was with me and a semi crazy man, not fully crazy, but semi crazy man began to dance like this. I said, “This is such a repetition of history in the United States.” I said, “This place will one day be a spiritual center.” That place is on the river Chippewa in a town called Bruce, Wisconsin, north of Bruce, Wisconsin and therefore this Non-profit organization that’s arranging these meetings, the Institute for the Study of Human Awareness, ISHA for short, they purchased some land that one day a spiritual center will come here. Last time I came here I saw this place is getting ready for a similar spiritual center. My Master, the Great

Master, Hazur Maharaj Baba Sawan, built up the Dera, the ashram, the spiritual center on the river Beas in India and named it Dera Baba Jaimal Singh after his Master, as a tribute to his Master. It's become a very big place now with millions of people going there every year and great spiritual center and I spent so many years going there.

But when I found the great master saying the axis of spirituality shifting here, some months back I went back to the spot and looked at it and I said, "What better tribute can I pay to my Master but to do the work that he did for his Master and to set up on that very spot where the crazy man was waving his hands, Dera Baba Sawan Singh, named after my Master.

Therefore, I propose to establish and set up a small center of spiritual activities where we can assemble like we are assembling here, and I would like to build a small place like that with my own hands. But at my age, 85-plus, my body and hands are little feeble. Secondly, I've never been a builder. I don't know if I can build it with my own hands. I may need some help. I would like to ask the few people assembled here if you would like to help me to build that center, Dera Baba Sawan Singh, on the river Chippewa in Bruce Wisconsin. I will need help with hands. I will need help with experts in construction activity who have done this work before. I will need help from people who can draw up a plan for that place. I will need help with people who can donate some material for that place, even if I make a very small place, even if I make a small conference hall, like this one, even of prefabricated stuff if I make one. I will need some material for that. I may need some money to buy other things and other specialized labor that we cannot provide ourselves. I wanted to know if there are friends of mine sitting here who would like to help me, those who would like to help me ... (hands raised).

Thank you very much.

I am very assured Dera Baba Sawan Singh will come up on the spot that I have marked already. And those of you who are interested in seeing it, seeing the area, seeing the spot are invited after the Bhandara tomorrow. I will make a formal announcement, getting your support already with so many hands showing up, I'll make an announcement on Bhandara day, Great Master's Bhandara tomorrow that we are going to set up Dera Baba Sawan Singh in the United States according to his predictions about the shift of big real spiritual movement into this where several Masters will come to guide the seekers of this country down at that place. I can foresee it already. And therefore, if you want to join me after Bhandara, if you are staying on here and would like to come, we can do a little work, looking at the land and pulling out a few weeds, symbolically preparing it for the work to be done. How many of you are staying on till the 3<sup>rd</sup> of April, morning, to be able to come there? Thank you very much. Thank you.

Also, the Great Master used to suggest, as many Masters have said, that if we do service, which is called Seva in Indian language, if we do Seva without expecting reward it helps us in meditation because lot of the obstruction to meditation comes because we expect too much. We expect too much in life. Our expectations destroy our happiness. Too much

expectation destroys even meditation.

Therefore, to live a life of “what comes I will take,” to go with the flow is a great way to live. But to constantly say, “I have done this. What am I getting in return?” “I have put in so much effort. What will I get?” “I love that person. Does that person love me back?” When we have so many expectations, we have as many disappointments. If we have no expectation, we have no disappointment. Therefore, we have filled our life with disappointments by too many expectations.

Great Master said, and I agree with Him, that, “If you do Seva, service, for the Master, for a friend, for people in general, if you do service without expecting any reward, it prepares you better for meditation.” Indeed, at one time He said, “It is equal to meditation.” And you can see the result in meditation, how quickly you make progress. So that is why this service is very important in spiritual literature and spiritual doctrines. But they say that service is of three kinds.

There is service with your body which is physical service. You carry things. You help people. You serve food. You do things. You work in the kitchen. You carry somebody’s bag. This is all physical service and it’s a very good service. Second kind of service is to give a donation with money. You write a check and give it and you are done, without expecting a reward. That’s also service. The third service is with the mind. The service with the mind is to meditate without expecting any result in meditation as an offering to the Master. When you meditate and say, “Master, today’s meditation is meant as an offering to you,” that’s service with the mind.

