

Loneliness Goes Away on Spiritual Path

June 8, 2013, Part 2 — London

Welcome, friends to the second half of the second day of our three-day program here. I have been sharing with you information about our true self, which lies within our external self and can be found by anybody by the practice of meditation with the help of a Perfect Living Master, who has already traveled on the same path and gone home. He can take us because he knows the way. This information I'm sharing with you because I got this information from my Master, whose picture you see here, Hazur Maharaj Sawan Singh Ji. His initiation given to me led to a lot of questions, led to doubts in my mind, because I discovered that the mind doubts everything. I was no exception. I doubted if this was merely a made-up story. It could be a made-up story. People make nice stories. I said this could be just a nice story that there are levels of consciousness and the true home is somewhere else, that we are immortal souls. It could all be big story. The truth might be that we are just here temporarily for one birth and after we are gone we are dead, and then some other people come and they go. How do we know, really, what is true?

So, it led to lot of questioning, and I'm very happy that I questioned so much. In fact, I rebelled against this path. The reason for rebellion was that I did not search for this path properly. I was born into a family that believed in him, and my father was initiated by the same Guru, same Satguru, before he was married. So, it all started. Everybody in the family became a disciple. So, when I was born, I was born into a belief system that already existed there. I did question, even as a young child, I did question, "If I were born in a different family...supposing I was born in a Muslim family, I would believe in Allah, I would believe in the Prophet, just because I would be growing up like that. If I were born in a Christian family, I would be believing that Christ was the only Savior and all others are heathens. Similarly, depending on where I would be born, I would have a head start into that particular belief system. And just to be born and believe something could be just that you are being put into a frame from which you cannot get out. The seed is planted so early in our childhood that it's very difficult to get rid of those beliefs that we are growing up with as children.

When I was initiated by this Master, I was very young. I was only nine and a half, and my father did not know I had been initiated. It was my grandfather, who was initiated later after my father, who took me to the Master and wanted me to get half initiation. Half initiation in those days meant that those who were young children (less than teenagers), the Great Master would sometimes give them half initiation—how to listen to the Sound inside. When they grew up, they came again for the remaining second part of initiation, which is Simran or repetition of words through special words that he would give. I was taken by my grandfather for half initiation. But the Master jokingly asked me, "Do you want the initiation that is sweet or salted? Do you want sweet Naam or salted Naam?" Now I had seen that many kids used to go in front of him. He would ask the same question. "What kind of Naam do you want? Do you want sweet or salted?" They would all say, "Sweet." And he had some sweets on his side, and he would give them a few toffees

of candy and they would run away very happy. And he used to explain that at that age, children do not understand the value of what they are getting and when they grow up they have a better chance to appreciate what they get. So, when I went, he asked me the same question. He said, "Do you want salted or sweet?" And since I had seen the other kids running away with sweets, I said, "No, no, I don't want that. I want that which is inside."

So, he laughed but did not tell me if I was going to be initiated or not. He just was holding my arm, and he kept holding it. I thought I had been dismissed with sweet and salted stuff. But later on, when he had finished the selection of other candidates, then he said, "Come inside. I'll give you full initiation." I was myself surprised that he would give full initiation, but he did. And I was very happy to get to know something, that there was some kind of craving in me to know what it is all about, since the whole family was accepting it. When I reached home, my father was excited. "Oh, my son has been given full initiation so early." And some satsangi friends came to see us, who were also initiates of the Great Master. And when my father said, "Do you know Master initiated my son at this early age, gave full initiation?" They said, "Oh, so sorry to hear that." That's what they said. "Oh, that's terrible." And their argument was, "He's so young. He doesn't know what he has got. When he grows up, he'll rebel against it. And he'll then discover that he was just duped into his particular belief system because he was caught young and this was not fair at all to him to get him initiated so young." Now I was listening to this conversation from the other room, this conversation between those people and my father. It occurred to me, "They're right. I never got a chance to examine what I'm getting. I am just accepting it because of my parents. I never got a chance to look for it myself. I am going to try everything now."

