

# Art of Concentrating Attention Behind the Eyes

Rice Lake, Wisconsin

April 2, 2014 (Bhandara Day)

Friends, welcome to the Great Master Hazur Maharaj Baba Sawan Singh Ji's Bhandara. He was my Master. This is a big day, great day. We wait for this day for the whole year. People who have attended Bhandara in previous years have been writing emails to me how their life changed on this day, and the next year was totally different from the years that they had lived before.

So, after those testimonies, I feel it's something important I should share with you. What I'm going to share with you is that this day, 2<sup>nd</sup> of April, is important because on 2<sup>nd</sup> of April 1948, the Great Master, Hazur Maharaj Baba Sawan Singh, left his physical body, [which] made people feel that he had died. And yet his disciples who had been initiated by him, and who had occasionally in their meditation seen his radiant form, began to see his radiant form forever. So, he was with them forever, and he never died. He made it clear that death is only a physical phenomenon, only with the physical body. A Master does not die. A Master has an established relationship with us, which has started way back. An arrangement was made long ago before the creation of this universe. And once that Master has come, he's part of that great plan, and he takes us back to our true home. He does not give up no matter how hard we try.

There is sometimes people who have to be dragged along. Rumi says that "Love of the Master is dragging us by our ear to our true home just because we're marked on his list." Sometimes our mind does not even know where we belong, and we still fight between the mind and the soul. We fight between our self and the mind that's given to us as a machine, as an accessory to use.

The Masters take us back home no matter where we are, what we are, what we do. Therefore, it's a very important day in the sense that we can realize that the Great Master, for those who are initiated by him, has never died. He's present in greater radiance, in greater power than he ever showed in his physical form. Therefore, it's a very special day today that we can remember: This is the day of transformation. This is the day when the whole change took place, and we realized that a Master never dies. On the other hand, it's important to take advantage of this, to take advantage of the opportunity to get a radiant form of the Master that never dies while the Master is alive in his physical body. If he has died in his physical body, he's gone, except for those who saw him and got initiated from him when he was in the physical body.

There was a well-known mystic named Sheikh Farid, Sheikh Farid Shakarganj. Sheikh Farid's Master was Sheikh Qutbuddin, and Sheikh Qutbuddin initiated Farid and made him have all the highest experiences. Farid told his son, "Son, the Master is getting old. He's very old, he might pass off any time, and therefore go and get initiated."

And Farid's son said, "Dad, you know I'm doing lot of other things, and I can wait—there's plenty of time." And the dad said, "You may have plenty of time. Will the Master be there?" And the son wouldn't listen. One day Qutbuddin died. And Qutbuddin died...at his burial, when the body was lying before being embalmed and put in the coffin, Farid's son ran. He shaved off his head, which was customary for getting initiation in those days, shaved off his head, put his head on the feet of the dead body of the Qutbuddin's body lying there, and he said, "Initiate me." And then Farid spoke, he says, "Son, the man whose body's lying here is the one I have loved and respected the most in my whole life. He was a Perfect Living Master. Sorry, you're too late. He can do nothing for you. He's not in this body. The body is just a shell. He's left it."

Of course, he regretted that he couldn't get it. Later he implored his own father, "You initiate me." And the father did initiate him with the instructions of Qutbuddin, his own Master. These Masters work in a strange way. They give credit for everything that is happening to their Masters. Although the Master has totally embedded himself in the successor and works through the successor and becomes one with the body of the successor, and the successor knows that, that the Master is completely in every cell of him, the same being, the same physical being in a radiant form has gone right into the Master, yet the physical form of the Master is necessary. And therefore, Farid gave a good advice to his son—the son was too late to heed it. Why I'm bringing it up to you? Because do not think that even the most Perfect Masters can ever give you anything if they're dead.

This relationship is between a person who's alive, and a seeker who's alive. Both are in human body at the same time, and they can communicate, and they can express love for each other. That experience of love can take place in a physical universe, in a physical world between two physical beings. Without that there's no initiation, and there's no salvation for anybody to say, "I'm going to worship a man who had died, I'm going to get a initiation from a person who's already dead." It doesn't happen; it never happens. Therefore, when we're seekers in the physical body, we should take full advantage while a Master is alive. All Masters have said so. All Masters who we worship today as dead Masters have also said so. They said, "While I'm here, take advantage."

Some have said, "We'll come again also if you miss the bus now." But don't think that after they've died in the physical body, physical beings can take any advantage from them no matter how perfect they were. So that is why it's so important not to lose time. If you are blessed and lucky enough to find a Perfect Living Master who has appeared in your life because of your good fortune, because of your excellent fortune that you were a marked sheep of that Master, do not waste any time. Do not dilly-dally or anything. Do not lose your priorities. It's the most important thing to take advantage of a Living Master. That is why today I can tell you I saw my Master. I was initiated by him. He's never left me. He works embedded in me—completely. I verify every day. I verify, "Hope you haven't moved away." He says, "No."

