

# GRACE MIND SOUL

*Bhandara — Rice Lake, Wisconsin — April 1, 2011*

The day of abundance. Bhandara is a Hindi word, Indian word, that means celebration of Bhandar. Bhandar means abundance. Every year on the second of April, I come here and we celebrate this day because the abundance that we notice on this day I have never noticed anywhere else, on any other day. Why is that?

That is because the Great Master's grace Whose Bhandara we are celebrating is so abundant on the second of April each year that I mark it in my calendar that that is the day; if I want to share the best wealth I have with every one of my friends, I should invite them to come on the second of April. That is why I congratulate all of you, all my friends, some new, most of them old friends. Some who look like new friends are also old friends you will find out. I am very happy that you have come to celebrate this special occasion tomorrow. Tomorrow is the second of April, and we will have abundance of grace.

The truth is that is the abundance of grace that flows. Grace flows all the time. There is never an occasion when a Master's grace is not flowing for His disciples. But on a day like that, when we are anticipating that grace, when we are looking forward to that grace, the grace has more effect. It is like a cup that is receiving water in a rainfall. If you keep the cup straight, it will get filled up with water, if not in the first shower, in the second shower. But if you keep the cup upside down, no matter how much it rains, it never gets filled up.

Our attention is like the cup. When our attention is towards receiving grace, it gets filled up. Therefore, on a day like that, like Bhandara day, the grace fills up our cups and we feel it. You will all feel it. Many of you have come to this Bhandara before, and you know how wonderful an experience we have with the cup being filled up with grace, our cup of attention, which we are able to hold towards that grace.

Otherwise in our daily lives we have put our cups in the wrong direction. We put our cups in the direction of worldly activities, of mundane things happening around us, of the physical matter that is around us, and we have very little time, very little attention to give to the area from where the grace is flowing. The grace flows from within ourselves. The Master's grace is always coming to us from within ourselves, and we don't put our attention towards within ourselves. We are constantly putting our attention on things outside of ourselves, and that is why we miss so much of the grace that is flowing.

Actually, if we learn this lesson, that the grace is not flowing because of the second of April, it is filling our cup because we have put more attention on it. We have put more attention on the area which needs attention, which is our own self, our own consciousness, which is in fact the house of the Master. The Master does not live outside anywhere. Our Perfect Living Masters reside in our own consciousness

inside ourselves. Therefore, when we put the attention on ourselves through a meditation program like this, we get filled up with grace. If we learn this lesson, we can make every day of the year a Bhandara day. We can celebrate Bhandara every day of the year.

But since we are all occupied so much with external things, we are occupied so much, our mind is totally committed to do things outside, we don't get the kind of opportunity that we can get by earmarking a certain time for this. That is the significance of this day.

For me personally, it is the most important day of the year; the reason being that I saw Great Master Himself, Hazur Maharaj Baba Sawan Singh, the Great Master, He used to celebrate this day on the 29th of December every year. His Master passed away on that day. People wondered, "What is He celebrating? Is He celebrating the death of somebody? Do we find abundance in somebody dying and then using the anniversary of their death for celebration? It doesn't make sense."

But He was not celebrating the death of His Master. He was celebrating that He has to no longer depend upon the physical presence of the Master to be in touch with Him every day, every moment. When the physical body is not available, you cannot see the physical form of the Master, that is the best motivation to go and see the astral Radiant Form of the Master, which is always within us.

So one of the big motivations for this day is that we are able to manifest the Radiant Form of the Master within ourselves. That is why on the 29th of December every year, the Great Master would hold a Satsang, and He would have nice food also so people could see the abundance of food. We had more chapatis to eat that day than most other days. We had better quality of dahl, and also we had a dessert on that day. But that was outside. Inside he gave us so much attention, which helped us to manifest His Radiant Form within ourselves. This is a great opportunity.

I saw Great Master using this day, the Bhandara day, to go into a little small room in the center of His house, which was built in the dera. That was a little room which was existing even when there was no other house around it, and that is where Great Master got initiated from His Master, Baba Jaimal Singh, and He would go there. At least two or three times I went with Him. He took me along just to show how He spends the morning on the day of Bhandara. I have never seen Great Master shed tears of joy and rejoicing as I used to see on the 29th of December every year.

Therefore, that so much of his emotions could well up, that so much of his feelings could be so visible to an outsider like me, it touched me very deeply. It still touches me today. Therefore, if He had that kind of feeling about the Bhandara day, the day when His Master was no longer tied down to a physical appearance but was available in His more real form, His Radiant Form, of the Master for His disciples, it was a day of great celebration.

I still believe that tomorrow is a great day of celebration, and I can tell you that we have been having this Bhandara celebration for so many years, and I actually have an experience of Great Master coming and blessing people who are assembled here in a manner, in an explicit, physical, visible manner that I have

never seen on other days. For all of us it is a great day, and you will experience that tomorrow. Only keep the cup in the right direction, keep the attention towards receiving the grace that will flow tomorrow.

