

Each One Of Us Is Living Our Own Karma

Sebastopol, California — February 6, 2016

Welcome, friends, to this final session of our three-day program in Sebastopol, and once again I am very happy to welcome you again to this final session. And I will recapture later—give a summary of what we have been doing this three days. Before I make my final observations and my final remarks, I would like to take up a few more questions. There are some more questions left over; we'll see if we can finish some of them. I request George to come up and read out a few more questions.

Q. When is one a conscious co-worker?

A. By which is he meant a conscious co-worker of the divine plan. When somebody works with the divine plan—that means work with the divine will—then he's a conscious co-worker with the divine plan. What is the divine plan? We sometimes call it "God's Will." People notice that there are two types of wills in this world. One is our mind's will and then there is the ultimate will of the creator, or God's Will. People who follow the mind's will, we call them the followers of the mind or *Manmukh*. And those who follow the guru's will, or God's Will, we call them *Gurumukh*. So these words have been frequently used to say, "From a Manmukh we should become a Gurmukh. Instead of following the mind's will, we should follow the divine will—God's Will." People say: Is not everything that is happening God's Will? Yes, overall. In the Total Plan, everything is God's Will. Nothing is happening without His Will. But within the plan that is running this universe, within this delegated activities of consciousness through the mind, we have divided up deliberately into two wills. What the mind thinks and decides is mind's will. What mind does not think, and we still decide, is God's Will. It's not big distinction. Rumi—Jalāl ad-Din Rumi—was asked this question. He said people say we don't know which is God's will! And he answered, "That's very simple. If a god has given you a spade in his hand, he has expressed his will: dig! If he has put a pencil in your hand, he has expressed his will:

write! What more do you want?" God creates circumstances around you in which what you are supposed to do is depending exactly on the circumstances. If you follow that, you are living in God's will. But when you try to defy that, and say: "No, my mind thinks differently," it becomes mind's will. When we say "Go with the Flow," that is also going with God's will, because you aren't interfering with the flow with your own mental thinking. All the time, throughout our life, we have circumstances around us indicating what our duty is. In Hinduism they distinguish between *karma* and *dharma*. They say karma is what has caused a certain incident to happen here, caused a certain event to happen in your life, and dharma is your duty—how to respond to that. And dharma is supposed to be living in God's will, that if you just respond to all the events that take place in your life by the circumstances and clues that they are indicating to you, you are living in God's Will. I once used the word "clue" and somebody, a friend of mine, loved this word. He said, "I am always looking for clues." I said, "So long as you are looking for clues in the circumstances and coincidences, fine. But don't start looking clues in your thoughts. That will not be the clue to God's Will." So, to live in God's Will you are a co-worker, conscious co-worker, in the divine plan.

Q. I thought I once overheard that once a soul reaches Sachkand that soul can choose to come back to the physical plane and the cycle of life and death to gain more experience. Is my understanding correct?

A. The understanding is correct to the extent that you can come back here, and it is not to learn anything but to go through a second round of adventure.

Q. Can listening to the sound current without initiation be harmful? Or listening with the left ear? I have tinnitus. (Comment from Ishwar: You can pronounce either way. Which means a problem with the ear, when you can hear sharp sound which bother you.) I have tinnitus. What shall I do to listen and hear sound current?

A. Let me start from the tinnitus or the tinnitus—this is a disease of the ear. It's a problem

with the audical system. And in that problem the sound is shrill and bothers you. It is not the sound current . It's a sound, in the ear, it's not a sound of the Self. It is always on one side, one of the ears. Or in both ears. It is sound connected directly with the physical ears. And is not the sound current that we speak of.