If you do all these three kinds of service, you are bound to make good progress on the spiritual path and change your life. You can try it out. It works. The service is so important. I have always suggested to people that it’s an old tradition to give charity. All doctrines, all traditions have said, “Ten percent of your net income if you give as charity, it’s a good number.” It does not hurt you too much. It helps you a lot. 10 percent of money charity is good. You should also give 10 percent of body charity, which means work, volunteer work. If you can’t work every day, work on weekends, work on vacations, voluntary serving people without compensation. That’s also service with your body. Then give your meditation, if not all of it, at least 10 percent of it as an offering, as a mind Seva. If you do all these things, then you are bound to get some benefit.

In the Dera when we were young and growing up, the Great Master, we always had great pleasure to do all kinds of Seva. It could be anything. I still remember I was very small and Great Master ... there was no electric power and it was very hot in summer and they used to fan with a big fan. My size and my fan size was the same, but I used to take the fan and try to fan the Master during his discourses. It was Seva. Today, I meet you and come for Bhandara. I am doing the same Seva. For me, there is no difference in this Seva or the fan that I used as a child. It’s a service to the Master. So, when you do any kind of service to the Master ... If the Master is not available, then you can do service to His disciples. If the disciples are not

available, then do service to anybody. But so long as you do some service of this kind, which is physical, it covers the body Seva.

In the good old days in the Dera we used to have what was called Mitti Seva, Dirt Seva. Mitti Seva meant you work on the ground and all of us used to go and work on the ground. We used to sometimes carry bricks, loads because the Dera was on the bank of a river and there was a bluff and we were taking up some of the fillings from one place and putting another place. Today it has grown a lot onto the river area also. But it was just part ... We enjoyed it. When a building came up there, I remember there used to be a very enlightened soul, a Mastana, the Balochistan Mastana, and he used to walk with a basket of bricks on his head, and I loved to walk with him, but I could carry only one brick. I would have one brick on my head. He had a basket. And we would walk together to take it to the construction site and put the brick there and that's how a big beautiful Satsang Ghar, place of discourses, came up where the Great Master not only discoursed, He also gave initiations there. I saw all that with my own eyes growing.

I hope I live long enough to see something similar happening in the United States on the bank of the river Chippewa in Dera Baba Sawan Singh. So, this is something symbolically we can start doing it on the third of April, immediately after Bhandara. Now there are no bricks to carry—yet. There is no steel to haul—yet. There are no walls to bring up yet. But they will come and whatever way we can do anything for it, it'll be good Seva. I would like to participate myself in it as much as I can. If necessary, I'll come repeatedly to this location at this site to be able to put my share of work and labor on that. And I am very happy that so many of you raised your hands. Are there any people here who have any expertise in construction work? Wow, we have plenty. Thank you. Are there any people who are familiar with sources of material for construction? Very good, thank you. Are there any people who can donate funds for this project? Thank you very much. We have everything in plenty already.

And if there is not, more will be coming in. When we were working in the Dera in India, I got into a job position where I was responsible for public works. I met all the top architects, builders, in that position in the government and when I found it necessary to get an architect to design a building or a landscape architect to design the landscape, I was able to pick the top nominated prize-winning architects and builders and bring them to the Dera to help in the construction and they all became disciples of Great Master, just by coming there and meeting Him. I am sure we have these people sitting in the wings. They will come here too, and they will also help us in this work.

So, I wanted to inform you of this because it's a secret wish of mine and I have been holding it back for a long time and I said, "When the time is right, I will share it with my friends." Today I felt the time is right and I am sharing with you because they say that the year 2012 is a year of great change. Some people think the change is going to be disastrous; that because the Mayan calendar ended, therefore, everything will end in the world. No, it doesn't mean

that. It only means we are turning a new page; turning into a new era; turning into something more spiritual than ever before. So, it's going to be a great change in this year and that's why I thought it's a good time to make the announcement. So, I am very happy that so many of you are joining in this effort of mine.

Now to some serious business. Yesterday we tried a little practice in meditation where I was trying to share with you the importance of sitting behind the eyes and making the chamber in the body behind the eyes as your meditation center; that you should forget where you are sitting. You should forget the chair, the room where you are sitting. You should feel you are sitting right in the head before starting any kind of meditation. Seat yourself there and then meditate. It was a formal exercise just to locate ourselves where we meditate.