Therefore, today he has come here to give you the best of blessings. Blessings come every day. Actually, Master's Bhandaras are every day, but we don't have the same receptivity which we have on a day like this. Therefore, Master says, "Okay, I'll give more." Great Master was once asked by somebody, "Master, you are so full of goodies in your bag, so much grace you have, why don't you pour it out?" He said, "I try sometimes." He didn't say, "I try all the time." He said, "I try sometimes. I sometimes carry my basket of goodies at 3 o'clock in the morning, and I go all around. People are sleeping—nobody's ready to get it. I come back; my goodies are still full in my basket. If they were awake waiting for me, I would pour the goodies into them." They have the receptivity; they don't have the priority. They don't think it's that important.

But this is a great time. There are moments in life which come when you get things which you cannot get any other moment. Those moments sometimes occur once in several lifetimes. There's a story about one of the Masters in India who was a cobbler. He was a shoemaker and repairer of shoes. He used to repair his shoes in a little hut. The king at that time, his name was King Pipa. King Pipa was a follower of this Master, and he...so the Master's hut was not too far from the palace...so the King would occasionally go and attend his discourses and keep his company. One day, the king got up early morning.

He said, "There's a Perfect Living Master sitting outside. I've offered him many times to move into the palace, to live nice. He says, 'No, my destiny is to be a cobbler. Therefore, I'm carrying out my destiny. I'm living like a shoemaker and a cobbler, outside.'" One day it occurred to him, "He's such a Great Master. Let me get his best blessings. He says 3 o'clock is the best time. I'm going to see him tomorrow at 3 o'clock." He woke up early morning and went to the Master, whose name was Ravidas, and he went to him, and the cobbler said, "Majesty, what has brought you here so early?" He says, "I've not come as a majesty, not as king, I've come as a beggar to get your special blessings that you only give rarely on occasions like this."

He said, "Oh, very good, I'll give you a blessed water, *charnamrit*. I'll give you some charnamrit." There was little water in which the cobbler was working, dipping his leather and repairing shoes. So that was little dirty water with some leather color in it. So, he said, "Here is some blessed water, take it." So, the king did like this—when he saw the water was just dirty water from the little cup, he allowed the water to go down his sleeve. He said, "Thank you, thank you" and ran away. He said, "I never knew that blessings come in the form of dirty water. I thought he'd really give me something." And he went back, and he took off his shirt. He said, "This shirt has got all stained with that leather." Took it off, he said, "Before anybody can find out what mistake I made this morning." There was a washerman living on the premises in the palace. He told his close confidante/attendant, he says, "Look, don't tell anybody. Take this shirt to the washerman. Tell him to wash right now. Dry it up, iron it and bring it to me early morning, so it should be done within the next few hours."

So, the attendant took it to the washerman—he was woken up, and he said, "What is it? So early." And he said, "This is very special order from the king. He sent his shirt. It has got a little stain on the arm. He wants you to clean the stain and bring it back to him." So, the washer man got up—tried to see the stain. He woke up his little daughter, he said, "Can you remove the stain somehow?" And she began to chew on the stain. She began to chew to take the stain off, and when she was chewing, something was opening up. By the time she finished cleaning up she was giving a discourse on spirituality [Laughter]. And next morning she gets up and gives discourses. So, word spread around that suddenly the daughter of the washerman has become enlightened, and she's giving discourses of higher regions, and she knows about the higher regions of consciousness. The word spread around, people began to come and worship her. And the king heard that the washer man's daughter has become a saint. So, he went to her, he said, "Maybe she'll give me more than Ravidas Master could give. He only gave me dirty water, and this woman is actually giving blessings." So, he went to the daughter—she was a little girl, and he bowed before her, and daughter got up. He said, "No, no, no, no don't take me as a king, I am not come as a king, I've come as a beggar." She said, "I'm not saluting you as a king, I'm saluting you because all I have is from you. It all came from your shirt. Therefore, I'm saluting you."

He felt so strange and bad about it, went back to Master Ravidas. He says, "Master, give me some more of that charnamrit that you gave that day!" Ravidas said, "These moments come once in a lifetime. These blessings don't come every day. You came with a strange seeking in heart at that day—at that moment. No verification was done—you didn't look anywhere. You got up early morning with that seeking and came to me, and that was the moment when you got something. These things don't

happen every day. Continue your meditation with love and devotion, one day you'll get similar experiences."

I'm telling you this story because this story has been repeated many times, by different Masters and different Yugas, different moments. So therefore, one should not miss those opportunities. I always feel that this particular day, 2<sup>nd</sup> of April every year—the Bhandara day—is one of those days when you can get special blessings. Do not miss the opportunity. All that is required to fill your cups is to keep your cups in the right direction, that's all. What is the cup I'm talking about? It's the cup of your own mind, of your own intellect, of your own seeking, the way you're feeling about it. If your feeling is, "I have to do that work. I have to finish this. What about my kids? What about my family? What about that place?" then the cup is turned that way—it's the cup of attention. Whichever way your cup is turned, it's the attention. Grace flows like rain. If you put a cup upside down in the rain it never gets filled up, no matter how big the shower may be. But if you turn it a little bit, few drops may go in, and if you turn it straight up it gets filled up in no time. It's all a question of how we can turn our attention towards the grace that flows, and how much we can pick up.

