

Do Your Best, Leave the Rest

August 4, 2013 — Garrison, NY

Friends, we have come to the final part of our program here in the Garrison Institute. It's a lovely place. You must have gone around, seen the garden and the Hudson River flowing nearby.

In the old days, the mystics used to say it's nice to meditate near a river. There were many reasons, because there was abundant water supply, there was nice atmosphere. Another thing was that the sound of the river, if you sat near a river, the sound of the river was able to submerge other sounds of distractions. So, meditation became a little easier.

So, sometimes it has been suggested that one should go to places where there is a natural sound, what they call white sound. The white sound seems to suppress other sounds, because otherwise, there are modern day's traffic sounds. Cars are going, trucks are moving, trains are going. So, they can all interfere with our trying to concentrate our attention on behind the eyes.

But, if you cannot do it, then one can choose a nice place within one's house where there is the least distraction from outside sounds. That is why, in meditation, in order to listen to the sound, they recommend that you close your ears, close your eyes. If you have nothing else, you can close your eyes and ears with your hands or, you can, in modern days, use earplugs. We didn't have earplugs in India when we were young. I remember everybody had to use their hands. So, the idea is to minimize the distractions of external sounds and external lights and so on. Some people would take recourse to meditating in caves, because the caves are dark, and there was no sound coming in.

One American disciple of Great Master, Dr. Julian P. Johnson, who wrote books later on, the most famous one which has affected many people in this country was *The Path of the Masters*, and in that book he records all that he learned from the Great Master. It's a very interesting book about the path. He, when he came to India, and he found the importance of avoiding distractions, and he found that

the real serious meditators are going and meditating in the caves, he went and built his own cave on the bluff of a river. He built a nice cave. He could afford a better cave so he made a slightly bigger cave. He also laid a mat on the cave and started sitting on the floor. Then, he made a little door also so that the cave could be closed without shutting off all the air. But it was such a wonderful thing. He gave me the chance to sit in his cave sometimes. I found that meditation in this cave was so easy, because the sound would come by itself. In that kind of an atmosphere, where there is no external disturbance, it was not difficult to hear the inner sound.

So, I realized that in modern days when we are trying to meditate and we complain we can't hear the sound, very often it is because of too much distracting sound and noise outside. Sound inside is different from any sound outside. But a Japanese, a Japanese spiritual teacher, who I met in a conference, said that he is trying to develop an artificial cave, a glass cage, in which there'll be no sound. He will make it soundproof, so that he can hear only the inner sounds and no outer sound. So, he made one in his ashram about twenty miles outside of Tokyo and invited me to come and see it. So, I said, "I don't know any place in this universe where there is no sound at all of any kind. I just don't know, I have never been to any such place." Every day there is some sound or the other going on. If there's no sound outside the body, the breathing becomes a sound. Anyway, I went and examined his glass cave that he had made and made it soundproof. Even the air inlet, the oxygen inlet that he allowed, was so soft that you couldn't hear it.

So, I sat in that and I said, "There's a lot of noise here. You try it." He went, and said, "I have never heard my breathing so loud that I can hear it like this. I never heard my heart beat so loud as I hear it in this." So, there is no time that we are ever bereft of sound. Sound surrounds us all the time. Therefore, to pick up the sound internally, we can do our best to avoid outside sounds.

I know we can't make caves here. Nor is it necessary to make caves, because the real cave is the cave inside our head. Great Master explained that if you don't look at the cave outside, if you don't look at your room in which you're sitting outside, if you don't care for the chair on which you're sitting outside, but only concentrate your attention on considering that this head of yours is your meditation chamber, that this head alone is the place where you have to sit and nowhere else—it becomes like a cave. This was a tip he gave to me several years

after I was initiated. I was struggling with this problem of other sounds becoming loud, including the body sounds when he told me that if you think this is the cave above the eyes, and this is where you're sitting, you don't need another cave.