Fortunately, at the time of initiation, the Great Master had said in the introduction, he said, "What I am going to give you I got from my Master. It has worked for me. I hope it will work for you. But if you find something better, take it. Don't come running back to me for my permission. I give you permission in advance." Now, that was a very good statement he made, which means he left the door open. Not a cult or closed-circuit thing that you cannot get out once you get into it. He said, "If you find something better, take it." So, my search for something better started almost immediately after I was initiated. And I went and tried everything that was possible, spent about eight or nine years. Most of my teenage years were spent searching for something better, and I wanted to try religion, spirituality, yoga, all kinds of things. After trying all those things—and I kept the Master informed that I am still trying to find something real, better than what he has given me—after all those years, I remember ultimately I had to give up because I couldn't find something better. But, I decided never to give up this search. Today, I am eighty-six plus. I have been initiated for over seventy-five years, and I am still searching for something better. If tomorrow I get something better, I'll take it—under the instructions of my own Guru. He said that, "If you find something better, take it." I could not find something better, because my whole life was spent searching for something better. And I feel very happy that I got something, and I couldn't find something better. As a service to my Master, as a seva to him, I am sharing all these things with you.

I'm not sharing it to persuade anybody to follow this path. I am not sharing this that, "Look, what I am saying is right; what others are saying is wrong." No. Everybody is saying right, in their own way. But, what I have got, it worked for me. If it had not worked for me, I would not have come before you, because I believed that if a thing doesn't work, you shouldn't follow it. So, since it worked, therefore, I am sharing all this with you. I'm giving you this background to tell you that I got a chance, though much later, to study all other available options, religious and spiritual. I got converted to Islam. I got into the other traditions. I got baptized, dipped in the water. I got all those things. And then I went with the yogis and I practiced strange kind of diets with them, and strange kind of yogic practices. I tried all that, and then I came to the conclusion that those things take you up to a certain point, a certain stage, but not more. If your desire, seeking, if your inner seeking is for the highest truth, you want the ultimate, and you want to say, "I want to go back home," if that feeling is in you, then this is the path for you. If you want other results, there are many other options available to you and you can get them. People get yoga. They do yoga for health reasons. I encourage them. Go ahead. Whoever wants to follow anything, they are free to follow them. And this particular path, which he has taught, which I found is ultimately supported by all original teachings of the different founders of religions, as well as all true spiritual Masters, then I found this is workable and I come and share this with you.

This is not supposed to be a closed society. This is supposed to be a method open to everybody. So, anybody can try. You can try part of it. If it doesn't work, give it up. Try something else. Be very open about it. Be practical. Don't make it into a religion. Don't make it into a set of rules, do's and don'ts from which you cannot get out. So, be very open. And that's how I proceeded with it. I'm giving you this background to tell you that you are absolutely free to examine it and see it works or doesn't work. And if it works, good, and if it doesn't work, try anything else. Try everything that you can if you're interested. Supposing you are not interested? You don't have to try it. Once a gentleman came to me. He was hearing my talk and he walked up to me. he says, "I am leading a very happy life. I have everything I want. I have plenty of money. I've got a nice house, nice family. I'm living very happily. Why should I follow this path?" I said, "No, you shouldn't follow this path. You're happy. Go and enjoy your life. This is not meant for you. This path is meant for those who feel that we are fed up with this, where we are trapped. We don't like it any more. We don't feel we belong here. It's meant for those people. It's not meant for those people who say we are having a great time enjoying this world. Go enjoy."

Of course, the postscript of this story is that after one week he came back to me again and he said, "I am miserable." I said, "What happened to all those goodies that you had?" He said, "But, you know, in spite of all that good house and all the money, my wife betrayed me, my children didn't follow what I told them," and all the horror stories of his family life which made it so terrible for him. And then he was looking for something. So, when you really look around, people are generally not happy. They pretend to be happy. They want to keep up with the Joneses, as it were. And, if somebody looks happy, go and stay in their house for two days and you'll find out what's going on there. Unhappiness is very common here.

And then there is certain kind of unhappiness people cannot even express, and that arises from a feeling of loneliness, feeling that we're alone. In spite of being in a crowd, we feel nobody understands us fully. Nobody understands what's going on in our heart. Even our relationships are skin deep. They're just outside, and the inner part of us is not being understood by anybody. We are alone. That loneliness is natural to us. That loneliness is not being experienced by our minds. That loneliness is being experienced by our soul. It's the soul's yearning to go back to its own totality that's causing that loneliness. And we try to overcome that loneliness by making relationships in this physical world. We try and run out, meet more people, occupy ourselves, do more shopping if necessary, and buy things, eat more. How do we overcome loneliness? We do things that don't really help. But we think we are preoccupied with those things, therefore, we are no longer lonely. But the loneliness doesn't go away.

