

How Simran Works | How to Meditate | Satguru's Friendship | Grace | Love

October 14, 2010 (afternoon session) — Taos, New Mexico

Yesterday we went to the mountains and we went to some other interior areas. My wife was telling me, "Doesn't it look like India? Doesn't it remind you of the Dera?" I said, "Certainly does." There's some similarity here in this area of New Mexico and the area where I've grown up and all my memories of Great Master there. They get revived, and I get a feeling, looks like Great Master's walking here too. He's walking along, and I can see him here just the same I used to see him in the Dera. It's a beautiful experience. And this is the beauty of finding somebody like a Great Master or a Perfect Living Master is that once you get the company of that master, the physical company, it stays with you, and even though you have not reached the point and crossed the sky of the sun and the moon inside in meditation, but you've spent physical time with the Perfect Living Master, the image of the master stay with you. You can have the feeling that the master is with you. Even not just meditation, in day to day life.

It just happened that I once used to feel when I was driving my car in India that he was always sitting next to me. I could be holding the steering wheel, and I always felt if I saw from the corner of my eye, he'll be there. The feeling was so strong. I went to Hawaii once and drove up to a mountain to the top that took me to the top where they were thinking of building a resort or something, or a retreat. And when I was going up, driving a rented car, I felt that the Great Master was there. So, when I reached the top there were two satsangi friends who wanted to meet me and show me that place. So, they had come in their car and were there already ahead of me. So, when I got out they said, "Was Great Master sitting with you also?" I said, "You too?" *Et tu, Brutus?* I said, "I thought it was only my experience." These are beautiful...the master, in his physical body he died long ago in 1948, 2nd April, and this is happening many years later. We still have the feeling he is there. So that's...that kind of experience...sometimes you feel with other friends also. Sometimes somebody is passed away and you feel you are there. Sometimes you have dreams of people who already passed away. But the feeling that the master is with you all the time and you can have that special feeling of presence (like they say, there's a presence—even if you cannot see, you still have a presence) it's very encouraging and it's very good.

I was mentioning that how in day to day life we can take big advantage of this feeling of the master being with us because then we can have an internal dialogue. We can have a conversation with the master whenever we want. "Great Master, what do you think? What should we be doing now?" Some people think maybe it's crazy to be talking to a person who's not there, but you really know he's there, and my experience shows when you feel he's there, when you talk to him he's there, he is there. You can test it out. Anybody who has an

experience of a Perfect Living Master, if he feels he's there, he talks to him like he's there, he is there, and it works. Whatever needs to be done, it will work like he's there and he's helped you for that. That's a great way to live. So, there's a great advantage of being initiated by a Perfect Living Master and having a permanent friend like that. More than the master, he's a friend.

I was telling you the story that veterinary doctor Isher Singh and how he told me till the last moment, he said, "We haven't recognized him fully." We sometimes think he's a teacher. He just gives us instructions. That's not true. Before he's a teacher he's a friend, and he's a real friend. He's a friend who never leaves us. He's a friend who's unconditional in his love, and that friendship is more important for us than anything else. Even on the spiritual path. Even in a worldly...we are lonely, we have some problem, we have something we want to discuss, a friend is there, a real friend whom we can consult. You know and sometimes I feel maybe I'm crazy to have that feeling, so I share with my friends. I said, "Do you also have this feeling?" They say, "Yes." Here's so many of you. How many of you have had the feeling that the master is with you and you have discussed and shared with him even when he's physically not there and got the feeling and got the experience like he's really there? How many feel like that? It's beautiful. So, it's not my own crazy experience. It's a very general experience with these who can have an association because the truth is that a Perfect Living Master is not only outside in a physical form, he's always inside us and his presence can be felt inside. Not only in meditation, at all times. Day and night. That's a great kind of friendship. There's nothing like it. So, we are very lucky to have that kind of things. So that's why I say this is a very unique relationship. It's not ordinary. On a day to day basis we can consult the master.

Sometimes the mind may take over and pretend to be the master. There's a danger. Sometimes you can think I'm asking the master for some answers to questions. "Master, I have a problem. How should I handle it?" The mind speaks up in his voice, "Yes, that's what you should do." Is that the mind speaking up or is it really the master? So, for initiates the master has given a solution to that difficulty by saying whenever you want to ask a question from the master whether in meditation or outside while walking, while doing your business, and you have something ask and you feel the master's inside and is ready to answer you, before you ask any question repeat the five words. Repeat the simran, because the simran, apart from being words that can help us to squeeze out the thoughts of mind, has been charged in keeping negativity away. It is charged with the power that the mind cannot impersonate as the master. Nor can any other negative entity impersonate as the master. If you forget to repeat the words and you're getting some guidance, it could be negative, because the stronger your enthusiasm for the spiritual path, the more your desire to be on the spiritual path, the more the negative energies come to stop you. It's a resistance that they will create. And how do they create it?

