

***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/](http://creativecommons.org/licenses/by-nc-sa/4.0/) Copyright 2019. Attribution-NonCommercial-ShareAlike (CC BY-NC-SA).***

---

## Master | Karma | Gratitude | Spiritual Progress

New Jersey — July 31, 2011

<http://www.youtube.com/watch?v=fymzmG3RGeE>

There's some other means of judging how far you've gone on a spiritual path which do not involve your going inside. For example, what is the level of your anger? You used to get angry at little things. Are you getting less angry now? If you find that the provocation to anger was so easy around you and now that same provocation makes you get amused and not angry, you've made some progress. The progress can be measured in terms of anger, of lust, of greed. Have they become less? Of your possessiveness, of your ego, of your constantly trying to prove yourself right. Are you now humble enough to recognize other people's point of view? If you find that these things are improving, it's equally good indication of spiritual progress. Spiritual progress does not take place only in one direction. It takes place in all directions. And I'm just mentioning two of them. In every way of your life and experience, you'll find a change when you make spiritual progress.

Therefore, it's easy to watch ourselves. And supposing we do not watch ourselves and we are disciples of a Perfect Living Master? He will create a condition where we have to watch ourselves. And we say, "Master, why have you left me at this stage? This is when I needed you." Well, he's seeing what you do when you are in a little crisis like that. Sometimes the Master who is always visible to us in meditation, sometimes he disappears. And he sometimes disappears in that very time when we think we need him most. And we wonder what happened to the Master. This is when we wanted to...wanted to really have him. And the Master explains that if we

have to go through a certain karma, and he knows we have to go through it, he'll lighten the karma and [he] hides behind it so that we go through it without asking him not to let us go through it. It's a...it's a...we're still being helped, but we are being helped in a very different way. We are being helped by the Master allowing us to go and say, "Master, I need you now. Why, where are you disappeared? You were there with me yesterday. You were there with me day before. Today I need you. Where have you gone away?" And the next day Master appears, "Oh. What happened?" "You were supposed to be, Master, with me yesterday." "Oh, I'm sorry. What happened?" "Well, I had to go through this karma." "Oh. I'm glad it's over."

The Master is actually helping us to go over some elements in our *pralabdh*, in our destiny, where we think that if the Master was there we'd immediately ask him either to annul that, postpone it, or that we don't want to go through it. Masters know that the pralabdh, that the destiny with which we have come here, has to be gone through. If some part of it is a burden, he lightens the burden, but we still have to go through it. Sometimes he can make it so light that instead of having a serious car accident and an injury with the car, you can have a little knock on your knee and have a little bruise. He can change it to that extent. But the little bruise does take care of the big karma of a car accident. So, he does help. But even for that sometimes he will hide behind. And it's good to know this, because sometimes we may not be able to figure out, "Has Master deserted us, abandoned us, or is he playing a game with us? Does He not know that we are suffering??"

Because karma is of two kinds: Karma that we are enjoying and karma that we are suffering. It's a combination of both. Some are very pleasant karmas and we enjoy them. Most of the time where we are enjoying the karma, we forget the Master. And when we are suffering, we remember the Master. He wants us to remember the Master when we are having good times too. If you have...if you remember the Master in the good time, very often he does not allow you to go through the suffering in the same way, because then you take it for granted he is with you all the time. The secret is to remember the Master when you're having the best of times. Say, "Master, thank you."

What are the occasions when you can thank the Master? These occasions are there all the time. Every moment of your life you can thank the Lord, you can thank the Master, you can thank your Creator. Every moment so many good things happen in our life. We can be grateful we are human beings. Be grateful to have an opportunity. We are grateful to be sitting in this garden today. How much can you thank the Lord for this occasion? We are grateful that we have been

blessed with initiation by a Perfect Living Master. We are grateful that we're going to get good food today. We are grateful that the weather is good. Every moment things are happening which are good for us and we have an occasion to express appreciation and gratitude. I think the Lord loves that. I think he...sometimes I believe he might have created us for that, so that we can love him, devote ourselves, appreciate him and say, "Thank you, God."