The grace is flowing today; it's a great day. I'm congratulating all of you for being here. Even if you were not here, I would be here. I like my cup to get filled up. Even if it is full I would like to get it filled. I like the overflow, I like the abundance, I like the Bhandara. I like the *bhandar* of this day, the abundance of this day, and the more I get the better it is. There is no limit to how much the soul can absorb. The body can't absorb much—it's a very limit; senses can't absorb much; our mind can't absorb much—it's got too many limits. But the soul can absorb infinite grace—the soul keeps on. And the soul is like, a poet said, "What feeds it makes it more hungry." That means you'll say, "More, more, more." The soul cries for more all the time and can absorb it and digest it.

It's the soul that speaks for seekers; it's the soul that wants it, not the mind. And therefore, today is a great day. They say, "Open your bags, open your minds, put the cup straight"—anyway, it's all the same thing, that put your attention and gather what you can. Get the receptivity to receive that grace. Now is the moment for which you came here. Now is the moment which I promise is a great moment. Now is the moment when I can feel it. This is the time when we can fill our cups. Are you ready? How many of you ready to fill up your cups? Let's meditate and get the blessings right in our cups of attention. Put your whole attention on receiving this grace. The grace will be poured into your cups right behind the eyes at the third eye center where you were practicing sitting all these days.

So, close your eyes, go back there and seek and get it filled up. You will get whatever you want. They were singing this song when I came in: *Jo Mange Thakur Apne Te, Soi Soi Deve, Jo mange Satgur Apne Te Soi Soi Deve*. That's this moment, when you can get whatever you want. You ask for anything, and you will get it. This is one of those moments. So close your eyes, go in and seek, and get, and see the blessings of the Master coming to you. Keep your eyes closed till I count five: one...two...three...four...five... Open your eyes. Welcome back.

Congratulations. How many of you are happy? Very good. You're all blessed whether you say you're happy or not. [Laughter] I saw it. His blessings have touched all of you. I saw it—I'm a witness to the fact he touched and blessed you with his hand on your head. This is a great moment. I am very happy to be with you. When I leave from here, as Jonathan has announced, with your permission and with the permission of Jonathan, I'll go and convey Great Master's blessings to the food you're going to eat. This lunch on Bhandara day is also a little different from other days. It's blessed with the best blessings you can get from a Master in the food. Food is merely an item to put in your mouth and digest it, but the association with the food makes a difference. When I say, "It's blessed food," you will think of it as blessed food, and it'll taste little different. If I didn't say—you might not know it, but I'm creating an association of the food with blessings. Similarly, there will be some parshad that will be served at the end of the program today, which will be ordinary food. But it will have the blessings of the Master in it, and therefore it will not be ordinary food anymore. It does not mean that the molecular structure of the food will change. It does not mean it'll become something different. It's still the same, but when you eat it the association will be with the Master, and that is the importance of parshad. Parshad means every time you look at it, every time you take it, every time you have anything to do with it, it reminds you of your Master—that's the value of parshad. So, parshad is merely blessed food.

So, you'll have two doses of blessed food today, one at lunchtime, and one at the end of the program. So, the one that you carry with you, take a little at a time, and make it last. Because the longer it last, the longer you'll be able to remember the Master, and the longer will be the good meditation you'll be able to do. And if you run short of it, take some similar thing like what is given in the parshad, and put it in and mix it up and shake it thoroughly so that it becomes blessed like the little parshad that is left in your bag. We used to do it. We used to do this. They used to give puffed rice to us as parshad, and we use to...if it became less we'd put some more puffed rice into it and mixed it up. And some was for our mind, because our mind said, "Now, this is puffed rice, this part is parshad, maybe this one is not." But we would try to buy identical kind of puffed rice, so we couldn't know which one is which. And

sometimes we would take a little extra to make sure at least one grain of the Prashad comes in. But do you know even by doing that that we were constantly thinking of Master? Even playing this game with parshad, our thoughts were of the Master. So, the real method of doing meditation is to remember the Master; there is nothing like it. If you remember the Master, that is meditation. Because if you remember the Master, you are continuously building a relationship of love with the Master and continuously building something that's going to take you above the mind.

So, I have been mentioning all these days about the importance of various things. Don't forget them. Take care of your meditation on a regular basis, not sporadically, not once in a while—it's not the same thing. If you do little bit...Sometimes I say, "Even do one minute, even answer the roll call in the class." This is what we used to do. That means just appear, say, "Yes, I'm present, Master, I'm present." Close your eyes—see the Master. "Master, I'm present. Can I go now? [Laughter] 'Okay, but when you go, remember me even there.'" So that's fine. So, wherever we go we remember the Master. So that is why this is a very important thing to be regular in meditation.