Now I want to tell you that meditation without love and devotion is just like rattling something empty because nothing will pull you beyond your mind except love and devotion. If love and devotion is missing while you are meditating, the meditation is hollow, and people think it's a mechanical exercise. It's not mechanical. You are pulling your soul, towards your soul. You are pulling yourself to the reality of your soul and the soul recognizes no reason, recognizes no logic, recognizes no sensory perception, recognizes nothing else but love and devotion.

Therefore, remember, we're talking of the spirit. The spirit's natural functions are love, intuition, beauty, joy, bliss. It doesn't care for logic and reason and trying to understand things more. That's the mental function. The mind is way below the spirit, and therefore spiritual meditation requires that when we meditate, we keep our attention on the beloved whom we love. If we have a Master, there's no better model for us because the Master gives us an actual experience of unconditional love. It's the best way to respond to love; best way to show your devotion from somebody whose experience with you has been of unconditional love. But if you don't have a Master and you don't have that experience, anybody you think has given you good love, that image is good enough to extend your love and devotion in meditation. But it has to be a visualization of the beloved and then you meditate, and you say what you want with your mental language. You express your love. You express yourself fully and see if tears roll down, it's good. If you laugh, it's good. If you smile, it's good. Because it must be meditation with love and devotion. Of course, the location is still the same behind the eyes. Let's try today meditation behind the eyes with love and devotion, where you visualize your beloved and you express your love to the beloved in the best way you can and see the results.

Please assume that your body is your house and you are sitting on the sixth floor of that house behind the eyes. First, establish yourself in the meditation chamber behind the eyes. Then visualize your beloved. Then start any kind of meditation you want, including simran, listening to the sound, or conversation with the master.

...

No other thoughts, only conversations with the beloved. Stay in the center. Don't go out. Receive the love of your Master and express your devotion in any way you want. Keep your eyes closed till I count five. "One, two, three, four, five." Open your eyes and welcome back.

How many of you enjoyed this session? (hands raised)

That's the best result so far. See how important it is, what a difference it will make to your meditation when the beloved's picture is in front of you, when you can recall some of the things, how the time was spent, how you saw your beloved moving around, sitting, talking, what was said, what was unsaid. When these things are remembered and then you do meditation, it pulls you. It's the best way to forget other things. Otherwise, dry meditation. What Great Master used to call dry meditation, means you mechanically sit there, the mind roams all around the world, think of everything else and you go nowhere. This is a very concentrated form so that your attention remains focused on something that will not only be real as you go along in meditation, will be real forever thereafter. This is one thing that will go with you even after you die. This is not something very temporary, only while you are here in the body.

So that's why a meditation with love and devotion is the real way to go and I gave you a very small sample of it. I know that in a longer session, people have had such great experiences with this kind of meditation and that is why you will all have very good experiences if you give enough time to meditation with love and devotion and not without it. There are, of course, different parts of meditation. For example, if we use the repetition of words really just to train our mind not to think of anything else. The mantras are not as mantric as you think they are and don't think they are as magical as you think they are. The main basic purpose of repetition of a mantra is to prevent the mind from thinking anything else. You put artificial words of not your choice. Somebody else gives you the choice. Repeat these words. And you repeat those words, concentrate on those words, it prevents the mind from thinking something else. And if you are thinking of something else and start repeating the words the new words squeeze out the old ones and throw these thoughts out. It's a simple way of staying focused at the third eye center behind the eyes. It only performs a limited function.

Nobody has ever done mantra and gone to Sach Khand, gone to heaven. Nobody has ever done that. It's a temporary device to reach a certain point where you can be pulled inwards by other power inside. The other power, of course, has also a manifestation and that is the sound, or the resonance that can draw you and throw you off your feet. When that comes, it has a resonance and a sound that rings fast and you forget where the body is. Now that's a powerful thing. And where is it coming from? From your own soul. From yourself. It is not coming from anywhere outside. You don't have to turn to any direction for it. It comes right from the source and when you can hear that, no repetition is necessary. Nothing else is necessary except to stick onto that, be guided by that, and that will pull you to all the levels of consciousness that we talk about here, one after the other.