The sound current we speak of comes from the center. When you put your attention at the third eye center behind the eyes, the sound that really pulls you does not come from either side, not left or right. It comes right from the center. You can take advantage of some sounds that are coming from either side of the ear just for practice, to put your attention in the middle of your head. No more. They are practice sounds, and they do not constitute the list of sounds that you can hear which have a pull, which start with the bell sound, something like a bell with a long peal, and that can be heard when your attention is sufficiently concentrated right in the center. And you — the *experience* you get when you hear the sound is, first of all, it's not so close, looks like it's a sound from a distance, like a bell ringing from a distance. And it's very melodious. You don't get the jarring sound of a beat. Like — if you ring a bell, you see the jarring sound when it's hit. It does not have that, it just has the melodious part of it. And it has a pull, because once you start listening, and put your attention on *that* sound, you begin to very quickly forget where you are. It pulls your attention faster than any amount of meditational pressure that you can put through Simran or repetition. That's the inner sound. We have been told sometimes that you should listen to the sound in the right ear - that is the Dyal. And don't listen on the left ear — that is Kal. These are physical sounds. And whether you call it the Dyal or Kal is merely a physiological phenomenon. It's a physiology of the body, that the brain that's functioning and is making us have experiences at this time, is divided into right and left and one is the more intuitive side, and one is more rational side. So just because the sounds come from there, we consider them more intuitive and more rational and therefore we call rational as Kal and the intuitive as Dyal. But really, these sounds, whether they sounds come from the right or the left, are not going to be the real sound that will pull us up.

A lot of emphasis is put by some people, which sometimes makes me feel that we are turning

a real spiritual practice into merely hearing physical sounds of the ears. That's not spirituality. I have seen people trying to hear their sound from the right ear—15 years! And they say "It's always right ear." I said, "Did you make any progress?" "No, I keep on hearing the sound." What good is that? We are not trying to listen to just a shaky sound somewhere on the right ear or the left ear. We are trying to see the melody that emanates from the soul, that emanates from our Self. And none of these sounds from the right or the left are going to be that melody. But you can use these sounds just for the practice of putting your attention within your head. If you can hear the right-hand sound, use it. If you can't hear the right hand sound, the left hand sound, use that. If you can hear both, then prefer the right hand, just because it's the intuitive side. There's not a very big difference. But the real sound will come when your attention is concentrated on being at the center. If you try to put your attention on one ear or the other, you will never reach the center. And people have made that mistake, of trying to say, "I want to hear sound. The right side is Dyal sound, and not Kal sound—and all the time they are shifted away from the center. Because of trying to move to the right. That is not what is needed. What is needed is to stay in the center, that third eye center right behind the eyes, and the right sound will come. Meanwhile, whatever sound you hear, use it like a practice sound.

Some people can hear sounds, even the real sound, and they say we can hear that sound even before initiation. Very often that happens when that person has been initiated in a past life. It's just a continuum of the practice done in a past life. And these people can hear the sound clearly. They can have visions inside, they can have experiences, spiritual experiences, without being initiated in this life, because they have been initiated in a past life. This is their subsequent life after that. So many people have this experience, and they wonder how we can get all this. Sometimes you can have these experiences because you practice some kind of meditation and you are switching over to the path of sound current. And you just could not, and you just pick up at that point even if you are not initiated by a Perfect Living Master, even if you are initiated by a master and you would switch over to the sound when you died, you can still start off at a very early age, hearing the sound.

I see very small children sometimes—they hear the sound, they see visions, they see light, and

they're already ready. And they make rapid progress when they grow up—unless they are distracted by the life's events and by karma, and then they have to go round and come back when they're later in life, and they recall what they did in childhood, and they pick up the thread again. There are so many different kind of patterns of life through which we go through. Listening to the sound without being guided is not very useful, if you don't know what you are doing about it. But if there is some guidance, even without being initiated, if there is somebody guiding what to do, and I just explained to you the different sounds, then there's nothing harm. It's not harmful to listen to the sound.

There's another question which George did not get a chance to read. So I will read it for you. [Ishwar picks up the previous card and puts it together with a new one, indicating that the cards had been stuck together.] This is called "sticking together." [Laughter] Part of spiritual experience. [Laughter]

Q. Dear Ishwar, can one be in love with another through the soul, the mind, and the body, without creating an attachment? Namaste.

A. Love is always from the soul. Whoever you love, you love from the soul. Love originates in the soul. It does not originate in the mind, does not originate in the senses, does not originate in the body. Any time you feel love for anybody, it's coming from the soul. So love is always of the soul. But the commentary the mind makes upon the experience of love is from the mind. You are in love. You say, "That was intense experience!" Now that's the mind's comment. The experience was not. The experience was spiritual, from the soul. But your comment... Comments can be good and helpful because they can encourage us to have more experience. Or they can destroy the experience by expressing doubt: "I had that strong feeling! I'm not sure if it was just imaginary! I don't know if I can trust that!" Well, there you have destroyed the experience. Mutual love between people, when you see one person loving another, and a doubt arises: "I am loving that person so much—does he or she also love me?" The second question, which is of the mind, takes away from the power of that love which just arose intuitively, automatically. Therefore, love is always of the soul. And the mind and body react to

that, follow up on that, sometimes usefully, sometimes enhancing it, sometimes destroying it.