Be careful of your diet. People think that being vegetarian is good enough. That's not good enough. You have to be a light vegetarian. If you over stuff yourself with lot of vegetarian food, you are so sluggish and so sleepy, and meditation becomes difficult. We all over eat—I can tell you that. We all over eat. Me too. I'm not very qualified to talk on this subject when I...because sometimes people feed me two, three lunches on the same day, sometimes two, three dinners same day. So, I try to make it so light, but still if the number goes up, you eat too much. I know if we ate half of what we eat, we'll still be very healthy. We over eat. But the lighter the food is, the better you are in a position to meditate and concentrate. You will notice your own clarity improves. Meditation improves your clarity of thinking, it improves your clarity of absorbing things, it improves your clarity of doing your own professional work—it improves you in every direction. It's not only for spiritual benefit. There are side benefits, little perks that come with the meditational techniques. And these perks are that you become more proficient in other things also; it improves your overall efficiency. So meditation is very valuable thing.

But if you over stuff yourself, and if you happen to eat meats and things that are heavy and which have an association in the mind which is not good for you... Why do we say, "Don't eat meat" when there's nothing in the food that's going to cause a meditational increase? Why do we say "be a vegetarian" in the first place? Think of it like this: Meditation is an art of concentrating your attention behind the eyes. It requires concentration of attention. What food you eat, how much food you eat affects the way you concentrate your attention. Simple example: you read a book,

and you have to pay attention to be able to read it. You read every page. Reading a regular novel is not something that is serious that you have to pour over it, but still you pay attention. And you have a certain speed at which you read. People have different speeds. Some people take a minute to read a page; some people can do it in 40 seconds; some can take two minutes.

But whatever your pace is, you know your pace of reading the book, now go and kill a man and come and read the same book. You'll sit on the same page and not move forward. Why? What has the book to do with the murder you committed? The book had nothing to do with the murder. What has been affected is not the book. What's been affected? Your power to concentrate. Because the extinguishing of life of a human being affects your power to concentrate your attention.

The same is true if you extinguish the life of an animal. Then, if the human being been killed comes and you can't read a book for quite a while—something happens to you and takes you to restore yourself after a few days. If you kill an animal and try to see the same power—the same speed at which you read—pages will be less and will be so much less it'll take some time to recover back. Even if you eat a vegetable, it'll be affected. But we have to eat something. Because the principle of life unfortunately on this planet is, "Life subsists on life." Even the plants we eat have life, but they have the life of the lowest level of awareness, which means the degree of life in them is the one that causes least interference with the power of it.

The greater the degree of life, which has been accounted for in different ways—how much? What is the degree of life in a particular animal, a particular bird, or a particular insect, or a particular plant? The degree is based upon elements that exist, the predominant elements. All matter is made up of four predominant elements, and they call them earth, water, air, fire, ether—five elements. The fifth one is only in humans, so we take four elements for all other living forms.

The earth is the most prominent, which gives a solid shape to a thing. We call it earth—it only means solid. You could also use the word solid instead of earth. Water only means liquid, it means fluid. You could also take, use water or use liquid. Then there is air. You could use air or anything that is vapor or gaseous. And then you say fire—anything that has got vital heat in it. You'll find many insects have no vital heat. Many snakes have no vital heat—they survive. Some animals need vital heat—without that they don't survive. Different bodies have been setup in different forms—the combinations of these ingredients of bodies in which life can be placed, a soul can be placed.

When there is only one element that is predominant, which is true in plants, which predominant element is water, is 90% water, their level of awareness is at the



lowest level. When you move to other beings, other animals, other life forms, you find that the number of elements keeps on increasing. Only in a human being you get a fifth element, which is...they call it ether, but what it really means is free will, what it really means is the ability to discriminate. They don't have that ability, the other forms. And we have an ability to discriminate and make judgment on "this is better, this is worse." "They can't. They just go instinctively. Their reactions, their brain reactions are instinctive, preprogrammed—they don't change it. We try to change it, and we think we've changed it—we don't. But our...we distinguish between our reasoning and our instincts. Instincts we can't change, and reasoning we think we can. This is the ether element, the fifth element. Therefore, the most well formed with the highest awareness of all living forms is a human being—all others descend.

That is why, because the extinguishing of life creates an interference in the power of concentration, mystics have said, "Become a vegetarian—and light vegetarian—it'll help you in your meditation, it will help you in your concentration of attention." That's why they recommend it. It's not that by becoming vegetarian you become spiritual. It's not that by diet...I went to a Japanese group, a Zen group of meditators. They thought the only secret of getting enlightenment is to eat a particular kind of rice. And they gave me little grain of rice. He said, "This rice is the whole secret." So, if a little piece of rice could enlighten us, we would all be enlightened in one minute. [Laughter] I can get a bag of that rice and distribute it, and we'll all be enlightened.