It's amazing how there's a link between each level of consciousness with the other. I'll give you an example: You know in the wakeful state who you are. You go to sleep, have a dream. In the dream you are walking around. Do you know the self in the dream body is exactly the same as the self in the wakeful body? You can't say that was somebody else walking. Supposing in the dream you become a butterfly like that Chinese philosopher became. You will be the butterfly with the same self in it as when you were before you went to sleep. Nobody can say you saw a butterfly because you'll be flying as a butterfly. The self is still permeating in the same body no matter what. If you go to a higher level of consciousness and have no form at all, the self will still be the same. The self never changes. The fact that you are having that form and experiencing that self that you will never change no matter where, even if you reach the top of creation. The self will always remain the same. Now what is it that is holding the self to be the same no matter what level of consciousness you are, no matter whether you are in a dream state or in a wakeful state, what is perpetuating the self to be the same?

It's the sound current that connects every level all the time. So, the sound current really represents the consciousness of the self and it is just a way made easy for us to be able to identify our self. Otherwise, we don't know who we are. We don't know who the self is. We're taking the covering to be our self. We say this body is our self. Now we fall out of the body into an astral body, that astral body is our self. We go into a causal self. We say that mind is our self. Ultimately, the soul is our self. We mean nothing. They are not different things. The self is perpetuating as the same self no matter what form you have. No matter where you are. No matter how much you expand or contract. Therefore, it is the discovery of the self and the self is resonating in you and that resonance is called the audible life stream. That resonance is called the sound current that pulls you in. It's not sound. It's yourself.

But if you don't know what the self is ... you can't know what the self is ... at least there is some manifestation of it and the manifestation is within, not outside so that all outside things become foreign to you and what is inside becomes yourself. So that is why the method of meditation practiced by the Perfect Living Masters and taught from centuries is not a new thing.

By the way, I share nothing new with you. I must tell you. I'm not an inventor at all. I'm a copycat. Sometimes I am a parrot. I just repeat what I heard. So, the self that we are talking about resonates and therefore the power to pull to our own self lies in the self, manifesting as a resonance as something that can be heard in this state; can be heard in a higher state; and can be felt in all the higher states; and can be experienced at the top; and ultimately be merged into finally the same thing.

The sound current that we talk of is not a sound really. It appears to be like a sound because we are not used to anything else at this time which is audible, or which can be received by us and that is why it comes down to us at the physical level like a sound. It resembles a sound. It's a very powerful sound. Before we reach the powerful sound, some other sounds come also in meditation and it's good that the other sounds come because then they give us practice.

I call them practice sounds. In our spiritual literature about 10 or 12 of these practice sounds have been listed: that you will hear the sound of a roaring nature like a river is flowing, like a waterfall is there, like a train is going across, like a truck is moving outside, passing over a bridge, like there's a thunderstorm going on, like the drums beating very rapidly. All these kinds of sounds that come to us, those sounds are practice sounds, and we can use them for concentrating, being behind the eyes, behind the place closest to our self. When I say go behind the eyes, I'm not suggesting go somewhere, I'm saying go closest to yourself. If possible, as close as possible.

Now we do try to get close there, but a distance is maintained because of our thoughts. Our thinking takes us away all the time. Otherwise, we are very close. We don't have to go anywhere. We have to be where we really are, and the difficulty is that we are not where we are. People are so much used to travel either physically or with their minds that we think for anything to be done, we have to travel. We don't realize that to get success in spiritual meditation, you have to stop all travel, physical and mental. If you stop going anywhere you will be where you are. You'll find yourself. So that is why the self, by manifesting itself in any form, and the audible form is the best at this time in a physical state, to listen to it and be caught by it and to follow it. You can open up all the doors of any level of consciousness.

So that is why the Surat Shabd Yoga, the yoga of putting your attention on the sound, as practiced by these perfect mystics, has been found very useful and I'm sure those of you who practice with love and devotion will always succeed. I have never seen anybody in my life who has practiced with love and devotion the art of listening to the sound within ever fail. But I have seen thousands of people who did their meditation mechanically thinking it's just a physical exercise, to put your body in a certain position and to repeat certain words mechanically with your tongue, sometimes partly with your mind and partly with your tongue and think you are meditating, you're getting something. They got nowhere. They spent years, they spent their whole life doing this.