When we say we love somebody, and this is a statement we make, it's not an experience—experience is sudden, at once. The experience has no time or duration in it. Just like intuition. When you get an intuitive flash, when you get a gut feeling suddenly—it does not involve time. It's not that over two seconds you found out. Thoughts are all in Time. It takes a few seconds, a few minutes, to think over something. But intuitive is instantaneous. So is love. Love is instantaneous experience which you get with people. And then, once you have that experience, all further comment and talk about it is of the mind. So when we want to say we have love for somebody and we talk about it and we start saying "I love you," that's mental statement. All language after that is mental statement. But when you express your love only in these terms—"I love you," it's an ego trip. It's an ego trip of the "I"—because "I love you" is almost like I am giving you something with an expectation. That "I love you," I'm expecting you to love me, too. And therefore the "I" is in greater dominance in that statement than "you."

Therefore supposing the response is not positive, their so-called "I love you" doesn't remain any more "I love you." If the response is, "But I hate you," then you say, "I hate you, too," what happened to that "I love you" stuff? So most of the time when we are talking of "I love you," "I hate this," "I do this," this "I" is almost always the face of the ego. The ego is an obstacle to our spiritual growth, the reason being that the ego separates you from everybody, including God. When you say "I" you're separating yourself, you're isolating yourself. By using the word "I" and experiencing the "I" as a separate being, you are isolating yourself from everything, and that's not spiritual, that's mental. And that is what ego does to us. It's very difficult to control ego. They say, on the spiritual path, during these exercises, there are five problems that we have to handle: Ego is one of them. Of course, anger is another one. Lust is another one. Greed is another one. Possessiveness is another one. All these problems we have, they are tackled through spirituality, through spiritual path—gradually they fall off. Ego is the last one to fall off.

How do we handle ego? Some people try to handle as if it is merely a matter of what you say. And a person who says, "I will never use ego" and he will use his name... I had an assistant

once working for me. He said, "I found a solution to the problem of ego." I said, "How did you find it?" He said, "I don't use the word 'I.'" I said, "What's your name?" "My name is Jack." I said, "Talk to me." He said, "Jack wants to go there. Jack wants to do this for you." Instead of "I" he put "Jack." He's not taken care of ego. It's just a transposition of one word for another. Then, some people think that merely because we can suppress our ego, fight our ego, push it down and not try to be haughty or try to be arrogant, we're taking care of ego. And they talk like this [presses his hands together] "I am very humble man." [laughter] Terrible ego! It is worse than a man who says "I am the greatest man!" We can tell him, "You are not." But a man who says, "I am a very humble man," you can't say anything to him. And he's so ego, he knows to be humble is great! He's saying, "I am very humble," and he's not defeating his ego.

The problem of ego has been discussed in... *Ha'umai*, which we call ego in Punjabi, has been discussed so extensively that how do we tackle it? The answer given by the mystics and the masters is that "Do not try to suppress the ego, do not try to defeat it, do not try to demean it, do not try to weaken it, but enhance it to Totality. Don't say, "I." Think: "It's the Universe." Some people have started using the word "the Universe is doing this." If you have a Perfect Living Master, a good way is to think he is the doer of all things. If you don't have a master, think that God-creator is the doer of all things. If whenever anything is being done by you, and the consciousness is, the awareness is, that "I am not the doer, somebody else, bigger, more powerful, bigger ego than me, is doing it," you've solved the problem of your ego. Therefore, the ego cannot be solved by making it small, but ego can be solved by making it so BIG it's beyond the "I" that you have, and that is very often possible by saying, "Master does everything, God does everything, the Lord is the doer, I am merely witnessing what the Lord is doing." Ego taken care of. So, we have the problem, ego, which we have to solve through many ways. This is one of them. When we see miracles of a Master in our life, we automatically begin to see: "This is all Master's doing it, Master's grace, Master this." Automatically we are taking care of the ego.