It does go away on the spiritual path, on this path, because you discover you're going where you belong. And, ultimately, you feel completely contented and satisfied because that was the true home inside you where you belonged. And you discover then you came on a very temporary visit for an adventure into this area of experience, in different areas of experience, and you have now gone back home. You can make any number of trips. Some people tell me that if this was such a great adventure, why is there so much misery around here? Why is there so much cruelty going on? Why are people killing other people? Why are hospitals full of patients groaning with pain? Why are prisons full of people for committing crimes? What kind of adventure is this? How could we think of coming to a place like this and call it adventure? It doesn't look like any good adventure. I, in turn, ask them, "Why do you go and see horror movies? Why do you go and see tragedies on the stage?" Because you know it's on the stage. And you know that when you see the opposite of something, you experience the opposite, that if you don't experience pain, pleasure has no meaning. Look at your life. Have we not experienced everything by its opposite? If it did not have the opposite, we would not have the experience. So, this is a world of duality, a world of pairs of opposites created to enhance the experience that we want. The ultimate experience of our home is supposed to be so great, but we don't know it till we come here.

I read in one of the texts that the souls that decided to stay back home, never came to this adventure-land, he called them *bans*. And those who come to this world and go back, are called *hans*. So, there's a little dialogue between the hans and the bans. When the bans souls go back home, is dancing with joy, those people are dancing already because they are in bliss in Sach Khand, in their true home. But the hans who go, they dance even better. And the bans say to the hans, "What's so special about you that you are dancing even more than us and enjoying more than we've ever enjoyed? We are in the same bliss, are we not?" And the hans tell them, "You don't know what you're missing, because you've never seen the other side. It's only by seeing the other side that you're able to appreciate your own true home."

So, the very purpose of coming into an adventure-land of this kind, an adventure-land of duality, is to go back home where there is no duality and appreciate it in a way that we never appreciated before. So, there is a purpose in everything. The grand purpose of creation can only be seen when

you look at the grand picture of how the creation works and what happens when you go back home. Supposing you feel it's a terrible place to be here and then you wake up and say, "Thank God, it was just a dream." In the same thing, you go back, you thank God it was not created in reality. It was created through the process of illusion. And, therefore, it was dream-like. But, while the dream is going on, it looks real. So, although we may have so many kinds of experiences of pain and pleasure, high and low over here, our appreciation of our true home goes up manifold when we have been here and then go back home.

So, therefore, there's an advantage in this strange, cumbersome visit to this adventure-land we call the three creations of the mind, the physical, the astral, and the causal. These three creations contain everything that can be created. If you examine these three creations, the physical world itself is huge—vast spaces. We are trying to find new planets. We are trying to find how many galaxies, more can be explored. Every time we have a better telescope, we see more. And every time we see more, we see in the past.

It's strange that the time and space factor has narrowed our vision to such an extent that, if, when we look at the stars in the sky, we can never see what the stars look like today. Have you ever noticed that we only see the stars after the light from the stars comes to us, and the nearest star is more than one lightyear away. That means the star we see in the sky, the nearest star, is the star that was there one year ago. The other stars which were there billions of years ago—some stars were millions of years ago—we see a sky full of stars. There may be very few, but they're all being seen at different stages of time. So, time has created a vastness in this physical space and we cannot even see that. We cannot simultaneously see any part of the sky. We see sky at different times in the past. We never see anything in the future. We see all in the past. But, as I said yesterday, our whole life is based upon seeing the past. And, therefore, our vision is very limited, though we think we are very clever that we have been able to see so much. We are looking at the past. We are seeing what stars were there, what the beginning of this universe was like because we can't see the present state at all. We can only see the present state immediately around us. The more distant we go, either in space or in time, we're going backwards in history. But in the inner planes, you have the opportunity to travel faster than the velocity of light. And, therefore, you are able to see the galaxies as they are today. You're able to see what exists in the physical firmament. You can see as exists today from within. Not from outside. We are very limited outside.

Inside, our capacity to experience is much greater. And, therefore, for a curious person, like me, and like many others, a curious person would like to explore all that. I wanted to explore. I said, "If it is possible that this is a vision available to us, to see things of this world and all other worlds, why not explore it?" It can take some time, but it is worthwhile. So, I found that the exploration of creation itself is a great journey. Even if you did nothing else but explore this, it's a great journey inside. Imagine the possibility of being able to travel at that speed with means that exist inside us. But not outside. We are bound. We have become solidified and stuck here. We are very stuck. We're in cages; trapped here. We don't feel like that. We think this is our body; our body is also a