The belief systems have gone so far just because mystic recommended that be vegetarian or be on this diet. Therefore, they began to make fads out of diets also. They began to put spiritual values in material things like that. No, you don't get anything spiritual unless you go within where the spirit is. You can't find anything outside in created matter. So that is why the recommendation to eat this kind of food is for the sake of our own progress on the spiritual path. I do recommend that you eat light and especially eat light when you're going to meditate. Now the best time recommended for meditation is early morning. The reason why early morning—3 o'clock in the morning, before the crow even cries, before we are awakened up by traffic, before anything else happens—is because it was quiet at that time. That was the reason for recommending 3 o'clock meditation time. Here you can't follow that. I find trucks moving more at night than in the daytime. [Laughter] There's more disturbance at 3 o'clock outside than at night, so therefore that particular prescription was made only as an accommodation to the place which is quiet and you can meditate better. So, don't make it a fad: "Unless I'm at 3 o'clock, I'm missing the meditation." Meditation can be done at any time, and the best time is when you're most alert and you've not had a heavy meal—that's the best time. If you meditate at night, which is recommended—a short session of meditation is

recommended before you sleep, short session of simran, repetition, is recommended at night—so that the simran goes on all night with you. That means the evening meal should be either early, or very light, so that's also recommended.

These are small tips that make a big difference in our meditational success. So that is why I'm suggesting—keep these in mind. And avoid...the other thing is, what scatters our mind is anger. That's not conducive to meditation. I find satsangis...I went to a satsangi's home, and he was going to meditate, and his wife said something. He was so angry, "You get out of here, I'm going to meditate." [Laughter] You think after that he can meditate? [Laughter] Anger has already spread his attention all over—it's spread out, it's visible. I could see the anger, his anger, spreading out like this, and going through the room. He was trying to direct it to his wife, but it was going all over. And how long it'll take—already it is so difficult to put the attention there—and you start like that by scattering it even more? It's more difficult.

Then, to have the most lustful thoughts before meditation, it's very difficult to pull you up, because the lustful thoughts always take your attention down. So, then you again find it's not the right time. These are matters of personal experience for all of us. We know which is a good time for us, which is not. So, remember, if you're in business, and you're saying, "You know, tomorrow is a very important deal. I'm going to make a big profit if the deal goes through," and then you try meditate—the deal will be there all the time. [Laughter] You can't help it. That greed, all these things that come up, they interfere, and we complain, "Why isn't the meditation successful?" We go to the Master and complain, "I have been trying to meditate." And then the Master ask some questions, we have no answers, because we know what happened. But it's good to know in advance, so I'm telling you in advance that meditation is a very subtle art.

It's a subtle art of balancing something. It's balancing your life outside and balancing your experience inside. It's a subtle balance, how much attention you give to things outside, how much attention you give to your meditation inside. You can't ignore outside, because you have to be alive. You have got duties to perform; you have responsibilities imposed by karma upon you. Therefore, you have to live a very active life. Meditation does not interfere with an active life. You don't have to run away from life to meditate. If you run away from life to meditate, that activity which you're avoiding will be there in your head all the time. Do it! What you have to do has to be done. Do it and be done with it so that it doesn't crawl again back, again and again into your mind when you're meditating.

Therefore, any of these things can come in the way, and sometimes we don't know what is causing a problem in our meditation—these are the things. If you just look back, "What happened before I started meditation that's interfering?" Supposing it interferes—now another tip—supposing you find that you have had unfortunately, you are provoked too much. You got a little argument with somebody. Don't meditate. I'm not saying that meditate and say, "Okay let's over, get over," No. Don't meditate. Just think of the Master. Say, "Master, I slipped." And by saying that, Master, "Forgive me, forgive the other person also." I tell you I never knew the value of forgiveness. It's one of the most valuable things we have. Forgiveness, the ability to forgive is so amazing. You can forgive yourself, if you don't know how to forgive yourself you can ask Master to forgive you, and he forgives. You can forgive others. If you don't know how to forgive others, ask Master to forgive them. He does. He's more positive about forgiveness than we are. We are sometimes doubtful, "This is—cannot be forgiven." My wife read a thought for the day one day, and got up and said, "Beautiful thought for the day!" The thought for the day was, "There are some things in life which are unforgivable, and that is exactly the time when you should forgive."

When you feel something is unforgivable that's the test of your spiritual travel, your spiritual progress to forgive. I said to my wife, "Forgive that guy who you don't like." "No, that's unforgivable." [Laughter] So, you see the mind is so powerful. We've given it so much authority, we don't even realize that we've given the mind so much authority over us. So, use forgiveness. If you...meditation at that time with holding that anger doesn't work. At that time, you have to go, without closing your eyes, ask Master, "Forgive me and forgive that person." Instantly you will find a change— instantly. And if you do simran at that time, it'll be immediately known to you that the forgiveness worked. So, that's another method to control these situations which will come in life. They come in everybody's life. And we're able to handle them, because we know the techniques of handling it.