Q. [Part 1]: What is different when we meditate in the physical presence of the Master versus when we meditate on our own? [Part 2]: If the disciple is already initiated, what does the darshan do, the look from the Master?

A. Take the first part: What is different when we meditate in the physical presence of the Master and when we meditate on our own? I think the mind is a little frightened of the physical presence of the Master. It's a little easier to control. Master is there, and the mind tries to behave better. [laughter] So, therefore, there is an advantage. I have noticed an advantage. People have better experiences when they meditate in front of the Master than when they are alone. When they are alone, the mind says, "I am in control! I can do what I like! You try your stunts, I'll try mine!" But that doesn't happen to the same extent when you're in the physical presence of the Master.

If a person is already initiated, every time he has a darshan of the Master his faith increases. His faith in the Master increases, his love for the Master increases, his devotion for the Master increases. Therefore, even after you are initiated, and you can have a chance to look at the Master, as often as possible, it'll help you in the growth spiritually.

There was a question somebody said: How often should we see the Master? This, somebody asked Great Master this question. That "You say darshan is very important, even after initiation, then how often should we see you?" He said, "If possible, you should see me every day. Physically." They said, "Master, you live far away. We can't come to you every day. Supposing we're not living with you but living somewhere else?" He said, "In that case, maybe once a week should be all right. If you see me once a week it's good, good enough." "But, Master, supposing we are living very far away, in a far-off city, we can't even afford to come every week to see you. Then what?" He said, "Then, in that case, if you are distant from the Master, physically distant from the Master, it's difficult to travel to the Master, once a month should be all right. Maybe once in 2-3 months is all right." He said, "Master, supposing you are living abroad, you are living in other countries. It is very difficult to come and see you." He said, then you can come once a year and see him. He said, "Master if you can't come once a year?" I must tell you, Great Master said, "Then you may have to be in List B, and wait for next life." Such is the importance of seeing the Master. He emphasized that our relationship with the Master, so long as we have not manifested him inside, it's so important to see him physically. If we have manifested, fine! Then, no matter whether you see him or not, he's inside you and you see him every day, and every hour, and sometimes all the time. So, if you

are initiated and have not been able to manifest the radiant form of the master in your meditation, then according to that advice, you should see the master as often as possible. As often as you can travel, as often you can afford it. So these are the guidelines they give for seeing the Master.

Q. How can I save my body energy which I am wasting through different chakras so that I can use it during time of my meditation?

A. We are using our energy and mostly wasting it every day. We are not always using our energy positively. Our energy should be concentrating on going to two-petaled lotus and going behind on the two-petaled lotus and not wasted on any of the other chakras. You know what the other chakras do? The other chakras tend... you... the *Nabhi* chakra [indicates his solar plexus]: “Eat more food! Eat more junk food!” The nabhi’s almost speaking to us. I saw some comedy show where a lady was saying that this nabhi, this belly of hers, is like an independent body, and when she’s driving—there’s an ice cream parlour—shouts, “Ice cream!” “And I said, ‘No! I’m on a diet!’ No ice cream!’.” I mean, this is one of the chakras speaking. The lower chakras, the genitalia, sexual organs, they constantly take us toward the sexual desires, fulfillment—we waste so much energy in that. The heart chakra, emotional chakras, we’re spending, wasting on emotions which have no value, including emotions of fear, emotions of anger, emotions of despair, depressions. So many kinds of moods we are wasting because of our heart chakra. *Kantha* chakra [indicates throat center]: we wasting time in dreams which are useless—sometimes day dreams, sometimes nightmares. We are wasting all these energies from our chakras. And if you are able to control them – there is only one way to control them: Put your attention at the third eye center. The energy gets coalesced there automatically. The energy will get gathered there. So long as you do meditation regularly, and put yourself at the third eye center, these controls will take place by themselves. If you feel that these charkas are disturbing you, do more meditation! That’s the stage when you should do more—do two hours, three hours—break this cycle of the chakras pulling you away. And the more meditation you do by holding attention at the third eye center, the energy will be pulled up from these chakras, and concentrate here [indicates between the eyes].