That's why you must have noticed I keep on insisting, "Please make this your meditation chamber. You are on the sixth floor of this house. You have to draw your attention behind the eyes. Stay within the head." The reason I have been saying this for the last couple of days to you is that this becomes our cave and is the easiest way to avoid outside interference of outside noise. So, therefore, before we start meditation—it's not during meditation—before we start meditation, we should practice sitting in the head.

Somebody asked me, "I'm not initiated. What can I do before I'm initiated? Can I do some practice to be ready for initiation?" I said, "Start practicing sitting in your head. It's a good start. It will prepare you very well for effective meditation when you get initiated."

So, this is so important. Now, I'm talking only from experience. I have not...I'm not sure if I have read about it in books that much, that it is so essential before you start meditation to consider that the only place you are in is your head, the only room in which you are meditating is consisting of the walls of the head, that the only floor on which you are sitting is behind your eyes. If you do that, you'll get a jump start on meditation. Otherwise, it takes much longer to concentrate your attention behind the eyes.

So, that's a tip I wanted to give you before I leave and conclude this session with you.

We have come to the close of the session, and I know many of you wanted to have one-on-one interviews. I knew there wouldn't be enough time for all. So, what we decided was that those who have come from very far off, from outside this country, they should be given the first chance. Those who have never had an interview with me before, they should get the next on the list. Those who have had several interviews already, and who are likely to have many more in the future, who are not too far away, they come regularly, they can always wait, because they also serve only who stand and wait. Therefore, it may be possible to

take some names out of that third list, but if we cannot, I apologize in advance that we may not be able to accommodate all for one on one personal interviews.

But what we are going to do, as we have done before, that we are going to place those names in the order they exist here at the top of the next list we make. Whatever next event takes place, and if they happen to be in that event, their names will come on the top. Those whose names are carried over, we always accommodate them next time. So, that's why it's only one event away. It's only one step away to get your interview, so don't feel too bad about it. These things happen because of constraint of time.

Now, I would like to summarize what we have done. I was able to draw your attention to the fact that meditation should be done behind the eyes in the head. Because the mind speaks so much, chatters so much, therefore we should use a mantra to repeat, so that the mind's language can be squelched with the words of the mantra.

Thirdly, the mantra should be listened to and not merely spoken, because the mind has a habit of just repeating like a parrot at one level and going on thinking at another level. If that happens, if you find that the mind is thinking at another level, don't interrupt what is being done. Let the second level join the repetition at the same point where you detect it. The moment you detect mind is still thinking something while you are repeating, then let two sounds, two voices in your head, start the mantra. If you find more voices, add more voices. Normally, people go up to three levels or four levels. Some minds can have very subtle voices up to fourth, fifth level. There was one man who claimed that he, in discussion with me about this system of meditation, said in his mantra he could hear the mind chatting away even on the eighth level. That was Dalai Lama of Tibet, and when we discussed this with him.

So, there are very few people who have that problem of so many levels of the mind operating like that. But, no matter how many voices come up, instead of dismissing them, instead of stopping to meditate, instead of stopping to repeat the mantra, join all those voices. Hear a chorus of voices repeating, and listen attentively. Don't forget the object of the repetition is to put your mind, put your attention behind the eyes. That's the whole object. When you try to listen to something happening behind the eyes, your attention automatically goes there.

Therefore, the more you can practice listening to the words you are repeating, it draws your attention. Nothing draws attention more to something than listening. Even if you're listening to a friend, the more intently you listen, the more attention you are giving to that person. If a friend is speaking and you're thinking of something else, you're not paying attention.

So, it's very simple that listening gives you the power to put attention, and not speaking. So, speaking is...can be habitual. Speaking can be made into a habit. Sometimes, it's a good idea to make your mantra a habit, so that you start with a base, baseline of repetition. If you make the mantra a habit, which can be done if you repeat all the time, while walking, while talking, while doing other things, while cooking, even while driving. If you repeat this, eventually, one day, it becomes your habit to repeat. You can see, even when you're not noticing, the repetition is going on. Even when you go to sleep, you wake up in the middle of the night, you are repeating the words. If you make it a habit, it helps a lot in a good startup in second and third layers of repetition.