First of all, through your own mind. Your own mind becomes a resistance, and if you're able to ignore the mind they'll come in the form of other entities and they try to bother you.

When I was not initiated, I was just, I think, maybe five or six years old or seven years old...At four years I had a beautiful experience, but it was also a little intimidating, the experience of hearing very large sound which I couldn't explain where it comes from. And when my dad tried to allay my worries, that why am I hearing such a strange...I opened the window...is it coming from there? If it is coming from one window, and I said, "There, it's coming from somewhere... Then go to another window. I almost was like a child turning crazy. So, they were worried about me. And that was when I was just four. And then later on it became more controllable. Then I got initiated. The sound stopped. In most cases people only hear the sound after they get initiated. I had the reverse experience. The sound stopped completely. After I got initiated.

It was a very strange thing. But before that, a few years before, I used to have a strange experience every morning on waking up. Now this is a child's experience. I saw a huge, tall man about ten feet high, very heavy, dark color, who would come. He was dressed up in a little cloak and it looked like I was having a dream in the morning before waking up, and he would come and dance. Dance a very wild dance with a lot of noise around him. "Tah, tah, tah." I was very frightened. I used to get so frightened, and I would scream. "Who's this dancing, this huge giant?" My mother and my father would run to me to my bed. "What's happening? Why are you crying?" "Look at this fellow dancing!" "No, no it's a dream. Wake up! Wake up!" "Not a dream. I can hear you. I'm talking to you. How can it be a dream? But I can't open my eyes. I can talk to you. He's still dancing. He doesn't go away." It was a terrible experience. For several days it happened. One day after the other.

So, my parents got so worried about that experience that they had to go to Great Master. Said, "This boy of ours is having a very terrible experience and we know it's a bad dream he's having, but he can't wake up from it. When we tell him, 'Wake up, it's a dream,' he says, 'No, it's not a dream because I'm talking to you. How could it be a dream? I'm telling you what's happening. I'm telling you with this voice of mine. I'm not sleeping but look at this terrible giant, how it's bothering me and he's doing nothing except his 'tah, tah, tah' and I can see him." So Great Master said, "No. It's the negative power that's bothering him because he's going to go so fast on the spiritual side they don't want him to go. It's the negative *Kal* himself. He's appearing in that terrible shape to frighten him. He can frighten him, but he cannot hurt him. This negative power will never be able to hurt him, but it can frighten him." My parents said, "Is it necessary to frighten him." He said, "No. This is a part of things that when you are very seriously on the spiritual ascent the negative power will become equally strong to try to stop you."

So, this negativity hurts you and I am not initiated because when I'm initiated I know the answer to that. Use the five words. All Kal, all negative things, all entities disappear, and they run away from you. So, we have solution when you're initiated, but when you're not initiated, what do you do? So, my parents asked him that, "So what do you say?" Great Master laughed. He said, "I think he's done enough and he won't come again." He never came again after that day. It was only, what? Five, six days experience I had, but very strong. I can't forget it even today. So, I am only mentioning that the negative power of your own mind—don't forget the mind is a representative of Kal sitting in our heads—the mind is, mind can be very negative thing and comes in the way and obstructs us and becomes the strongest the stronger our desire and ambition to go on the spiritual path.

So, we have to handle it, have to tackle it, but the words of the mantra that the Great Master or a Perfect Living Master gives us are very powerful. How does he make them so powerful? What is...if there is any mechanics because I was very analytical in these things. I always used to want to understand how these things work...how does he make simple repetition of ordinary language words into such a powerful thing? What the master does when he gives you initiation and says, "Repeat these words," and they can be any words, I understood later. It's not that some words have magic in them. The magic is put into those words by the master. He makes those words having an association with experiences in the higher regions which we will get later on. That means just like any word. If I say I want to see a chair—I'm giving you an example—now it could be this chair, it could be any chair, but it's an association in my mind of a thing on which one sits. It's called a chair. When the word chair is used, it means a chair I've seen, I've sat on or I've heard about or I will see, but a chair is a chair. Now what the masters do at the time of initiation when they give you the words, they associate those words with experiences that will take place—actually, they have taken place, but we think they will take place in a future—as we make progress and those experiences are actually going to be at levels higher and higher and even beyond the mind.