So, gratitude and thank-you's are important. But supposing bad things happen. Then how do you thank him? The way of thanking is when a bad thing happens, remember it could be worse. You'll be surprised at almost all occasions when you think things are bad, things could be worse. And therefore, at all times you could say, "Thank you, Master. It could be worse." That means that you can thank the Master all the time, whether it's good things or bad things. If you do that, what better simran can you have? What better way of expressing your love and devotion is there that you're thinking of the Master all the time? If you're thinking of the Master all the time, what better meditation is there? Meditation is an art of developing love and devotion for the Master, for the Lord. And if you are constantly thanking him, love and devotion comes automatically and naturally. Therefore, this expression of gratitude, to be able to say thank you, Master, thank you Lord, thank you God, is a great way to develop your love and devotion. And that love and devotion then shows up in actual meditation. Because in meditation, anything that happens, we thank Master again, and therefore the meditation becomes more effective.

In meditation that is purely mechanical, based on an anticipation that if I close my eyes and put my body in a certain posture and do this yogic exercise, I'll have a spiritual development, leads to disappointment. So many people have tried it and failed. But meditation with love and devotion very quickly enables your attention to be gathered at the eye center. Why is it that when we have meditation with a positioning of ourselves in a way that we are loving our Master, that we are devoted, that we want to thank him and be grateful for what is happening around us, how does that change a position? Because when we do that by closing our eyes and sitting behind the eyes at the third eye center, the focus gets automatically on the Master who's hiding right there, behind the veil, behind a door, which is called the tenth door, which will open up.

So therefore, instead of struggling to get to that point, we get there automatically by thinking of One who's already there. It pulls your attention much faster. So that is why it's very important that meditation of any kind should be done with love and devotion, especially if your goal is to go beyond the mind. If your goal is to go beyond reason, beyond thinking, into the intuitive, joyful, blissful state, which belongs to you, from where you come, where you reside, where you

have spent a lot of infinite time, it's better to use love and devotion right from day one, from the stage one, so it will keep you even when you transcend the mind. The meditation after the second stage or causal stage or mental stage is all love and devotion. There's nothing that pulls you there except love and devotion.

So that is why, why not practice it now while we are at the beginning? Why waste our time doing other things when we know that the ultimate thing to take us back home is going to be our love and devotion? So, love and devotion with the faith that the Master sits inside is giving us glimpses. You must have noticed many of you have had glimpses, miraculous glimpses, of the inner, of something that belongs to the inside, and then it never happened again for a long time. And you wonder, "What was that for, that when we got initiated something great happened?" Now, you're waiting for years for that same thing to happen.

A friend of mine accompanied me to the Spiritual Frontiers Fellowship, and he said to me, "Meditation's very difficult." I said, "If you have faith it's not difficult. All you need is a nod." He said, "Can I have a nod?" I said, "Great Master gives the nod. It works very good." So, he got the Great Master's nod, which of course, made me also do like this in synchronicity (Ishwar nods his head up and down several times) and he had such a beautiful experience. He flew in his astral form all over, watching the planets from above, watching different things from above. He had never had such an experience before. This is many years ago, and he said, "When will I get the next nod?" Because without the nod... He thought after the nod it's a very easy thing to do. It is so easy just to sit, close your eyes, and you are there. But he had been trying that hard after that. Why did this happen? Because the Masters want to build your faith in many ways. One of the ways is to give you a glimpse of something that lies ahead. And you got a glimpse in advance so that you know something is real. You've seen it. You've experienced it. And it has to come and you wonder what is holding you back now. What is holding you back is your own karma which you have to go through, the timing of events, and your own lack of a total faith which will come at the right time when you have more experience inside.

So, these things are routinely done in a Master's life—and in our life with the Master. Most of the time, nobody tells us these things.

<http://www.youtube.com/watch?v=fymzmG3RGeE>