If in the course of meditation, you see some, some figure coming up, some person coming up, picture of a person coming up, don't interrupt your repetition. Make that person join in. If you see crowd of people in a meditation, make all of them join your repetition. Do not stop. If you make a whole, big sound, it'll be like a resonance of meditation.

I went to a few Buddhist monasteries on the border of Tibet when I was working there in the Lahaul and Spiti area. I went to some Buddhist monasteries, and I found that's how they created resonance out of repetition of words. Their mantra was very simple: om, mani, padmi, om. But how they did it was, if they all repeated at the same time, it would just be loud repetition of these words. What they did was...the first person would start om, mani, padmi, om. Second person, when the first person already started, then started with om. Third one started when the second one had started. So, in totality, when a hundred monks were meditating, it was a loud resonance with no words. It looked like a very powerful sound that we are creating, which sometimes matched the sound that was inside. So, it was very conducive to putting your attention within. So, I was impressed that they are using the principle of generating a resonance out of sound.

If you do the same thing in your head, if you see that there are many voices available to you, including voices of other figures that appear in front of you, including the image of your own master, if it appears, "Master, join me. If possible, master, you do the meditation for me. I want to listen more attentively." So, no matter what images come in front, make all of them join and simran, or repetition of mantra, becomes far more effective. I'm giving you another tip that works.

After that, once you're doing it, it's inevitable that you'll start hearing sounds. If you put your attention there, sounds are there already. They may be practice sounds—that means sounds that don't have a pull in them—but they're still not body sounds. They're not the sound of your breathing; they're not the sound of the blood circulating. They're not any of these physical sounds generated by the physical body.

They are sounds which are internal. They vary and they change. They're sounds that come like a thunder, sound like a very, very squeaky kind of peal behind. A very shrill sound. Then, there are some light cricket sounds, like the chirping of crickets. There's chirping of birds. There is a sound of little bells ringing. If these sounds come, select the sound that you want to hear, because attention can...we can pick and choose these sounds. Whenever you hear these sounds, don't be fixed on one sound. Try to see if there's other sound behind it, which means a sound which looks more distant than this. The sound will not be looking they're coming from the same distance. Look, some sounds are very close to us and some sounds are coming from a distance. Look for the sound next to the one you are hearing, which is behind the first sound. You'll be able to pick up something a little different from the first one.

If you find there's a choice between different kind of sounds, pick up the sound that is closest to the sound of a bell. Very often these very small, short bells, *ting, ting, ting*, small bells which come behind that. The beauty of these sounds is that they don't have the beat. It looks like they're mellow at start, almost from the middle of the sound, and they go on.

That's why these sounds appear as if they were always there, and appears that there is nobody striking a bell to create them. They...after a bell is struck, when we strike a church bell, we strike a bell, that's harsh when the strike is taking

place. Then it follows, the sound of the bell after that strike. The inner sound is like the sound that follows after the strike of the bell. It does not contain the strike. It does not contain that harsh sharpness at all. It's very mellow, and it is lying behind all these sounds.

If you have selection, which you will have, that you'll hear different sounds, then you make a selection going closer and closer to the bell sound. It's the bell sound, the large, big bell sound, with the large peals, that will really pull you in. That can sometimes pull you so fast that it scares you. Now, I know, many people have been scared by that. In fact, one friend of mine in Chicago, the other day asked me, "That I heard that gong, which is so frightening, I thought I was going to die. Can you give me a shortcut, a bypass, by which I can bypass that sound and go higher?"