So, when you have an experience of beyond the mind and that experience is being narrated to us in the form of a word, the word is charged with that experience and therefore those words become magical. I was happy to learn the mechanics behind this power, powering up the charging up these simple words that you repeat. Now those words have been given that association of ideas and all words, all languages, the beginning of words is by association of ideas. They're phonetic symbols. They're just sounds. They're phonetic symbols, but they get their value from the association of ideas which gives them meaning. So, these words are given meaning which are relatable to an experience that happens inside and happens beyond the mind—and that is why they are so charged. The mind and negativity, which only rests up to the

level of the mind, cannot affect you. I've tested it out. People have tested it out. It's powerful words. No negative entity can come near it.

Once my wife and I went to a tribal area in India where a witch doctor was curing the fever of a patient. Now those tribal primitive people have no doctors, and do you know how the witch doctor takes care of fever? He sits and hops near the patient, and he hops and hops and make the patient also sometimes. It's a terrible ritual and they're curing, but they do often succeed. So, we were told "Have you ever seen that?" We said, "No." "There's a witch doctor right now treating a patient." And we said, "All right. We'd like to see." But when my wife saw that kind of strange scene she began to repeat the words, which comes up when you're afraid we sometimes repeat the words. "What is this scene?" And the witch doctor fell down and he couldn't do the surgery anymore or the operation anymore. He said, "Something has happened. I can't do it." So, the words, the power of words can stretch where nobody can see it.

Once a man came...there was a man living about six miles away from the town where we were living, Hoshiarpur, and I used to go to that village to see a satsangi friend on my bike. So, on that day another man in that village used to get a spirit walking, and the spirit was a female spirit and used to walk into a man who was otherwise a masculine voice, but when the spirit walked in he would scream like a woman and he would frighten everybody. The man was possessed at that time. So, the man was possessed, and he would be talking in a thin, female voice and telling people "Do this, don't do that." They all used to get frightened when that happened. It was a strange experience of a man being possessed by a female spirit and he begins to talk in a female voice. So, I went there, and I saw that scene. From a distance—I was still holding my bike—I said, "This is just a negative spirit possessing this man. Do those five words that master told me. Do they operate remotely from this distance I am watching?" So, I just once repeated those words, and the spirit said, "I have to go. I have to go," in that female voice and left. Immediately.

Another small experience I've seen...I had another experience like that in my fat aunt's house. I had an aunt who was very fat, so we called her "Fat Aunt." She didn't mind it. Everybody called her Fat Aunt. So, we said, "We're going to see Fat Aunt." So Fat Aunt had a nursery, a flower nursery and she used to grow plants and sell seeds. Very nice flowers she grew, the best, because her husband was a botanist. My uncle was a botanist, and he helped her in selecting the right flowers, told her how to do the selection, how to separate from contamination and make pure breeds of flowers. So, her flowers became so popular, but it was just a home nursery. They were sold all over the world. There's a nursery in England called Saturn and Company, and they came and saw the flowers and they bought them and they encouraged them. So, they expanded their business, which started as a hobby, but they had one gardener.

They hired a lot of gardeners to help them and there was one gardener who every Thursday—today's a Thursday, I think there must be something happening now—every Thursday in the evening he would start speaking in a different language. He was totally illiterate. He never went to school, never studied, but Thursday evening, I don't know what happened, every Thursday evening he would begin to speak in a different voice, a different language and nobody could understand that language, but it looked like a very old language he was speaking in. On that particular Thursday he could tell you...give answers to your questions. For example, once a man whose brother had been lost, who couldn't find his brother and my aunt said, Fat Aunt said, "If you want, come on Thursday, you may get an answer where your brother is." So, on Thursday that—it was a very learned professor whose brother was missing—he came, the professor came, and this illiterate man is talking some strange stuff, and he asked him, "Do you know where my brother is?" And he spoke in his language, in English, which he had never studied. "Yes. He is in Bombay, in Mumbai, Bombay, in that pub drinking at this time." They were shocked, and they checked up and found the brother was drinking and he was found there recovered from that, just by this illiterate man talking.

So, he used to come every Thursday. So, I used to visit Fat Aunt once in a while. So, I said, "Fat Aunt, how about coming on a Thursday and seeing this show of yours?" She said, "Sure." So, I went on a Thursday when that man was supposed to have that, and I said, "Will this simran, this repetition of words, encourage him to speak or will it stop him?" So, when he came and began to talk I repeated the words in my mind, and he stopped completely. Right there and then. Couldn't say anything after that. Not only he couldn't do that on that Thursday, he couldn't do that on any other Thursday.