How to balance the spiritual journey within with a life outside? The best way to do it is to consider the life outside as an extension of your spiritual world. That means, everything you do outside, think it's part of your spiritual duty, think it's been given to you by your Master. Your job—you're doing a job, say, "I'm not doing the job merely for my compensation I get from my job; I am doing it as a duty my Master gave me. The compensation is a reward my Master gives me." If you think like that, you're extending your spiritual activity—your spiritual thinking extending into your work. "I have a family, I have this wife and children because Master gave me this responsibility to bring these souls up, to take care in the best way I can do. I'm helping Master perform a function outside; he's given me some seva to do. I am taking care of my children, not because I want to especially think these are

children—they're all children—but these have been given to me to perform my duty. Master gave me this duty to take care of these kids. Master, thank you for seva, 'Are you accepting it?' Yes, I am. 'Then I would do it more willingly.' Okay, then take care of the children—Master duty." Now supposing every act that you do in this world, every job that you do, every relationship that you have in this world, is based upon this thinking. You are in a spiritual life day and night, 24/7, and that's what is really intended. The spiritual way, the spiritual is path, is not a short path of two-and-a-half hours of meditation in the morning—close your eyes and sit inside—that's not the spiritual path. The spiritual path is to convert your whole life into a spiritual life. And therefore, Master is the kingpin of this.

The Master is the fulcrum of this whole circle around it. Master is the center! It helps us to do everything with that center! If we didn't have a center, we're vague about it, we don't know what is what, we're confused. And if you make that center, you're never confused. You know exactly what you're doing—it's all connected with the same center. It's all an extension of the same center. It's all extension of Master's seva; we're doing it in every possible way, outside and inside. A very good balance is struck between what you're doing outside and what you're doing inside if you follow these simple tips, and they work.

You might have noticed I don't talk to you from books. I'm not teaching you anything—I'm sharing. I'm sharing something. I'm sharing an experience created by this Great Master, whose Bhandara we're celebrating today. All these things work. You are so blessed today. It's a great day to make a change in your life and follow these things. You will not find a more conducive day when your attention is so focused, as today. And take advantage—full advantage—of this day. I'm very happy to join you. We're going to take a break. As Jonathan said, if you can have patience to wait for a little while, I'll go and put the best Great Master's blessings on the food you're about to eat, and then secretly I'll also eat some of it. [Laughter] It always tastes good, I can tell you that. [Laughter] No, very little at a time, and then I'll come back here.

So, those who are leaving early and want their parshad now, they can then come up, I'll give parshad, then we break for lunch—it's okay? All right, thank you very much for your patience, and congratulations on the most wonderful day you'll experience. When you'll remember this day, you'll know this was a great day. And the blessings—I watched them—that you got them. Great Master's blessings have come to you.

[Pause in the recording for a break]

Welcome, friends, to this final session for today, and for the Bhandara which we celebrate today. It'll be over today. Tomorrow there will be a short program of stories—story telling. And then there will be more interviews to cover as many people as we can who have asked for an interview.

You have heard for all these days the great grace that comes to us, and you experienced it today. It's a great day, probably one to remember for a long time. Whether you got the best benefit of this day or not, you will find out in the coming days, months and the whole year. And next time we meet together, you'll be able to tell me, as many have told me from past years, "It was the biggest change in our life in this year." So, it's beautiful if we start our spiritual journey on that basis, that this is the most beautiful experience we're having of going back to our true home.

I'm wearing a different cap right now. [Laughter] This was given as a gift by somebody, so I appreciate the gift, thank you very much. I have to wear different caps on different occasions; we all have to do it depending upon where you are. I was working for the government in a job; they didn't even know I had any connection with spiritual path—I was doing my job with them. It was a totally different cap I wore. I was dealing with my family, different cap. I deal with my wife, I have a different—very different cap. [Laughter] So, in our relationships we wear different caps, and when it comes to the Great Master, the cap that we need for Great Master is right inside this head. The dome that is inside, that's the cap, that's the best cap. You know, there are so many temples, monuments, spiritual (considered to be divine spiritual monuments) shaped like domes. The Buddhist domes in India are all shaped like the skull, the head, and the stupas have domes. Many temples are dome-structured with something added on. Why are they making these domes like that? Not because they like domes particularly. Because those who practice meditation found that the secret was in our head—on this dome—and therefore to remind us about it, where we want to worship, where we want to meditate, they made the structure the same way. At a certain stage in European history we find that people were wearing hats and headgear with lot of things on top of it. And that's where all these steeples and other kinds of church structures came up. If you look at history you'll find that these buildings we make, which we call house of God, which we think is the best place for prayer, best place for worship, are shaped like the head or headgear. That's because we imitate and copy.

But what happens? Instead of using these as reminders to us, that "Look: by seeing that, you remember: Don't forget to go in; don't forget to go in the real dome." We start thinking of the domes as real things. Instead of going and finding anything inside, we begin to look outside and think that everything can be found outside. There are roaring rivers inside, waterfalls inside; we don't go and look at them.

We're all sitting outside, and we think by sitting across a river or a waterfall we're going to get spirituality? Nice waterfall, and if you get into it you get a nice bath, a nice shower, but it doesn't give what inside can give. The waterfall inside can wash off your sins; I don't think any water can do that outside, and yet we think having a dip in those rivers washes off our sins, how things that were meant for experiences inside we have even tried to put them outside, and become totally outward thinking, outward attention—our attention is all outward. It should have been on inward. These are all supposed to suggest to us, "Look, go inside the dome, go inside that great nectar, go inside that water, go inside and find the truth." But instead of that they became the subjects of our worship. We find that the truth is inside; the creative truth is inside, which created all things.