There was a friend of mine, a colleague initiated by Great Master. I'll take his name because he's not here, he's in India. His name is Heera Singh, and he owns a foundry next to some mechanical parts for machinery and so on, and he has been a very devoted disciple of Great Master and therefore, not only Great Master visited his house when He was alive, many masters have come to his house. And some of my American friends who traveled with me, I took them to his house to meet him. Actually, I went to meet a master who was visiting him and giving a discourse there. The master was very kind when we went there. He stopped the discourse and we said, "You finish your discourse, master, and then we'll talk to you." He said, "Discourse finished." And he walked away.

My American friends were shocked to see this but then he gave us lunch and then there were many people there asking me questions and I was trying to give them answers to questions coming from America back to India and answering all questions. So, this Heera Singh, my colleague, who has been initiated by the Great Master says to me, "Ishwar, can I ask you a question?" I said, "Sure."

He said, "I have been initiated by the same Master as you. We have both been given the same instructions and you seem to know a lot because the way you speak to these people and I have seen nothing for 40 years of meditation. I have followed the instructions. I do two and half hours of meditation every day. I am a vegetarian, teetotaler, no alcohol, no drugs, led a very pure life and followed all the instructions and saw nothing in my meditation. Why?"

I said, "If this happened ... supposing you are in a college or in a school and something like this happened ... you would ask your teacher. If something like this happened and you have not only Great Master to ask, you have so many other masters coming to your house. Why didn't you ask them?" He said, "I did." I said, "What did they say?" Great Master said, "Keep doing your meditation with love and devotion," and smiled. I said, "What about the other masters?" "They also said the same thing and smiled." I said, "Did it mean anything to you?"

He said, "Nothing. He never told why I was not getting anything, but you tell me." I said, "Why have you picked on me?" He said, "Because I see you are answering questions of people. In the presence of the Master you are answering questions. So, I thought you might have the answer. I said, 'Look my friend, I have no answers. I pick up my answers from the Great Master. I want to share a secret with you...that you think I have the answers? No, I have to go talk to my Master with whom I have a communication. I sit in the same chat room with Him so I can chat with Him and ask Him a question and give you an answer. That's how I do it. So, if you have a question, I will have to go to my Master to get you the answer.'" He said, "Can you do it now?" I said, "No, He is busy. I am busy. It takes time." He says, "How much time will it take?" I said, "Six months." So, I came away.

After six months I went back to him. I said, "I found the answer for you. The answer was already given to you by all the Masters. You didn't listen to it. They said, 'Do your meditation, keep doing your meditation with love and devotion.' Did you hear the words love and devotion? Did you ever do your meditation with love and devotion? Or you thought sitting with your eyes closed for two and a half hours is meditation?"

He said, "The truth is, it never struck me." I said, "That's the key. Now Great Master sent a message to you, 'Resume what you have been doing, but only add this new element love and devotion.' When you mediate, visualize the Great Master. You remember seeing Him. Think of how He acted, how He sat on the stage, how He came down, how He talked to you, how He shook your hands. Remember those things. They'll come back to your memory as visualization. Don't visualize a picture of it. A picture does nothing. Visualize the real living person as you saw Him. When you see the living person through your memory put that in front of you and then talk to Him. And then express your love and then meditate. Don't meditate without it and I'll come again and check with you again after six months." So, I went again to Heera Singh after six months. He made more progress in six months than in forty years. He was so happy.

I am just pointing out to you a little missing of one element which happens to be the most important element. We don't realize it. Somehow, we think that meditation is a mechanical exercise to use words, mantra, body, closing eyes. That's not mediation at all. Even holding beads in your hands and moving them, repeating words like a parrot leads you nowhere. It has to be a visualization of the beloved. It's the love that pulls you. Nothing else can pull you like that. The mechanical exercise is only good for your body. Maybe it will help your mind to a little extent, but it will never help you spiritually. For spiritually, you must do what the spirit needs. The spirit does not need your logic. The spirit does not need your books. The spirit does not need your understanding. The spirit needs your love and devotion. That's the basic bottom line of spirituality.