Such is the power I've seen. So many instances outside of ourselves. Apart from the entities that can bother us, apart from the negativity that can hurt us during meditation, these words are very powerful, and they take the negativity away. Even outside they work so well. So therefore, I say to people who are initiated by a Perfect Living Master, "You're safe forever!" Whenever you have danger of any kind, repeat the words and the danger runs away from you. Test it out again and again. With such a powerful thing in your possession your life changes. My life has changed. Other people's life has changed. So, these words are not ordinary, just a mantra. They're just not a chanting of some holy words. They are very charged, powerful, powerful instruments to protect us, and they protect us all the time. Otherwise you will find that the more earnest your path inside you, the spiritual path, the more you'll be tempted, more you'll be obstructed by negativity and these words will destroy all the negativity and throw it away. So, it's a beautiful thing.

When I came to United States, in Minneapolis there was a group of witches. You know, witchcraft was going on, and we met some witches. I don't know...some witches as some of you may remember...Joy will remember one witch...you know...Barbara? Yeah, you remember the one witch Barbara and I...before I met Joy and before I met Barbara I met some other witches, and my idea of witches is imaginary women flying on broomsticks. I thought that's them. I didn't know that living people were called witches. When I found there are real witches, they said they are good witches. Some witches met me and said, "We are good witches. We are not evil witches. There are two kinds of witches, good witches and evil witches. We are the good ones." I said, "What makes you good?" They said, "We don't do harm to anybody. We try to help, and we have a master. A master witch." I said, "Master witch? What kind of master?" A man. I didn't think a man. I thought only women were witches, but I found out there was a man witch also. He was a master witch, and so I said, "Oh, sure, I'd like to meet the master witch." They said, "We will want to take you. The master witch will like to see you also."

We lived up on one of the hilly areas in Minneapolis, and these witches took me to meet the master witch, and I went with them. He was a very, also another fat man. He reminded me of my fat aunt, but he was heavy, sat on a big chair and he was the master of all these good witches. So, I met him. I was just visiting from India at that time. I was not living in this country. I was on a visit, so I met him, and we talked about witches little bit. He was very self-confident, full of confidence in what he was doing. So, I told him that, you know, I've had early experiences with ghosts, but not with witches. I met many ghosts. I said, "My problem has been as growing as with a child the ghosts never became friends with me. I never met Casper anywhere. All the ghosts I met were running away from me, and I have no idea."

Do you know these ghosts that I used to see early on child? They would run. I said, "What are you running away from? I want to be your friend. I want to play with you. Why are you running away?" Any they would run. Every time I would see them they would run. I am one of the ghostbusters. I didn't know. I had no idea. It took me a long time to realize that because I was doing automatic repetition of the words and even before that it was because of association with the Great Master that these ghosts wouldn't even stand near me. So, I have today of course I am now much older. Those are old experiences I am remembering, and I can tell you now that the power of the spiritual words is so strong no entity, physically embodied or disembodied, can ever hurt you or be near you. I've seen it over and over. This is a very big powerful thing.

So, what I suggest to my friends is use it in your daily life. You have a very powerful thing. Nothing can bother you. Nothing can stop you from enjoying the ride that you're having so long as you use these words. So that is why the initiated person has a very big advantage over the

others. That's why I always congratulate people who got initiated from a Perfect Living Master. I say you got something—it's invaluable. Nobody can ever describe it even, how much value it has. So, you take advantage of it, and use it on a daily basis. It's given to you for use. It's not only for meditation purposes. Some people think it's for meditation. It's a chant, kind of a chant, a kind of a repetition to control the mind. No. It's a powerful instrument given for use on a daily basis, every day while you're walking about this world.

The other thing is that when you have a conversation with the master in his absence, either because he's dead or he's not there, you should use these words. Then you can be sure. Now early on...I'm sharing so much of my experiences just to tell you that it's not a theoretical thing. I am not speaking from any book. In fact, I never read any books till I came to this country. Do you know that? First time I had to read a book was in this country when somebody questioned me, and I was explaining that people make a mistake in meditation and I made that mistake of thinking that closing my eyes and repeating words is meditation. It was not. And Great Master corrected me. He said, "Unless you first settle down behind the eyes you cannot even start meditation." And some old satsangis asked me, "Where did you read that?" I said, "I didn't read anywhere. I heard that firsthand from Great Master." He said, "But we never heard about it." I said, "Well, I haven't read books, but do you have any books of Great Master?" They said, "Yes. We have a book called *Spiritual Gems*. These are letters from Great Master to people." I said, "May I borrow a copy from you, because I haven't read it?"

So, they gave me a copy of *Spiritual Gems* and I went through the letters and marked in 16 places in that one book where he said the same thing. Unless you've first settled yourself behind the eyes, you should not even start meditation. None of them had read it. They didn't know about it, and I learned that it's in books also. I didn't care much for the books though, because I saw Great Master sometimes telling people who came from initiation, "Oh, you haven't studied this path enough. Read more books," and then he would tell some others, "Throw all the books away." So, he had very different kind of description, different kind of prescription for different people. Some people had still to satisfy their minds through books, and some people were confused by the contradictions in the books. They had to go straight, jump in and get the experience. So, you can't have a single prescription. That's the beauty of a Perfect Living Master. His path for us is customized to our needs and our state. It's not a general lecture he's giving to everybody ("You do this, and you'll get this."). Each one of us he knows us inside out, and he tells us something to do which is unique for us.