Q. How do I practice killing ego and pretense in everyday life?

A. I just answered that earlier.

Q. Can you please elaborate some of the punishments given in hell?

A. I have tried to avoid going to hell. I got a chance, couple of times. Sometimes I find it is not difficult to go to hell, because we can make a hell of our life right here. Many of us are living in hell, and our experiences with people, experiences with close relations, can be hellish. And I sometimes wonder about a special relationship... and I read a story this morning which said that a man went to a wizard, and he said, "I have a curse upon me. Can you remove the curse?" The wizard said, "If you can remember the exact words of the curse, maybe I can try to remove it." The man said, "I can remember those words of the curse. It said, "I pronounce you man and wife." [laughter] Now people by mistake have visited hell. There was a lady and her name was Bibi Rakki, a disciple of Great Master. Bibi Rakki was in the dera and was a very advanced soul, and she was flying up in the skies and was having higher experiences all the time. And there are two stories of her, two episodes of her, which I remember because she was our neighbor. In the dera, we had a house, and her house was just next to us. A little small rooms, but it was like our house there. And she was very fond of me—in fact, she lighted my house later on, when I was working for the government. She had beautiful experiences. And I'll tell you two of her experiences.

One was that one day she started screaming. And we tried to open the door—she wouldn't open the door—and she was screaming. Ultimately, we had to break the door, because we could hear her screaming. We said, "This is such a peaceful calm lady. Must have... something must have happened, drastically bad, that she's screaming today. So we broke the door and she was screaming inside, but she was sitting, like in a lotus position like she was meditating, and screaming. So we ran to the Great Master's house and told her that bibi, that lady's screaming. He said, "I'll come there quickly." So we went there, and we all tried to stop the bibi

from screaming—she wouldn't listen. Then Great Master went there, and he says, "Bibi, why are you screaming?" And she said, "I am in hell." He said, "Why did you go to hell?" She said, "Out of curiosity." He said, "I told you it is not necessary to go into curiosity like this. You should not have gone there. You should have stayed with me. Why did you run aside to the...?" "I just wanted to see." "What is happening there?" And that's what she described: She said, "They are hanging people upside down and burning them. I can see the fire—they are burning them. They are cutting people to pieces. They are causing so much pain. It is such terrible sight. I am crying for that." And Great Master said, "Are they hurting you?" She said, "No, they are not hurting me." "Then why are you crying?" "Because I can't stand the pain that they are suffering." So she described a very bad image of the hell where torture was going on. In such bad way. And that's the description she was giving while she was there. Then Great Master said, "Now come out! Come out of this hell." She says, "Master, I don't know how to come out. I am trapped myself here." He said, "Repeat the five words I gave you as simran!" "Master, at this horror I've forgotten the words!" He said, "Can you hear my voice?" she said, "Yes, I can hear your voice." "Okay, follow my voice! And keep coming out as I speak to you." And shortly, she opened her eyes, put her head on his feet, and said, "Never again will I try that kind of an experience out of curiosity." So I'm only mentioning that there are people who had those experiences. They're terrible experiences. Punishment in hell can be quite bad, but so can the pleasures of hell be great, too. So it's all based upon... based upon pairs of opposites.

The second experience I was going to tell you about that bibi was that she used to meditate for long periods. And one day when she was going to her house, into that house, she stepped over a piece of *gur* or jaggery—you know, brown sugar, some pieces we eat as they are in India—and she put her foot on that and this little sugar stuck to her feet and she went in and was meditating. She didn't open the door for two days. So we got worried that she might have died inside. And there was a doctor, her name was Doctor Shakuntala in Kapurthala, and that doctor loved Great Master, but didn't believe any word of his teachings. She said, "Goes against all medical science [that she has learned]. Whatever they say is all made up by the mind. It's only hallucination. It's all just created by the mind by illusions, and there is no reality in any higher stages, and so on. So doctor Shakuntala would come and see Great Master often.