At many stages of our discovery inside it takes the form of beings. There are beings...when I say being, a being is one with a soul, a living being...there are living beings outside (we're all living beings here), and there are living beings inside. When we meet those living beings, they're performing their functions like we perform functions here. Some are highly stationed; some are doing lower work; some may be taking care of some janitor duties inside. They do all kinds of things, and those are all souls who are having those experiences by virtue of their karma like we're having experiences in this external physical world because of our karma. It does not mean that we start worshipping them just because we see them inside; people do that. People see something inside, and they say, "It's inside, so it's worth worshipping." We have made models of those gods, which we call gods, because they can be seen inside, and they are taking care of us and functioning to retain our consciousness in the shape in which we are living. And we start worshipping them, saying they are gods.

Those are functions performed by beings who have attained those status by their own good deeds—good karma. When we do good karma there are set of rewards set up; do bad karma, set of punishments. And we go through those according to what we have done here, what we have intended to do here. That is why you should not just worship anything that you see anywhere; you should worship that which is the highest, which is your goal. The worship should be confined to Sat Purush, Sat Lok, the ultimate totality of consciousness, the creator of all these gods and goddesses and everybody else. And therefore, if you can do that then you're not messed up by some of them which turn out to be negative. Some of them function like negative entities. And therefore, you should not be following them. Just by having an experience of some vision, of some being, we start thinking it's an internal thing and we can start worshipping it.

When you get initiated by a Perfect Living Master, one advantage is that you're given the empowered words of simran. At least when you repeat those words given by a Perfect Living Master, none of these things can stay and attract your attention or make you worship them. Automatically they will disappear. So that's a big protection. Till then, mark your goals. Where do you want to go? If you want to go to the highest, don't start worshipping the lowest. Every level of consciousness has a creative power that we call God—every level—and at the first level, astral god, he controls the astral and physical planes. People worship; they call him God—Ishwar, Parmeshwar, God, Allah, all names given to the creator of these universes. All heavens, hells are there. All origin of all this physical universe is there, so it looks like that's a proper place for God to be in. And God is sitting there, and you go there, and God will welcome you, "Welcome to heaven, welcome to your true home, I'm here to welcome you." You can get stuck there. Journeying alone with your meditation by itself can catch you into that trap that you begin to think that the very first stage where you find the creative power is God, and that's where you want to go.

Therefore, I recommend: go with your Master. When your Master goes with you you have a very different experience. If you go to the astral plane with your Master, and the God notices you are there with your Master, he steps down from his throne and bows down to your Master, and you tell Master, "I didn't know you are so big and so powerful, [Laughter]. The God is trying to worship you. What is this going on?" And then you explain, "This God is also a soul like ours, and he is trapped here. He cannot go any higher or lower till he goes back to a human form and finds a Perfect Living Master and goes back. Why he has stepped down to see me is because he wants to get a human form in order to go back." There are many, many entities like that that entreat your Master to give them a human form and take them back home.

You go to next level—that's the creator of all things, all three universes sitting there—and when you're with your Master, he steps down, bows to your Master in your, right in your presence. And you get startled, "Master I thought that was Sat Purush. What is Sat Purush doing this?" And then you realize it's not. Then that God who's the creator of the three universes addresses you, and says, "You don't know who you're accompanying." And you say, "Gee, I only thought he was just a guru—just a Master." He says, "He is not, he's everything. Go further and you will find. I want to go there, but I'm stuck by my karma to work this. I like the job, it lasts for a few million years, but then I also like to go. I am entreating your Master to take me back to physical plane, give me human form from where I can go right to the top where your Master is taking you." You will hear these conversations in your meditation. Eventually you will realize how far your Master is taking you, right to

the origin and makes you as big as God himself, and merge and find no difference between you and the Master. When Master initiates a human being at the physical plane he guarantees he will make him exactly like himself. No difference will be left. He'll not say, "I'm going to make you better, or I'm going to take you there." He will make you identical, and then merge and become one. That's the real Sant Mat, Path of the Masters, is this path. All others fall short of it; all others that give you various kinds of experiences fall short of this, that you merge in totality and discover your Master was totality at all times, not when he's there.

That reminds me of a story of a king who was very benevolent, wanted to make everybody happy in his kingdom. And once in a while he would just disguise himself like an ordinary person and walk around the streets and go into the forest and go to other places to see if everybody is happy. Once he went into a forest, and he found a woodcutter—log cutter who was cutting wood/trees—and taking those logs to the market and selling them. So, he had pity for him, because he was living in a very difficult condition. Out of all those people he was seeing, he felt sympathy for him. He says, "My friend, I have some connection with the palace, with the king. Would you like that you leave this and come with me to the king? We'll get you a better job." He said, "What kind of guy are you? You must be mad to think that anybody can go to the king. There are guards standing outside They won't let you even peep into the palace." He said, "But how do you believe that I know somebody?" He says, "No I don't believe it. I know you're a person, you're a vagrant guy, vagabond. You have no job, you come to teach me something to leave my own job? If you are honest, come and log the trees, cut the tree with me. Then I will know you're hardworking and you're my friend." So, the king begins to cut the trees and go with him and sell the logs.