Once the—I'm giving you one example, which I've given before also—that once Great Master was sitting giving a dictation for letters to outsiders, mostly Americans, and a man came with his young daughter, teenage daughter and he said, "Master, this is my daughter and she wants

to go to college, and we think she should get married, but do you think this daughter should go to college? Study more? We think college is not for girls. It's for boys who do work. She should get married and set up a home." Master said, "Why? What's the difference between girls and boys? They both have a right to get education and move forward. Send her to college." He said, "Thank you, master," and they both went very happy. Within minutes another father with a girl of the same age comes up, and he says, "Master, this girl of mine wants to go to college to study more, and we think she should be married. What do you think we should do?" "No, no, no. The girls don't have to study. I think she should settle down and get married." Within minutes he's giving totally two different opinions on an identical matter. How could he explain it accept that the karma was seen by him? He could see the karma of those two girls and he could say what is better for them, which we could not see. So, the masters don't give answers from a book. They give answers based upon our karma and we sometimes can't know, but when you're in the presence of a master he can see us, and he can read our *antishkaran*.

Antishkaran is a word which says that whatever you are thinking and whatever is in your mind can be seen by a master on your forehead, and he can read it (a little dangerous too, you know). Sometimes people want to go to the master like this [covers his forehead with one hand as if to hide what's inside], what we are carrying, you know. [Laughter]. You know what stuff we carry in our heads. So, masters can see the antishkaran, and then when they talk to us or suggest something, they're suggesting beyond what we think we can see or what they can see in us. They know a lot more. They can see it. So, their advice to us is based on exactly what they can see, and that is written up. Not only masters, even advanced satsangis can see the antishkaran of a person. It's like ticker tape like going on. You know? There's a thought, thought process going on.

So, the masters see a lot more when we...masters pick up people for initiation they ask some simple questions. So, "Oh have you stopped drinking? Have you, you don't take meat? Have you stopped taking meat? Are you vegetarian? Okay. Have you studied this path? Are you ready?" "Yes." "Okay, accepted." Another the person comes and says, "Have you taken this...?" "No, Master, I want..." "No, wait for a year." The question and answers are very routine. Obviously, the master is not making a selection based only on those few questions that he's asking. He has seen more than that, and he's seen exactly the right timing, right things for the person. Sometimes a person thinks he's ready for initiation. The master says, "No, wait." So, during that period when he's asking for initiation and he actually gets initiated certain very strong things happen in life, which master wants that to be cleared up before initiation. We cannot see all the things which master can see. So that is why the association with the physical form of a master is of great significance.

Some of the old mystics have said it's the most valuable thing to have, to sit in the company of a living, physical master. Kabir, one of the big saints of India, he says, "Spending half an hour in the physical company of a master is worth more than 1,000 years of meditation." I'm sure it's a big exaggeration, but he's exaggerating to make a point, that meditation can be an effort that you're putting in. It can be a struggle, and you might be struggling for a long time and your struggling is with the mind. And when you struggle you're only struggling with the mind. Remember that. All efforts that a person makes is with the mind. Struggle is with the mind, but when one is with the master he puts this mind aside and is so touched by the love coming from the spirit and the heart of the master that the struggle becomes irrelevant. So that is why spending time in the physical company of a master has a much greater value. That's why the masters say when they are physically alive and available to you, that's a time to develop a relationship that you can see them in their radiant inner form while...before they die...so that you never miss them. So, they say if you got initiated by a master, the primary thing you should do at that time is meditate enough to get their inner form, that when you close your eyes you can see them. When you talk, you can hear them. When you converse, you can know they're there.

This should be established before they physically go, because physically they will die. We'll die too. Everybody dies in the physical body, but you should establish that link and then you get far more benefit by that association than any amount of meditation. Now I encourage you to meditate. All masters encourage that we meditate. Why do they put so much emphasis on meditation? If you go to their quiet early morning meeting with them and have a cup of tea with them they'll say, "You know? All the meditation you do is not even a single step towards the path. A masters love is the rest of the path. Meditation is a very small factor in the spiritual growth." Why do they insist on it? For the sake of our minds. Our minds want to be convinced. Mind wants to get something which they can work on, struggle on and then build faith.