Truth lies within you. All Masters have said that. Go within and find the truth. If you want more details of that, I can give you more, but the subject is very simple. The real truth lies within ourselves. What else do you want to know? We just have to go inside and find it. How to go inside? Well, that can take time to explain.

Persian mystic says, "It is only by keeping quiet and silent that you can hear the five melodies in the sky." That is a very powerful statement. You have to be quiet, silent in order to hear the five melodies ringing in the skies. Those five sounds are generating the levels of consciousness which create all the regions of astral, causal, spiritual nature. These sounds are not merely sounds to be heard. They are sounds like living entities, so he is referring to something much deeper than merely physical sounds.

So what do these mystics mean when they say, "If you are quiet and there is complete silence, you can hear the five melodies?" They are not really talking of this silence at all. They are talking of the silence of the mind, because the mind is never silent. As you might have noticed in your own lives, the mind keeps talking all the time. You can try to put the mind to sleep. It doesn't sleep. You can go to sleep. The body can go to sleep. The mind will keep on talking, create dream sequences for you. What the mystic says is that you have to stop the babble of this mind that is drawing your attention, and that is why you don't hear the mystical sounds that are there.

To hear the sounds of the mystic knowledge enlightened sounds, the sound that can lead to enlightenment, if you want to hear that, you have to keep your mind quiet, not that you just keep your mouth shut. Therefore, when the mystics say, "Keep quiet," they are referring to the silence of the mind. If your mind is quiet, you can hear the five melodies that are generating the five levels of experience.

The physical experience you are experiencing here. The astral experience which is only based upon your sense perceptions without physical matter. The causal experience which your mind can experience with no senses required and no physical matter required. The spiritual experience where there is no mind, no matter, and the ultimate total experience you find is all one consciousness that was the creator of all these levels. This can be found if we can keep our mind quiet. Can we keep our mind quiet? I guess, no, it's not easy.

The mind cannot stop thinking because that is the function of the mind to stay alive. If the mind stopped thinking, it will die. Just like if the heart stops beating, you die. If the brain stops working, you die. If the mind stops thinking, it is dead. If the mind dies, the astral body, the sensory systems, and this physical body dies with it. You can't survive. How can you stop the mind from thinking? That is the

very basis on which the mind is alive. Therefore, nobody can stop thinking.

What do the mystics mean by saying, keep your mind quiet. What they mean is something very different. What they mean is move yourself away from where the mind is thinking. Ignore the mind. Ignore the thought. That is possible. Because like Buddha said, he said, “You will notice if you want to study your own mind that there are really two minds; that if you can switch over from the mind that speaks to the mind that listens, you will be able to get enlightenment.”

It is as simple as that. You are ignoring the mind that speaks. Later mystics changed it to distinguish, why are we calling both of them “mind,” and they introduced the nomenclature which had existed in ancient Indian texts, separating the two from Atma, which was supposed to be inner mind, to mana, which was the outer mind. Translated it would mean the soul and the mind. The soul is the listener, and the mind is the speaker. We all have this experience. The soul never speaks. The soul always listens. The mind always speaks. The mind never listens.

The two functions are so well divided in our consciousness that if we just contemplate in meditation who is the speaker and who is the listener, you will find that your inner consciousness, the fact that you are conscious makes you the listener. The fact that you have a mind that thinks makes you the speaker.

This distinction was so sharp, in the old texts that we studied, and the old mystics practiced that. They said, instead of putting your attention on the speaker in your head, put your attention on the listener. They said the art of good meditation is listening, not speaking. If you are chanting all the time without listening to what you are chanting, it has no effect on enlightenment. But if you are listening to what you are chanting and separate yourself from the chanter and you are just the listener and not the chanter, you get enlightened.

Now when you become a listener, you are quiet. You are not speaking, so you give up the speaking to another part of yourself, an accessory to yourself. The mind is not an essential part of the self. The mind is an accessory. It is added on to the self. The self is pure consciousness, the ability to be conscious, to have the ability to be aware, the ability to be conscious, you don't need to speak, and you don't need to make a sound. You only need to have the ability to listen.

Therefore, if we are putting all our attention on being the listener, you become enlightened and we are quiet. We are ignoring the speaker, and, therefore, we have real silence around us. It is only when we are able to ignore the mind, leave aside what the mind is doing...The mind will keep on thinking. Don't think that you have to control thinking of the mind. The mind thinks, the trouble arises, it draws us, draws our attention to that thinking.

If we don't put our attention on what the mind is thinking, we are quiet, and there is no problem at all.

[http://www.youtube.com/watch?v=89Jhdk\\_bsFg](http://www.youtube.com/watch?v=89Jhdk_bsFg)

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