So, these...my own father, after initiation, when he heard that sound, he was pulled so fast he thought he was dying, and he gave up meditation altogether. He went to Great Master. He said, "Master, I'm not going to do this meditation. It kills you. I thought it gave life, but this is a... we're leading ourselves to death. It's like committing suicide. I don't want to follow this kind of meditation." Great Master said, "I must tell you, Lekh Raj"—that was my father's name—"that nobody has ever died in meditation, not even a natural death. Isn't that amazing statistic that nobody ever dies in a meditation, not even a natural death do they die? Why are you afraid? But supposing you died, what do you expect after initiation? What is your expectation?" He says, "I am expecting you to be there to receive me." He says, "Certainly, that's a guarantee. Then why are you afraid?" Then he also said that we should do meditation very slow, steady, step by step. When such a sound comes, hear it from a distance and leave it there. Next time, move further towards it.

Sometimes the tendency is, because we are so impatient, tendency is to fly quickly to the top. Flying quickly to the top creates such experiences which we are not used to. So, therefore, it's best to take it easy, especially till we can hear the sound and ascend to another sky in which we can fly. We can see the moon and the stars and the sun in their primordial form. The appearance of these heavenly bodies inside does not happen with everybody. Some see it, some bypass it. There are many areas which you can bypass and have a glimpse of something higher before you have a glimpse of something lower. Very often, the masters

themselves arrange this, that they keep your eyes closed during passing of certain stages and open your eyes when you see something higher. And you say, "Master, why did you do that?" He says, "If you had seen that, you would not move any further. So, now you can see on the way back. You'll see how attractive and tempting that stage was, and therefore, we allowed you to come up."

There is an interesting episode about my master's master. My master was Hazur Maharaj Baba Sawan Singh Ji. His master was Baba Jaimal Singh and Baba Jaimal Singh was a disciple of Soami Ji, Seth Shiv Dayal Singh, Soami Ji in Agra. He used to go from Punjab to Agra in Uttar Pradesh, in another state, to meet his master. Sometimes, it was very difficult to travel in those days, it was very time-consuming to travel anywhere, very expensive also, compared to the economics of that time.

But once in a while, these disciples would go to see their master. They would always write letter in advance to get permission to come. So, masters have a small group of people around them, because it was a belief in those days, if the numbers grow too large, the tendency to make it into a religion immediately comes in. Because it's very large, therefore rules and regulations, dos and don'ts, override even the spiritual path. Therefore, the masters used to say, "Keep it within manageable limits. When it becomes too large, well, there will be some masters coming up, these lines don't go forever. They go for a little while, then masters appear somewhere else." Therefore, in those days, it was a very small group that Soami Ji used to have in Agra, but one day, Baba Jaimal Singh wrote a letter to his master. "Beloved Soami Ji, Master, I am missing you. I don't know what my heart is doing. I can't do without seeing you. Something is happening, I am missing you so badly I don't know what to do. Please give me permission to come and see you."

After a month...mail was so slow in those days it almost took a month for a letter to be received and a reply to be sent. After about a month a reply comes from Soami Ji: "My Beloved son, Jaimal Singh, I have received your letter and I am very happy to know that your soul is moving around in the higher regions." Jaimal Singh said, "My soul is going nowhere. This must be somebody else's letter. Soami Ji has made some mistake." So, he wrote again. He said, "Beloved Master, my soul is going nowhere. Probably that letter was meant for somebody else. I only requested permission to come and see you, because I'm missing you so much."

So, after a month another reply comes, "My beloved son, I'm very happy to know your soul is moving around in the higher regions. So far as coming to see me is concerned, you can come the beginning of next month."

Puzzled by these two letters, Baba Jaimal Singh carried these letters to Agra. He met Soami Ji and placed those letters in front of him. He says, "Master, I don't understand these letters. You are saying that my soul is going into higher regions. I've never been to any higher region. I was just missing you so much. I, my heart, was filled with so much love, I didn't know what to do. That's why I wrote to you." Soami Ji laughed and said, "Let's go inside and meditate for a little while."