Now, when this lady went and did not open the door, we pushed the door open again, the second incident that I remember of this kind. And there she was in meditation, quietly. And there were ants going to the place where the sugar was. They were eating up the sugar and they were eating up the heel, and half the heel had been eaten up by those insects—and she was still meditating. We were so shocked! And we called Great Master: “Master, Bibi’s sitting with her heel being eaten up by ants and she’s not even waking up!” Great Master came and saw. He said, “Call Dr. Shakuntala. Let her see her.” So the car was sent, and Dr. Shakuntala came in about an hour or 45 minutes. And Great Master said, “Doctor, examine this patient.” She, the doctor, said, “This is terrible. She’s in a state of coma right now, because there’s no way that she could stay in a conscious state with this going on. And she is in a very deep coma. “And Great Master said, “In deep coma do you still retain the same reflexes? And do you still retain the same vital functions?” She said, “No! they are all lowered, they are all diminished, even reflexes are diminished.” He said, “Would you please check her vital signs?” And she put her stethoscope, and she checked, and said, “Heartbeat is fine, breathing is fine, all vital signs are fine, blood pressure is fine...” “And what about the reflexes?” She took out her little hammer, she hit there, and she said, “All reflexes are fine.” And then Great Master said, “Then how do you say she’s in a coma?” And she said, “Because she’s unconscious! In spite of this kind of injury to her heel, and we can see it’s so much injured, and she’s unaware of it, it has to be deep coma!” He said, No, doctor she’s traveling in the higher regions. She’s right now gone into Khand-Brahmand and having a great ride there. And the doctor said, “Master, I love you, but this is no time for jokes. This is time to take this patient to the best hospital you can. I don’t think she will survive. You’d better take her immediately. Even my small hospital cannot take care of her. You take her to Lahore, which is a bigger hospital, and she should be removed immediately. You should call an ambulance or take her in your car.” Great Master said, “But I think she’s enjoying her ride. I can call her and tell you.” She said, “How can you call her to tell me about it?” So Great Master turned to the bibi and said, “Bibi, come out!” And Bibi opened her eyes, and [he pantomimes her bowing to the Master]. [Great Master said]: “Tell us what you were seeing.” She said, “I was flying in such beautiful places, and that’s what I was seeing.” She began to describe the whole causal plane. And then, after that, Dr Shakuntala became his disciple. Otherwise she’d never believed in these things. That one case made it. I thought I might share this story with you. Thank you.

Q. Can you please explain, in Punjabi, the correct way of repetition of words—that is, attention should be on listening each and every word clearly. Thanks.

A. Whoever has sent this question has obviously not sent it for himself, because he knows English. The question is in English. But I'll tell for those for whom he has asked this question, in Punjabi. [Ishwar speaks in Punjabi for several minutes.]

Q. Has Julian Johnson reached Sachkand by now?

A. I'll check with him. And find out where he is. But he had reached the stage beyond the mind during his lifetime. And we had wonderful conversations and I learned a lot from him. So, I suppose, if that long ago he was already that high, by now he must be somewhere higher. So I suppose it's fair to say that he's in Sachkand.

There is an "if" in this [next] question. There's a proviso "if"—"only if you wish to comment." So if I don't answer it's according to the wish of the questioner. He has given the option to me. But I'm going check the question, then tell you if I wish to comment or not.

Q. The world's condition politically is worse than anything I've seen in my life. Is there a reason for this hell arriving on earth?

A. Yes! I'm willing to comment. The reason is that with the evolution through the aeons, through these yugas that we go through, the condition of the world politically and otherwise keeps on deteriorating. And that's part of the process. We improve technologically. We improve in terms of education. We improve in terms of grasp and understanding. We improve in terms of comforts—creature comforts for ourselves. We improve in the condition in which we live. That happens continuously. From one yuga to the other, we keep on improving. We keep on degenerating in our ability to meditate. We keep on degenerating in our total values

of what is important in life or not. From high ideals and noble ideals we keep on thinking the high ideals are to make more money to have better things in life. We keep on moving in a reverse direction. It is like a like a cross: one is going up—creature comforts and technology—one is going down. Ultimately the mind, which becomes more destructive as we go on, destroys all of us. Just participating in a destruction that keeps coming over this whole universe from time to time. The *Pralaya*—what we call “dissolution”—the dissolution takes place. We all participate in it. And with age, we all create hell upon this very earth, where it was heaven at one time. So these... this is a natural process. Then we start all over again. We destroy even all the means of the comfort and technology that we have got. We destroy that and start all over again and build again. This cycle has been repeated over and over again many times.

[Ishwar reads the next question.] Looks like a long question and a short paper.