The mind doesn't believe that anything can come without working for it. The mind thinks that struggle is necessary, and you have to work for it. You can't get anything without it. So, the same principle it applies, the mind applies to spiritual path also, little realizing that we're so blind about the spiritual path. We don't know anything that is ahead and we're struggling in vacuum. We're struggling in emptiness and yet the mind has to struggle in order to be convinced. "Okay. I'm willing to take the next step." It won't take the next step unless it has struggled and more often, more often failed. This is the beauty of it. They struggle. If it succeeds I can understand the value of it. On the spiritual path, the value is the struggle fails, and then you have the value. Then you believe it's not a path of struggle or effort. It's something else going on. Then you value grace of the master. Value something else.

You know, there was a...there was an official of Kapurthala state, same state where Isher Singh lived, and he was a judge. He was a finance minister of the state, and he was a very high functionary doing other jobs, and he became a disciple of Great Master. He became such a devoted disciple. He said, "Master, give me a seva. I'll stand as your doorman." A man who had sat on the best chairs of officialdom suddenly comes and says I'll work as your doorman and he would stand at the door of the Great Master. His name was Diwan Daryai Lal and he wrote a couple of books. One is called *Heaven on Earth*, and he said, "If you're with a master you are in heaven even on earth. Just spend time with him." He said, "I'm a doorman because I get a chance to see him in and out all the time."

Now this man tells the Great Master one day, "Master, you know I have been having great time with you, but I have failed in one area. I haven't meditated enough. I hope I can meditate and get some of the things that you talk about, but I have been spending all the time enjoying your company and seeing what happens around you. Can I do one thing? You have a house up in Dalhousie in the hills and I believe you're not going there this summer. Can you give me the keys of your house? So, I'll go to the mountain resort and spend three months meditating? So, I'll catch up with what I missed out." Great Master said, "Sure. Here are the keys. Go and meditate and make up whatever you think you're missing."

So, he takes the keys. He says, "Nobody knows master is not going to that place. I have the keys of his house, and I'll just meditate day and night and I'll catch up with all that I've missed." So, he goes there, opens the door and it's beautiful, master's house. He says, "I am going to have a great time here," and somebody knocks. "Oh, I am glad somebody's here. I have to repair some things here." So, repairman comes to repair the plumbing. Another one comes for something else. He's more disturbed than he ever imagined out in that house, and people keep on coming and he tries to meditate. He can't meditate at all. He's so disturbed there. He's so disappointed with himself. He hates his whole experience. He goes back to master says, "Master here are the keys. I was an utter failure. I could do no meditation." Master laughs at him. He says, "You did. You did a very good job." He says, "What did I do? I couldn't do meditation?" He says "You failed in your struggle. That was the best thing you could have done. You realized it's not a path of struggle and effort. It's a path of master's grace and you were getting the grace."

Meditation cannot substitute the grace that comes from a master. Meditation cannot be a substitute for the love that you get from a master, which you respond to at the spiritual level. Meditation is still at the mental level. It's still a mental game that we're meditating and trying to collect ourselves. We're doing this. It's all a mental game. But the spiritual path is one of love and devotion, and it's the love of the master that affects you more than anything else and therefore failure in a struggle is supposed to be success on this spiritual path. So, master said,

“You didn’t fail. You succeeded. By not being able to do what you tried hard you discovered that’s not the way to do it. That the way is to submit to the master. Love him. Be at his feet.” He says “Master, I want more. I want more.”

That girl. Many of you know that girl who, whom we call Bibi sometimes because of a past life. I saw she always said, “What is in my antishkaran? What is...what can you read?” I said, “I can only read these words: ‘I want more. I want more.’” You remember? So, tell her. Thoughts. “I want more.” In the beginning it was, ‘I want R.F., R.F. I want R.F.’ And I want more.” So, I had to understand was R. F., because I didn’t know that Americans abbreviate everything, you know. They put initials for him. So, R. F. meant radiant form. I want radiant form of the master. She was a teenager when she was saying that because of a past life experience. So, I know that these kinds of things that happen to us where you want the grace, the love of the master, there’s no substitute for it. They make us meditate because our mind wants that. Our mind does not accept that we can get something without working for it. “Okay, work for it. Good.” Do you know the masters give us a long rope? When we ask for something, they say, “Go ahead. Try it out.”

Great Master used to give the example from a poem by Maulana Rumi, Rumi’s poem where the mystic says that a father is standing on his doorway and his son, little son, is out fighting with the neighbor’s boy, and this little son is saying, “Dad, see, he’s beating me. Dad, see...?” and the dad says, “You beat him too.” “Dad, he’s fighting with me,” and the son is trying to fight and the boys trying to box each other, and the father is watching. He says, “Go ahead.” Then, when the son turns, “I don’t want to fight,” the father picks him up and tells the neighbor, “Go away.” This is a poem by Rumi. He’s trying to explain that when you want to do things on your own the masters say, “Go ahead, try it out.” First, if you think you can do it, go try out. They don’t say, “Oh, no, no, no. It won’t succeed.” They say, “Try. Have a good go.” They give us a long rope. They say, “Try it out” and when you say, “Master, it’s not my cup of tea. I want to come back to you.” “Yes, come,” and then they hug you and they take care of you.