There were ten or fifteen other disciples sitting outside. Soami Ji took Jaimal Singh by his arm and went inside. After about a half an hour or so, they both came out. Then Soami Ji says, "Now tell me, Jaimal Singh, when I wrote that letter to you, was your soul going around in the higher regions?" He said, "Yes, master." He says, "I am not asking if your soul went higher regions today in meditation. I am asking, was your soul going into higher regions when I wrote that letter?" He says, "Yes, master."

Totally puzzled, other satsangis sitting there, other disciples sitting there, he began to explain what he was talking about. He said, "Very often the masters take you to the higher regions and the soul has experience of that region, astral and causal regions, create so much feeling of missing somebody, that you feel you can't do without it. That love comes up so strong in you that you can't hide it. You say I have to go and meet that person. It's not coming from nowhere. It's coming from the ascent of the soul. But the soul's *nirat*, the soul's power of seeing, is blocked deliberately, so that some other work that you are doing here can be done."

There are so many reasons why masters can do this that they block you, but your ascent is not stopped. When you go within to the higher regions later on, you discover you had gone there earlier. You can yourself see that you had gone there earlier. The rest of the feeling was exactly the same. Only the *nirat* part was closed. Even the *surat* part...*surat* is the power of listening, *nirat* is the power of seeing. These two powers go with us all the time. That the listening power had not been blocked, and the viewing power was only blocked for a while. Therefore,

you did not know. You cannot have that kind of longing and missing if nothing is happening inside.

So, that is why Soami Ji explained that spiritual progress cannot always be measured in times of the spectacular things you see. It can be measured by the development of your faith. It can be measured by the longing and love that you are having. It can be measured by the level of devotion that you're having. They're so many other standards. It can be measured by how less angry you are from previous time. It can be measured by how less greedy you are. There are so many other external signs which will show you your progress on the spiritual path. So, do not always think it's a spectacle of seeing things that alone shows if you are making spiritual progress. This is something that we learn from experience, that we are always seeking and making some kind of a progress gradually.

The example is given of digging a tunnel. You can keep on digging a tunnel, [but] you don't see the light till the end of the tunnel. You don't know how much I've dug the tunnel, I don't know how far the other end is, but you have made progress. You keep on digging more. At the end, the light comes. You say, "Oh, I dug the whole tunnel. I came the whole way."

It's the same thing over here, that sometimes you should not be discouraged that the inner spectacles are not there. Then the other signs are that you're making progress. The development of faith, the development of faith does not come without some kind of experience going on.

When you are making unseen inner progress, your outer life begins to change also. It's affected immediately. Not only is it affected that you've less anger, less lust, less greed, less possessiveness, less ego, not only from that, but the things are turning around automatically to your benefit. Negative situations are becoming positive. Somebody is trying to help you from somewhere. You feel it and you see it. That's happening around you. Bulleh Shah says he is trying to cook some chapatis, but he always puts them on the wrong end. But some power is putting them straight.

Now, that's a very, very simple...he had a very simple way of saying things. That I, even when I make a mistake, somebody seems to right it. I don't know how Lord

can do that, but masters do that. That we make mistakes in life, we, everybody makes mistakes. We sometimes forget this part. There are some universal things. One universal thing is to make mistakes. We all make mistakes. Nobody exists on this planet who's never made a mistake. Therefore, if you make a mistake, you can, if possible, correct it. If not correct it, leave it behind. You can't go back and do anything to the mistake you made. But don't harp upon it forever. Don't carry the guilt of a mistake for a lifetime. People do this. Guilt is one of the obstacles, an obstacle to spiritual progress. One should never carry any guilt. What has happened, has happened. There is no way to undo it. All you can do is not make that mistake again. If you make it again, ask forgiveness and move on.