cage. It doesn't allow us to fly; doesn't allow us to go at any high speed. We can fly in airplanes with very limited speed. So, we have within ourselves the capacity to travel at amazing speeds and explore this, and other universes. So, just from the point of view of a curious explorer, this meditational technique helps us to go through that. It becomes more and more interesting the higher you go up. So, this meditational technique is not merely to open up inner doors and go somewhere. It opens the doors to every kind of possible experience you want to have in created universes at all levels. So, I am saying a lot of these things because many people criticize, that maybe meditation makes you more selfish, maybe it makes you more self-centered, maybe you don't care for other people. That's not true. Through meditation, your compassion increases. Your love for everybody increases. You genuinely experience the fact that all are just being created from the same source. And you can't call anybody bad. You can't make judgments. It becomes very difficult once you come to know how everybody has been created, how there are many created from the one. Your whole approach changes.

23:35 Like, in the Gurbani, Guru Sahib says, “ --- ” When all are being created from the same source, and all belong to the same one, how can I call anybody bad? How can I make a judgment on anybody? I'm making judgment on the only one. I'm making judgment on myself. This idea of getting free from judgment is a very big change in our life. We judge all the time. We are constantly judging people, constantly getting trapped into the judgment and creating gossip out of judgment and thinking, “Oh, we are enjoying ourselves.” People enjoy gossip and a lot of gossip involves judgment, a lot of gossip involves scandal. And we love that. Look at our state of life and how it will change by simple knowledge of your own self; knowledge of what our soul is; knowledge of how the soul is part of the only one. This actual experience changes you. You don't have to learn how to love everybody. You will love automatically. So, therefore, it's a very big change in life that takes place. I call these other changes as perquisites, perks of this meditational path, side benefits. But the side benefits themselves are attractive enough for somebody, even for a non-believer to try it out for the side benefits, they are so great. It changes one's life considerably.

So, that's why I recommend to all seekers, “Try anything. Try all different paths that are available to you. All options. And then, see if this path of the Masters, which is based upon a very simple principle...the principle of this path is that our attention is available to us to put it where we like. We can put the attention on the self where it comes. The self has its own identity, and it has a resonance which becomes like a sound at this stage and becomes like a higher resonance as we go higher up. Ultimately, it becomes the creative power that creates all experiences. This is part of our soul, or self, that when we attach ourselves, through our attention to the self, that sound, that resonance, that melody, which we have called the Word, the Shabd, the Naad—we have given different names to it—that can pull us up by itself. It has the power to pull us back to our true home. It resounds throughout every region, right up to here. And right in the physical plane, we can get hold of it and that sound can pull us up. Our attention, attached to the sound is the royal road to our true home. This is called the Surat Shabd Yog. Surat Shabd Yog means: surat means the attention, shabd means the sound, and when the attention is attached to the sound it

can pull us back. It's a simple system. Very simple. Don't have to make headstands and do all those things. You follow conditions which are good for meditation. General conditions which are good for meditation, which are: eat very simple food, be a vegetarian, and even as a vegetarian, you eat the minimum that you require. It does not mean that becoming a vegetarian having lots of food and not being able to even get up in the morning. That's not being vegetarian. The idea of being vegetarian is to eat the lightest food, with the least extinguishing of life possible in the food, which is vegetables. If you eat animals, it causes a different reaction on your sub-conscious mind and makes concentration more difficult. If you kill somebody, or somebody else kills for you, there's an impact on your sub-conscious mind and that prevents you from concentrating your attention properly. So, this is just one of the simple requirements. Don't take drugs. Don't take alcohol. Don't take things that scatter your attention even more. Take simple, easy life. And in a very simple method which anybody can do—from a small child to an old man can do it—follow this method and you get all the experiences of every stage.

So, this appears to me a very great pathway. People have tried different pathways, but this takes you to the furthest point, because you are traveling on something that itself is originating from your true home. This shabd or this sound current originates from your true home and can have the power to pull you back there. You just have to attach yourself. The other requirements—to use repetition of words, use simran, to use other practices, how to center yourself, and so on—those are to enable you to catch hold of this melody coming inside. Once you catch hold of that melody, that sound, nothing else is needed except to stick to that sound. It takes you back home. So, this, according to me, is a very straight-forward and simple method to discover who we are and to go back to our true home.