Somebody asked me to write a chapter in his book. He said, "I am writing a book on spiritual path. I want you to contribute to it." I said, "Well my chapter is going to be very small because I don't have too much writing ability, so it will be small." He said, "What will you just write a few pages?" I said, "I don't think I can write many pages." He said, "One page?" "It'll be small page." "Or just a few sentences?" "Oh no, that's too much. It has to be very small." "Just one sentence?" I said, "Maybe even a very short one." "How much?" I said, "One word. 'Love.' Period."

You want to understand spirituality? Understand love, you have understood spirituality. If you don't understand that, you've missed the whole point and you are going around about the bush and something around, which is not the real thing. So, the bottom line is that to make meditation, spiritual meditation, successful and to be really on a spiritual path, if you cannot experience love and devotion for the beloved, you do not make much progress. And it is very difficult to find a consistent loving beloved in this world because all beloveds seem to turn around and turn away after a while.

All the people we find we get relationships into turn out to be a little different after a while because they are different right from the beginning. We don't think they are different. We see only the common points and the good points when we date somebody and when we marry, we see the other side of it. This happens over and over again. I hear these reports every day, by the way.

Therefore, to have a beloved whose love and expression of love for you is always consistent, constant, unconditional, not based on your situation, you have to find a Perfect Living Master. I have not found that kind of love with anybody except One Who is a Perfect Living Master or one who lives according to the conditions that are laid down by a Perfect Living Master for a disciple, which we called a Gurumukh. Gurumukh is a follower of a Guru, one who follows a Guru or a Guru himself, a Perfect Master. His love is unconditional because there is no judgment involved in it. Most people judge people all the time, and judgment foils your love and devotion.

Therefore, to be totally non-judgmental and then have love because you see the soul of a person, and that kind of unconditional love is not easy to find. But it does exist in these Perfect Living Masters. And if we are lucky to find one, a Perfect Living Master, or He has found us and we get initiated, we have a very good point, focal point, to express our love and devotion during meditation. Sometimes I think one of the biggest advantages of getting initiated by a Perfect Living Master is that you find a Beloved to help you in your meditation through love and devotion. Otherwise, you have hardly anybody. It's only your ego running around.

Don't forget when we have the "I" so strong and you have to say, "I love you. I love you," there is a basic problem there. The problem is the "I" is coming ahead of "you" and when the "I" comes ahead of "you" it expects a return. Expectancy is built into a person who says, "I do this for you. I love you." Whenever the "I" comes up so heavy before "you," it will not last, and I hear every day people say, "I love you. I love you. I love you" And then the other person says, "But I don't." "Then I also hate you." What happened to this constant repetition? This constant repetition, the expectancy of you doing the same thing is built into this the statement that "I love you. If you don't love me then I won't love you anymore." That's not the kind of love we are talking about.

We are talking of unconditional love where the judgment does not exist. I can tell you a Perfect Living Master loves you whether you love Him or not. If you love Him, very good. If you don't love Him, very good. If you hate Him, very good. If you kill Him, very good. He will still love you, the same way. That's the quality of unconditional love. You don't find it very easily. But you'll always find it in a Perfect Living Master. Because He has reached a point where He does not see you as someone different from Him. He has reached a point where He finds that you are a common totality of consciousness. There is no separation at all. He does not see the separation. He sees that present state of consciousness is in a different state; otherwise we are the same. One you see like that you can't have but unconditional love. And that is the real reason.

So, therefore, it's a great advantage to have a Perfect Living Master as the nodal point or a beloved where you can express your unconditional love and make your meditation successful. Now I have been sharing these thoughts with you and sharing little bit of snippets of meditation with you. These are just examples. You must practice this when you go away. Don't think that this is only meant for a Bhandara or a meditation workshop. You come here and meditate. Then go home and wait for the next meditation workshop. These require a continuous practice and people say, "I can't practice that long." I always tell them, "Do not practice too long. Practice one minute. Can you do one minute?" "Oh yeah, one minute is easy." "Okay, do one minute of meditation today. Make it two minutes tomorrow. Then make it three minutes and if three minutes is too much, come back to two minutes and then make it three minutes. Make it five next time. Gradually increase it and when you start enjoying meditation, you will not even know two hours will pass and you will think five minutes have passed. And when you are not enjoying meditation every five minutes will look like two and a half hours."