There was a man who came to Great Master. He was sitting in the evening in his chair. Man came running and we were all sitting, I was there too. I was just sitting next door to watch what's going on. I was young, very young compared to the others. I saw a man running in. "Master, forgive me. You told me not to drink alcohol, I drank last night. I was with bad company, very bad company. You told me don't eat meat. They were only serving meat and I ate it. Master, you told me don't do other things that were...it was bad company...I did all kinds evil things. Master, forgive me." Master said, "Okay, you're forgiven. Don't do it again." He said, "Thank you, thank you, thank you." And he ran away.

Everybody was puzzled, especially the secretaries of the Master, those who were very close to him. They doubted what's happened. They said, "Master, this man flaunted all your rules and he committed all these evil things, which he's admitting in front of you. Instead of punishing him, you said, 'You are forgiven, and go.'" He said, "I told him, 'You are forgiven, don't do it again.' What else did you want me to do?" They said, "Master, supposing he does the same things again and comes up again to you. What will you do?" He says, "I'll forgive him again." "Master, when will you punish him?" He said, "There are too many people punishing people. They're too many...our own mind is punishing people. Their own minds are punishing people. Don't put me in the category of punishers. Let me remain in the category of forgivers."

Masters are always forgivers. We forget this part. They forgive and they say, "You're forgiven. Don't do it again."

That's a great example to us of the forgiveness of a master. They don't carry any evil...why, why do this? Why do they forgive? Because they know in what situation we are placed. They see us very differently than we see each other. When a master looks at us, he's able to see all our karma. He's able to see we're trapped in our karma. We are trapped in actions and reactions over which we have no control. He has all compassion for our situation, no matter who we are. He always looks at us with compassion, because he can see a lot more than we can see.

Therefore, he said there is such a situation, bad situation, I've got to help them. When a person wants to help, he doesn't want to punish. He says they're already being punished by their own karmas, by their own actions, by their own situations they're punishing themselves. It's time to forgive. So, that is why the masters are always forgiving. Once they forgive, they remove the effect of that karma all together, which is wonderful to know that if you do make a mistake, ask forgiveness. I can assure you, you will be forgiven.

It does not mean you're getting a certificate to make mistakes in the future and make all the mistakes, and say, "Forgive me." It's not like a confessional in a church. You commit sin and then you confess and you are forgiven, then you do another sin. The idea is, to the extent that your free will permits you to correct a mistake or not make it again, do your best. Nobody can do better than their best. Masters say, "Do your best and leave the rest." Nobody can do better than that. If you do your best, you have done your job. The rest is for the master. If there is some error somewhere, he will forgive. So, that's why masters are always forgiving. Their compassion is so natural. The more time you spend with them, the more you will see how strong their compassion is, how forgiving they are, how truly loving they are.

They love the soul. They don't love our bodies. When we go before a master, we think he is looking at our body. No, he's looking directly into our soul. He's seeing where this soul is now stranded, where this soul has been caught up, and how to help this person to get back home.

Those on their list, they're bound to take them home, no matter what. It's not conditional. It's not that kind of condition—if you do two and a half hour's meditation, I will take you home. Otherwise, sorry, you go to hell. Religion can do

that, not masters. Perfect Living Masters never do that. Perfect Living Masters say, "You have come and I have accepted you. You're guaranteed to go home with me, not alone. You will go home with me, in my company and not alone. You will not travel all the way to various levels of consciousness alone. I'll be with you at every stage, except one—the beginning.

The beginning. It's like saying, "Come to the railroad station, I'm waiting with tickets for you. You come to the station, we'll travel together. Come to the airport, I am holding both tickets. You come to the airport, we'll fly together. The long journey, we'll do together. Short journey, just a few steps, you'll do. Just for the feeling to satisfy your mind that I have participated in going to my home." Now, this is another catch here: that when the masters say, "That you go to the tenth door behind the eyes on your own, and from there, we'll go with you," why do they say that?

Why don't they say, we'll take you right from here?