After that he becomes a friend of this person. Then he says, "Look, I want to show you—I know one guard, he's a friend of mine. At least we can ask him if he'll let you peep through the window what the palace looks like." And he persuades him—after being a friend. After that friendship, when he has some confidence in the man, he takes him, and he gives a sign to the guard not to tell who he is.

He takes him and says, "Guard, can we have your permission to peep inside?" The guard says, "Okay." This man is very impressed. He says, "You really were right that you can have some have some contact with this guard, he can let you peep." So, he peeped in, "Oh, it's a big palace, it's a huge palace. Where does the king live?" "The king lives in the big building inside. You want to go in?" "No, don't talk. The guard will kill us if you talk like that. Let's go back and cut some more trees and make a living."



Next time he says, "You know, the guard told me that he will let you have a walk inside." So he goes next time, and the guard opened the door and they can walk inside. He said, "Let's run before anybody else catches us." "The truth is I know one of the advisors to the king, and he can really let us see the palace where the king lives." So he goes, and the advisor comes and he gives him a sign, and he says, "I just want to see where the king lives. I brought a friend." So, they opened the palace. "Such a beautiful throne! Does the king sit on that?" "Yes." [They] go back, they cut woods, they cut wood, and then he says, "You know, I asked that advisor if you can meet the king also." By now the man has confidence he has some connection somewhere. "He does go to that far, he might be able to show me the king himself."

So, he goes in and tells the advisors, "You know my friend wants to see the king. Is it all right if we can just go for a moment?" He says, "All right." So, goes in. He says, "Where is the king?" And this man sits on the throne, and he says, "I am the king." And he says, "Why didn't you tell me the first place? [Laughter] Why didn't you tell me the beginning who you are?" He said, "I told you. You didn't believe anything."

That's true of the Perfect Living Masters. They come—ordinary human beings—act like us, and when friendship grows, and we can trust them more, they take us in. And we say, "They've taken this far, they must have some connection somewhere." They look, definitely having something inside. Then they find that even the people who are running those universes are showing respect. They say, "You didn't tell us that you were so well connected." And then you go further. At the end, in Sach Khand, they take us. They say, "Now I'm going to show you the real supreme Sach Khand, Sat Lok, Sat Nam, the ultimate Sat Purush who runs the entire creation. And he goes there, and the Master sits there. He says, "Welcome." "Why didn't you tell me in the beginning? What was I looking for? You were right there with me in the forest. I would have worshiped you in the forest." But that is how we proceed; our mind has to build that confidence, step by step. Then we discover we really don't know what a Master is—it's very difficult to know. Our mind will not let us know. As he reveals himself more and more, we discover more and more. Even externally, even as a human being outside, it's very difficult to see how this person could have anything. Then gradually we say, "Well, something is happening to me. Maybe he has something." And something more is happening, then we know more. Then we go to meditation. We say, "We can see him inside? Wow, we didn't know. And he knows all about us inside? We didn't know that. That's great." And as we go step by step, we discover that who was walking with us as an ordinary human being was the totality of consciousness with that total awareness in that human body at that time.

It's such a great pleasure to know that, that after that, even the human being looks like he's big—is not that human being anymore, because you've seen who he is.

Even when we have intermediate experiences it looks like—when we look at the physical Master—he keeps on changing into something more valuable, more wonderful, more loving and more loved as we go along even with some of the experiences.

So, this is a path which the discovery of reality comes in these phases, and we not only discover regions and levels of consciousness, we discover the levels of the Master who's with us as a human being. We discover how he's operating. We also discover he doesn't operate only at this level; there are many souls who are being helped at different levels. Every level we'll go to we'll find other souls who are being helped by the same Master.

Master takes on responsibility for many souls at many levels. All these experiences are in store for you. You've come on a great day, Great Master's Bhandara—Great Master, who has given us the means to have all these experiences. And I'm very happy that I could share these experiences with you and make this Bhandara a success.

How many of you really feel that the Bhandara was successful, and you are happy about it. [Laughter] Two hands, that's very good. [Laughter] Thank you, I'm very pleased that... How many of you feel there was some deficiency left, and it was not perfect? [Laughter] Thank you for enjoying this Bhandara along with me and getting benefit from this Bhandara as I always do. And this is a day of remembering, a day of paying tribute to a Master. And the best tribute I can pay to my Master is by serving him, by doing seva to him. Nothing greater than doing seva for him. That's the best way I could say, "Master, I acknowledge all the greatness and all the blessings you've showered upon me by showering on everybody else, and I remain your humble sevadar and sevadar of all these friends of yours who've come here because of your name, because of your path."

So, thank you very much for coming and joining me.

<https://youtu.be/hPOqnckGu34>

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