I hope we will get some more time tomorrow to practice. I understand that we have limited time in this facility to use here. I would have loved to have longer sessions of meditation with you. If we ever get a chance to have a regular several days of meditation workshop, which I sometimes have in the United States, or elsewhere, if we have that chance, then we'll be able to sit for long periods of meditation. These were just sample sessions that we have, short sessions to tell you how we can proceed to find ourselves inside. So, at some point we may have that possibility. But, then there is a list of personal interviews. How many of you have asked for a personal interview? Please raise your hand. We could spend a few days on that. Because of the number of hands that have gone up, unless somebody raised both hands, but I think there were lots of hands that went up, so we'll have to make the interviews very short. So, come up with the most important, relevant question that you want to ask, and cut the time short so that everybody who raised their hands can get a chance. We'll set apart some time today and some time tomorrow. I'm told that we have to vacate this place by five o'clock. So, if you see, the time is quarter to four, so we don't have too much time. I can only do a short session of meditation with you in which I want you to introduce the most important factor in meditation, which is love and devotion.

Why do we use two words, love and devotion? Because we don't know how to love. We have been calling attachments as love. All the time we are attached to something, we say we love that. Even

when a person says, "I love you," hear that person carefully: "I love you." "I" is so strong in that person. It's very often an ego trip. When a person says, "I love you," the ego trip... Supposing the response is, "But I hate you." Then the person says, "I hate you too." What happened to the love? In one sentence it can go away. This mental attachment which we have been calling love is not love. In love, the "I" disappears. In love you don't even think of the "I." The "I" takes a back seat, and the "you," the beloved takes the front seat. And the beloved fills your consciousness. That is love, true love. It's very difficult to find true love. But you will always find true love from the Perfect Living Masters. Always you will find that the unconditional, true love comes from them. And it's a great experience to have it. Then, devotion is our response to that. When we respond to true love, that's called devotion. So, that is why the term "love and devotion" has been used, that when you meditate—meditation is still the same—you go back to the same place behind the eyes. That's the starting point. Always. Don't forget that.

The starting point is behind the eyes, not remembering what's outside so that your attention can be withdrawn quickly within, the tenth door can open quickly. And once that is done, then you express your love to your beloved. Your beloved should be seen there. In the morning we were trying to see how to squeeze out the words of thought. What about the images of thought? What of pictures coming up of other people during meditation? We replace them with the image of our beloved. And the image of the beloved is called, third part of meditation is called dyan, contemplation of the face of your beloved. When you contemplate that, at the same time being there, you will see how quickly the attention can be withdrawn inside. So, try this meditation, being there, using the words to repeat so that the thoughts don't go anywhere, and looking at the face of the beloved, and speaking/talking inside to the beloved, anything you want to talk as if we are there together. That's true meditation. So, let's try that. For a little while, let's try meditation with love and devotion so we can express our love and devotion inside to the Master or any beloved we have, anybody that we think is our beloved whom we can love. That image should be there, and we can express it.

Close your eyes. Go back to the meditation chamber. Henceforth, we'll call that the meditation chamber, because that is the place where we should meditate, behind the eyes, inside the head. Go there. Sit in the center. Be comfortable. No stress or strain. Relax there. Repeat the words slowly and listen to the words and express your love and devotion for the beloved. And if you hear a strong sound that has a pull in it, you start listening to that. Otherwise, you keep on doing your repetition of the mantra or the simran.

Welcome back. How many of you liked this session? Wow! When you like meditation, you'll succeed. When you hate meditation, you don't make any progress. If you like it, if you enjoy it, you'll make success of it. That's the secret, that it must be enjoyable. The reason? The reason being if you enjoy something, the mind goes along with you. If you don't like something, the mind opposes you. If you find this meditation pleasant and useful and begin to see things inside, the mind will be attracted and will become your friend. Till then, it will be your enemy. This is a strange kind of a mind that turns from enemy to friend just by giving it a little lure, a little

incentive to enjoy something inside. So, when you enjoy meditation, it always helps you. The mind does not oppose you so much.

So, I'm very happy to see how many of you raised your hands. And congratulations. You are really all well marked to go back home. I wish you all success. I will end the day today because we have some interviews. Otherwise I would have continued and tell you more. Tomorrow we will continue some more meditation in a deeper sense and also some inner secrets of how to handle obstacles that come in meditation, which, if you know in advance, you will not need to ask too many questions right in the beginning. So, I'll talk to you about that tomorrow. And today, we have to finish at this time early. But those who have asked for interviews, we have a list of names. I have not seen it yet, though. They don't want to show me because it's so big, but I think we'll try to cover about half of that list today and the other half tomorrow. I'm very happy that I was able to see all of you and share my experiences with you. Thank you very much.

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