The reason is our own mind. Our own mind does not believe that we can get anything in this life without our own effort and struggle. It's a built-in thing in the mind: I have to do something in order to get something. It's not possible to get something here, without anything. I can't be sitting at home and get anything at all. For every other thing, I have to struggle, I have to work and then get it. How is it possible that on the spiritual path it's something different? I have to work for it. I must meditate, I must spend my time, I must go and do all that. To satisfy this built-in urge of the mind, masters, "All right, come work. Work your way, not too far away, work your way up to the tenth door behind the eyes. There's such a long way beyond that into so many regions, we'll go together. You will not be bothered about how to go there, because we go every day. We are travelers of that path every day. We are very familiar with the whole path. Therefore, we'll take you very comfortably. If you want to stay on the way, tarry a little, yes, you want to do some sightseeing on the way, we don't mind." They give a long rope for that too. But they will not leave you till they take you back home.

That is the beauty of this path. The initiation guarantees you that the master is...takes you home with him. There's another benefit also, a very metaphysical, philosophical benefit. People say, "If we reach the top, what do we find?" I'm saying, "You're all one." That's terrible, we'll be terribly lonely then. Why are we

going from so much good company here all to become alone there? That's not a good idea at all. We don't want to go home. If there's only one in the home, we're going to be lonely all over again. Isn't that the reason why this creation came into being? That the One was so lonely, couldn't do with all this loneliness and created this universe to have company? Then, what is the idea of reversing all this and going back into loneliness again?

Well, the answer is, if you go with a Perfect Living Master, even within that Oneness, the master and you experience a relationship of love that never ends. Therefore, even loneliness at the top, even in the One, which is the same as you and the master, but the experience of the love of the master holds you there and that experience never goes away. So, that's why there's a great other metaphysical benefit of going there that you get the experience of the love of the master. Once you start ascending these regions with a master, you are never alone. You never feel alone at any time, 24/7, day and night, you can never be alone. Sometimes ...there was a lady in Dera satsang. She would say, "Master, you're always with me, please stay outside when I go to the bathroom."

I mean...the masters are there all the time. The masters just seem...so, stories are made like that, but the point of emphasis is that the master does not stand on this path alone. He doesn't say, "I'm showing you the way, now it's your job to go." Many masters do that. Those who have not reached the top do that. They say, "We know the way, we can tell you. We'll tell you the method, we'll give you a mantra, we'll give you exercises, do them, and now you go. It's in your hands. My job was to teach you. I've taught you, now it's your job to go."

Not in the spiritual path of the Great Master. He says the master should be with you all the way up to your true home. Never leave that company. That sense of loneliness which has so much bothered us, will always be ending after you go to the tenth door, after you meet me inside in the radiant form. Master manifests himself in the radiant form, in a form that's bright that can be seen in darkness, that's why we call radiant form. That form the master meets and is our companion forever. We can see him outside and inside. Once you establish that contact inside, it's not that you only see him inside in meditation. You see him with you all the time. You can see him at any time you think about him. He manifests like he's alive in a physical body. You're driving your car, he's sitting next to you, chatting with you. It's a wonderful experience. There's nothing like it

that I know of, that this kind of friendship, and this kind of companionship is possible. I did not, I could not imagine. But it's there. This is the kind of relationship one has with a Perfect Living Master.

So, I have shared all these things with you in these last few days. I hope they'll be useful to you. If they are not useful, you reject them. This is not a path which is...it's not a cult to bind you down at all. It's an opportunity. It's an opportunity to examine what is inside you. It does not take you anywhere outside; it takes you right inside yourself. The truth lies inside you. The answers to your questions lie inside you. You don't have to go anywhere outside. It's all self-discovery. It's just a way of self-discovery and find what great opportunities exist within us.

I hope whatever meditations you are doing, continue. Remember: the place to meditate is behind the eyes, third eye center.

I wish you all best wishes, best luck and all blessings and give you blessings of Great Master.

The program ends now. You can go back home safely, drive safely, travel safely. Hope to meet you again sometime, somewhere. Thank you very much.

https://www.youtube.com/watch?v=4_XgMLRCtik

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