Q. I have observed in this hall that the disciples are always thirsty of the eye contact of the Master, and are always ready to respond with a big smile, including myself. Excluding few, majority of us do not even greet someone with a smile, but we all say and believe that PLM resides in everyone. Why so?

A. Well, we can smile if our soul prompts us to smile. We can sometimes smile when our mind is happy about smiling. There are two kinds of smiles. The smile that is prompted by the soul, which is happening with the majority of us. We are prompted to smile and make eye contact with each other because of the prompting by the soul. Sometimes we smile when we feel happy and good, that’s a pleasurable thing that’s happened. The two are different. In this hall, at this time, there is more of the spiritual smiling, and when we go outside we rely more on mental smiling.

Q. Can I sit in my meditation chamber—6th floor—all the time, with opened eyes? If yes, how can I practice it? It will be helpful when I’ll be doing my meditation with closed eyes.

A. It's a question of awareness. Sometimes you can be aware: I am not sitting here, I am sitting on top of this building. It's an imaginative awareness. I can imagine I am sitting up there. I've got my eyes open, I'm seeing you, but I can also imagine that. We can do all our daily work, we can put attention on all the things that we are doing in around the world, and still with open eyes, we can still feel we are working from the third eye center. It certainly does help when you meditate with closed eyes. You can also, in that case, meditate with open eyes, because meditation becomes easier by closing eyes because there are less distraction of the vision out in front of you. Sometimes, even closing eyes is not enough. We cover our eyes more with our hands or we cover our eyes with blankets more to create complete darkness so that we don't have any distractions. But if we have control over our awareness that we are there, and we are not distracted by what is in front of us, we can do open-eyed meditation, and we can also continuously feel we are at third eye center and doing all our work in life.

Q. How do you feel when poor souls cry in front of you? Do we hurt you by crying in front of you? But it is not in our control. Love you so much.

A. You are not crying because you are in pain, you are crying because you love me so much. Obviously. That is not hurtful. In fact, they have kept some extra supply of tissue papers in my room. So many people cry, but they're not crying out of pain—they're crying out of an emotional feeling: "We were waiting for this. We were never touched by this." That's what they feel. When you are spiritually touched, your tears come. Tears are not always tears of crying and pain. Tears of joy can come. Tears of surprise can come. Tears of enlightenment can come. Tears of Love can come. So therefore, when crying comes, it comes naturally. Something very strong and deep happens to you, tears can flow out of your eyes. So, in fact, I was talking in Florida the other day, and I saw so many people coming and crying. And my friend Guillermo, there, he is sitting there, first time he met me—look at how big a man he is, big man, mature man, grey hair, almost my age—first time he met me, he started crying. He says that's right. Why did he cry? He doesn't know why he cried! So many people. Another man, who's not here right now, and he is very tough guy! His personality is tough. He's never cried

in his life. He comes first time to see me, holds my hand, and goes on crying. And doesn't stop, just couldn't say anything. Except cry. So I made a comment in Florida that I meet a lot of crybabies. [laughter] But they're not crying out of pain.

Q. A beloved family member lives with me, an alcoholic, bulimic, who wants to die. How can I help her and myself? I feel the situation very distressing.

A. It is a distressing situation. It is a very distressing situation, and it's the karmic situation from past karma with that family member who is going through that, and you are part of that karma of that lady, from the past. And that is why you're going through this distress. The best thing you can do is to meditate, yourself. Not try to persuade. Give comfort to that lady. Give comfort, give the best advice without trying to persuade to do anything. Just give her comfort. Do your meditation. And, if you are initiated, pray to your Master to help both of you, and it will work.

Q. What exactly is "demonic" energy?

A. The energy of demons, the negative entities that we sometimes experience. Negativity runs very high in this universe. Our mind itself is a negative power unless it is trained and becomes something under our control that we can use it. Otherwise, it is a negative entity. Many people around us, karmically situated, are negative entities for us. During meditation we come across entities, we come across figures that are demonic and they're... and they express their own negative energy. So these are big problems. People sometimes try to make use of the demonic energies and play havoc on other people. They try to garner these negative energies, these negative entities, and use them for exercising negative power, people. It's going on in many parts of the world. The answer to that is: if you are initiated, the repetition of the words given as your mantra, as simran, to you, drives away all these negative entities away. You neither get affected outside nor inside your meditation. So that's the best protection against these demonic energies.