I was invited by a satsangi, a follower of the Master in California many years ago and I became his house guest and stayed with him. And he was not only a follower, he was also representing the Master and so was in high position in the hierarchy of that group. So, I felt very humbled that I'm staying with such a man. And he said, "Ishwar, you are welcome. You are an old satsangi of Great Master. Tomorrow morning, we will meditate together." I wanted a real good night's rest actually, but he said 3 o'clock we'll be up, and he had his alarm clock ready. So just for the sake of appearances, I said, "I will get up in the morning." And I got up at 3:00 in the morning and sat with him, and we both sat, and he sat more rigorously, more upright. I was a little slumped, but I was curious that this man is in high position in this spiritual hierarchy of that group and he is meditating, looks like he's very happy, must be smiling.

But when I opened a corner of my eye, he was very serious. I thought when one meditates and remembers the Master smile comes automatically on the face. And I noticed that I feel like smiling, sometimes laughing in the middle of meditation when I am talking to the Master. This man was very serious, so from time to time I would keep a corner of my eye on him instead of meditating myself. Every now and then I found he would open his eyes slowly like this and look at his watch. After every little while, because I looked at him more often, every little while he would look at his watch. It was so hard for him to pass two and a half hours. It was easier for me to watch him. In the end he said, "Oh, we had great meditation."

I said, "My friend, I am very happy that you sat for two and a half hours but you did not meditate." He said, "No, I did." I said, "Yes, you did, but you meditated on your watch, not on the Master." So, you see if meditation is dry, boring, not successful, you can't pass ten minutes even. It looks like two and a half hours. It's so difficult to go through it. But if it is attractive and you are enjoying it, two and a half hours will pass like ten minutes and you think you only sat for ten minutes and you notice more than two and a half hours have passed.

So that's why it's very important to make meditation a proper forum for expressing your love, talking about things, putting your problems, quarreling with the Master. It's better to quarrel with the Master in your meditation than not to remember Him at all. It is better to shout at him in meditation than not to remember him at all because whether you quarrel with the Master, shout at Him or you love Him, He's still there and you are concentrating on Him and meditation is successful. You are cutting out all other thoughts from your head and that's what is needed. So that is why the love and devotion that I talk of is a relationship of friendship and we forget this that a Master is not just a spiritual teacher. He has not come to teach anything. Because if he has come to teach, you can read in the books.

He doesn't teach anything new. It's all printed over and over again. I find thousands of books saying the same thing that masters teach. So, it's not that you get a new teacher to repeat the same things that are in the books already. A Master is there to be a friend of us, a real friend, a friend that we can trust forever, a friend with we can trust everything that is in our heart with no reservation, a friend that we can trust to that extent. If we cannot have that kind of friendship with the Master, even love and devotion becomes difficult. So that is why one of the great disciples of Great Master, Dr. Isher Singh, used to say, "Friendship comes first. Spirituality and Master comes next." It's more important.

So, because of this, our meditation, our progress on the spiritual path, suffers because we don't realize these basic things that we are dealing with the spirit. We are on a spiritual path. We are not on a mental or physical path. Mental and physical path means think about it, ruminate it, understand it, read more books, go to chanting sessions and go and sing songs. That's all physical and mental. But to go into the spirit, you must have a spirit of love and devotion. And that alone works. I will continue with this session with you later in the afternoon.

Parshad, you know Parshad is just, we call it blessed food, but the blessing does not change the molecules of the Parshad by the way. It still remains the same. What it does is, it gives you a reference point to remember that you got it from somebody. It is for your memory. It's for remembrance and when you remember, that adds to all the value of the Parshad. And if you think there is something that is altered in the material, nothing alters in the material at all. So, remember the value of Parshad is who gave it, how you are connected with it and you should take a little bit of it at a time so that you can recall that event more often. People just say, "This is nice candy. Let's eat all of it." Then that's it. So, I have always recommended that when you take Parshad, which is blessed in His company ... now this one that I am going to give it to you, I am giving you by invoking the blessings of my own Master, the Great Master picture you see here, Hazur Maharaj Baba Sawan Singh, His blessings I'm invoking and giving this to you. Therefore, you will find lot of sentimental value when you take it and take little at a time. Don't gulp it all down at once. And if you extend it over time, more valuable. Okay.

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