So, the truth is that our mind wants to work in a certain way which involves our effort, our struggle. “I am going to do it. I will do it.” The ego steps in in a big way. “I’ll do it because I am the one. I can do it.” So, this “I, I, I” is actually coming in the way of accepting something that’s waiting for us—grace and love of the master. The “I” comes in the way of it. So, when we say, “Not I—You, master,” he says, “Yeah, sure,” and he takes over and the rope is pulled back and you are done. This is a beautiful situation and is clearly understandable when you know the nature of your own mind, that the mind wants this, therefore we do. The mind wants classification. Mind wants steps to do things. Mind wants the ego to have a role in it and therefore the master says, “Yes.” He gives the role to the ego. Meditate. Meditate more. Don’t

do this. Don't do that, a long list of dos and don'ts, and in the end when nothing works say, "Master, nothing worked. I tried hard." It's not supposed to work. It's only love and grace. It's master's grace that works. "Master, why didn't you tell me first? You could have told me that year ago." He says, "You wouldn't have understood it even. Your mind was sure it can do things and therefore I had to give you time to try it out and now you know that it's not something that happens by your struggle or your work. You are ready for acceptance. I welcome you back. I hug you and I take you and I'll now do the work for you. You don't have to do anything." "Master, how much can I do and how much do I need to depend on you?" "Well, it depends on how much you think you can do." When you feel do you can do this much, the master says, "Try it out," if you can.

It is such an interesting thing that we discover over time that what we think is our effort is also not possible without the grace of the master. When he sets up a plan of spiritual development for us. when he sets up a goal of spiritual journey and he asks us to go through the effort part, the effort part is designed the same way as the grace part. At the end you will find that there was no difference between the effort and the grace. It was just his plan to make you go through that because of your mind. So, the mind is very powerful instrument that we have made even more powerful by giving it more of our consciousness to it and more of our strength to it. Otherwise it's just a machine, and master knows that while we have made the mind so powerful we have to satisfy it. That's why he encouraged to ask questions.

Somebody said, "Master, do you think these people ask all these silly questions, and they keep on asking the same questions." Some people would come year after year to the master and ask the same question they asked last year, and master gave the same answers. He says, "What is this question and answer business that you have? And they ask the same questions and they get the same answer. They keep on asking the same questions." And master said, "This is just an exercise for the mind. The mind likes to ask questions and wants answers before it will take the next step. So, we let them ask questions." At the end they say, "Master we forget the question when we come to you." Then you are ready. Some people have asked questions for years and then when they say, "Master, when we are in your presence we have no questions. We forget all our questions," master says, "Now you are ready. Now you're ready for the next step."

This is a very different path. I'm sharing all these experiences to you because this is what actually happens. It may be in the books or may not be in the books. I have not much study of books, but I have experience with the Perfect Living Master, the Great Master, and this is what I learned and I'm sharing with you. I told you earlier that meditation without love and devotion doesn't work and I repeat it again. Therefore, combining effort and grace, what do we do in

meditation? We use three things. Repetition of words, which is a mental exercise. Never has taken anybody beyond the astral plane. Forget about the soul and our true home, it has not even taken us beyond the first stage. Repetition of words. Listening to the music within for a long time we hear only ten sounds which do not pull to take us till we get to the real sounds. When we get to the real sounds they do pull. Then you don't need anything. You don't need repetition. Don't need anything. You only need to hook yourself to the sound. The sound pulls you through all the levels of creation. All the levels of consciousness. Third thing. Dhyān. Contemplation of the form of the master. Remembering his face and his form. That's very important because when you love somebody you think of that person's face. You don't love in vacuum.

So, people who say we have ascended master sitting up in the Himalayas they've never seen, how can they have love and devotion? They try mental games. It can never be love and devotion. People say, "Well, we have a master whom we have never seen." How can there be love and devotion if you've never seen a person? So, these are very basic things, that you must have an association with a Living Master whom you have seen, whose hand has touched you and who can say, "Yes, I am responsible for you." And when that happens, the image of that master, remembering the contact you had with that master is what's called dhyān or contemplation. When you remember, that's the only way to get real feeling of love and devotion of that person, of that master.