Q. My question is about manifesting loving compassion in this physical world. I've heard from some in regards to others' trials or tribulations: "Well, that's *their* karma." It seems so dismissive of the natural state of love, compassion. When I hear, my mind judges, or turn my back, so to speak, I feel so out of alignment with my state of divine love. Am I really off track to think that true love should be manifest in life?

A. I understand the question. We see people in distress. So many. In fact, most of us. Most of us are in distress of some kind or the other. It becomes very difficult when we have to deal with them. In what way can we be assisting them, because their distress seems to affect us. That is where love and compassion come in. Compassion is another component of love. Where you have love you will have compassion also. That is why they say the Master's unconditional love is always accompanied by tremendous amount of compassion. The compassion is where you feel, identify, with the person and want to help from whatever point of view you can. And therefore, when we try to feel love and compassion for people, we try to understand the position from their point of view. Compassion is a natural. When love flows, compassion will flow. But when ego comes in and says, "I want to help you," that is not compassion. When the ego wants to help, sometimes you can have very strange reactions. When you say, "I want to help you," they [say]: "We don't need your help. Get out." Have you seen that? That there are situations we think we are helping somebody, and they are so critical of what we did to help them. That's not compassion. That's an ego trying to say, "I know more than you, and I can therefore... I am in a better position to help you." That doesn't help. When you have true compassion, you'll just put yourself in the other person's place. Say: "If I was in that other person's place, how would I feel? What would I do?" And what you would do if you were in that other person's place, you just express it... without trying to say, "I'm going to help you." Compassion works like this. Love and compassion is an identification with The Other. And therefore, when you identify with the other, and you know what they are feeling, *you* feel that, put in their position. You automatically will be able to express something that will help them. Because you are not acting as if *you* are doing something, you are acting as what *you* would have done if you were in that place. And that helps. So compassion should be exercised like

that, and...

But never forget, never forget each one of us is living our own karma! It is not always possible for you to help everybody in their situations. They are all going in their own situations because of *their* karma, *their* actions, *their* past lives. It's not *your* past life that determined what they are going through. Sometimes they *have* to go through that. Sometime they are punishing themselves. Actually, the law of karma is the mind punishing ourselves through the process of karma. So that is why you cannot go beyond a certain point in helping these people. You can love them, be supportive of them, and be compassionate to them, see what you would have done if you were in their place, and express it as best as you can in a loving way, and be done with it. Don't try to overdo. Trying to overdo sometimes hurts rather than helps. I've seen many cases that people go out of the way to help, then the victim of that distress begins to feel that they are trying to show off. That "they are better off than we are." And that is not a good reaction. So just try to limit yourself to expressing what you would have expressed if you were in their place. Being comforted, give them comfort, give them support, without too much of the "I know better what to do." Okay? Thank you.

It doesn't sound like a question to me. [laughter]

Q. I'm sure all of us want to take this opportunity to thank you for your tireless efforts to help us remember where we come from. Thanking you for all you do.

A. In fact, I want to thank all of you for giving me this opportunity of your darshan. I am having your darshan. People moving in the same direction as I am. People, co-travelers of mine, people with the same love and devotion that I've always watched. I see the eyes of all of you. You see me walking along, and I look at you—I can see pure love and devotion. It's a great experience! Somebody said: why are we smiling, smiling? Why are we crying?

Smiling and crying are arising out of love and devotion. Imagine a person like me, coming and meeting so many of you, and experiencing that love and devotion around me—how would I

feel? I can only express my gratitude. I am very happy to meet all of you.

Thank you very much. The program ends now. And some people say they did not receive parshad. We have arrangements to give the parshad to those who did not get. It is not an open invitation to all to go for seconds! [laughter] And those who haven't had, they can come and get parshad. After that, you can go home, have a nice trip back, enjoy your journey back, like you came and enjoyed your journey here, and have safe travel, and I'll see you next time that I come here or next time when we can meet anywhere else. After this, there will be interviews. Those who got interviews can stay back. Those who've given names for interviews I try to cover all of them, and the rest can go home. I wish you God-speed and God's blessing, Great Master's blessings.

https://www.youtube.com/watch?v=n_xmDMCLhdM

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