These three things are used to satisfy the mind and to satisfy the soul. If you use them in good combination, use them as needed, you'll be successful in meditation. Use repetition of words when the mind is thinking of a lot of other things. It will help. Use to listen to the sound. Ultimately that's going to pull you up. Get used to listening to sounds within even though they may be temporary practice sounds. Eventually you will get to the real bell sound and the conch sound and other sounds. And always figure out the master—and talk to him. Talk to him inside. Remember things. Ask questions and that'll build up love and devotion, which will ultimately take you beyond the mind. These are the three things to be used in practice as needed.

Master said in the beginning you need repetition more. Then you need contemplation more. Then you need the sound more. In that order. So, practice and you'll get benefit. Would you like to try for a little while now? This combination? Use it. Use words. If you hear a sound, stop the words and hear the sound, and in both cases keep the picture of the master and express your love and devotion in any way you can in your head. Close your eyes and begin.

Go back to your beautiful chambers that you decorated where you had a nice feast and you had a nice experience of sensory perceptions in the morning. Go to that beautiful place. The

chamber behind the eyes with a strong floor that you built and the lovely chair you placed in the center. And if you feel you are not in the center, push with your feet inside on that hard floor behind the eyes and push your chairs little backwards and you'll move more to the center. Being there, repeat the words sitting there. Listen to any sounds. Stop the repetition of words to listen to the sound. The sound becomes dim or weak, get back to the repetition of the words, and think of the figure of the master. Think of the face. Remember when you saw him. Remember what he said, what he did. In what way did he show his affection to you? In what way did he talk to you? Remember that and then continue to be in the center. Any new experiences come, enjoy them.

Stay in the center. Don't drift away anywhere. Think of what is happening inside the head. Not outside. Enjoy the company of the master. He's right there. Relax. Enjoy. You're experiencing love of the master. See the joy it gives to you. See how the spirit dances with the joy when the master is there inside you.

When you hear the sound inside, stop repeating. The sound is weak, start repeating.

Keep your eyes closed till I count five. One, two, three, four, five. Open your eyes. Come back here. Welcome. I'm sorry to disturb your journey. How many of you would have liked to continue? That's good, good progress we have made in this retreat. I have to interrupt because this is just a sampling of what we can do and what we can achieve, but when you have the time, do like I suggested—two-and-a-half hours in 24 hours. It doesn't matter when. You can readjust because the timing of meditation can be adjusted depending upon the work that you're doing. Your avocation. Your job. Some people are doing job at night—they can do work in the morning. Some people have to wake up early. Some people can't be awake at a certain time.

Of course, the Great Master said that he would advise people who don't have much to do, like people in India don't have much to do, meditate 3 o'clock in the morning, and 3 o'clock he recommended because there's the least disturbance. The day hasn't broken up. Even the rooster hasn't called people. The bells have not rung up. School busses have not started. Nothing has. So it's a very quiet period, 3 o'clock in the morning. From 3:00 to 5:30 you can do the whole two-and-a-half hours at that time. Or, you can do a couple of hours then and do half an hour at night. Or you can spread it into three installments. He was able to, but he said 3 o'clock is good, and people said, "Master, you're such a great master. If people are meditating, give them something real." He said, "Do you know I carry a basket of goodies every morning at 3 o'clock? Most of the people are sleeping. If they are sitting in meditation I would give them. Most people don't wake up at that time." That was just a...not only a joke.

At 3 o'clock in the Dera itself, in the summer time, we used to be sleeping outside on the courts because it was very...you know there were no fans or air conditioning or anything, but the summer breeze was good if you were sleeping outside. So, we would be sleeping there. At 3 o'clock Great Master would actually walk up with his cane and, "Get up! Get up! 3 o'clock." "Oh, yes, master. Sorry, sorry, sorry." We would wake up quickly and sit down and squat and sit down. Meditation. Master would then move on to the next house and then we would keep an eye...there...he's turned the corner and we would lie down. And we thought we had been too clever. He would come back and say, "I am still here." He would come back and nudge us and say, "No, no. If you want to meditate, this is a good time." So, we had some good time that way. I mean, we remember. Imagine.

Today I am sharing these little experiences with you. How much joy I get at the time we had with the master and how much...how personal the relationship was. That makes all the difference in life. Thank you very much.

Published by ISHA. All rights reserved. This English transcript of a YouTube talk by Ishwar C. Puri is published under a CC BY-NC-SA license, which means that you can copy, redistribute, remix, and freely distribute sections of the transcript, provided that any derivative works or new resulting creations are not used for any commercial purpose and as long as you give appropriate credit, provide a link to the license, and indicate if changes were made. If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. License details: creativecommons.org/licenses/by-nc-sa/4.0/ Copyright 2019. Attribution-NonCommercial-ShareAlike (CC BY-NC-SA).

<https://youtu.be/53-tBGFEVUU>