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Negative Power Is Fighting for Every Soul

Chicago, Illinois — September 8, 2012

<https://www.youtube.com/watch?v=vsjf2fEoZwY>

Friends, welcome to this afternoon session of the second day of this meditation workshop. In the morning I was telling you stories. Stories about creation. Stories about a story form of the totality of creation, about how the soul was born, how these things happened, how the mind was attached, how time and space came into being, how we are living in a world of negativity. I want to make it clear: the three worlds we talk of—the physical world, the astral world, and the mental or causal world—are all being run by the same negative power that got the power to entrap all the souls and keep us here. Going into these three worlds is not going back Home. If any masters take us to this level of the first, second or third stage of the physical, astral or causal level, they've not taken us back Home. They are still working in the area of the negative power.

The negative power is not only responsible for running these universes, has been delegated the authority by the Totality of Consciousness, by Sat Purush. This power has been granted from there. So, these three worlds will run forever. Only we, who are marked to go back Home, will be found by a Perfect Living Master by coincidence and taken back beyond the three stages. My Master, the Great Master Hazur Maharaj Baba Sawan Singh Ji, used to say: His path only starts beyond these three regions. It starts from Par Brahm and ends in Sach Khand. The rest is only stepping stones to go on the correct path, which is the path of the soul. The rest is a joint travel of the mind and the soul together. Therefore, don't forget that we are living in a creation that may be the creation of the Ultimate Creator but is now being managed and run by a delegated authority of a negative power.

So, what does the negative power do? It fights for every soul that a Perfect Living Master wants to take out. Therefore, it will create all negativity it possibly can, and you will

therefore notice it in your own life, that when you are trying to make progress, some negative things will come around you, and attack you, and try to sway you away. It's their function to do that to protect the wholeness of this three-world situation of time and space of the negative power.

Not only that. Whenever a Perfect Living Master appears anywhere on this planet, a large number of other masters will appear of the negative power. And they will promise you the same things, they will promise to take you to Sach Khand, but their Sach Khand is within the realm of the three worlds, and they take you up to that. Therefore, it's very confusing for some people. And yet I say, that even if you find such a master who takes you within these fields, go ahead! Don't worry! Don't get frightened by the negative power! Go ahead but keep on seeking for your True Home! And even after the negative power has taken you anywhere, or not taken you anywhere, a Perfect Living Master will find you. The secret is your seeking, and therefore don't be frightened by the fact that there may be many masters who are negative teachers. They are negative, but they pretend to be real. Why? Because that's their role. Their role is to sway every soul away, to make it difficult. Because they feel every soul leaving from here is igniting this in so many other souls who will also leave. Therefore, the negative power is very careful to protect the souls it has got.

Indeed, to put the story again, in the story form: the same negative power who stood in the river (the river of creation or whatever you call it, some river, it wasn't a river, but let's call it a river), who worshipped in that river by standing on one leg for 73,000 yugas, is still standing there asking for more souls. I believe, it is so said, that 74,000 yugas have passed since the negative creator of Kal, time, stands there and is begging for more souls to come into his realm, because he feels too many have already escaped through the help of the Perfect Living Masters.

So, I am mentioning this to you, this part of the story, only to remind you that it is not a wonder that there should be negative people around us. It's not a wonder there should be negative masters around us. It's no surprise. They will be there. They always are there. In fact, Great Master said that whenever there is a Perfect Master anywhere on this planet, at least ten or eleven other masters will be around there, doing that. Of course, since then, since Great Master passed away in 1948, the number of masters has multiplied a lot, all over the world. Even in his time he used to say that there are more masters than disciples left. But today also it's become a good business. People are making money out of this business.

Remember: Perfect Living Masters never have charged anything for spiritual service—never will! One first sign. Where you pay a fee for getting spirituality, that cannot be spirituality. It's a simple point. Therefore, they always come to give, not to take. They give what they can. They earn their livelihood in the ordinary way in which we all do. They all work. They all earn their livelihood and sustenance of themselves and their families with their own earning.

They do not use a disciple's donations or disciple's contribution to arranging meetings, and so on, for their personal use. If anything like that is happening, you can be sure that cannot be the work of a Perfect Living Master. So therefore, remember: Perfect Living Masters come to give. The sign that they do not charge anything, the sign that their love is unconditional, the sign that they always love you, no matter who you are and how you are, these are real big signs. The sign that they pull you from the heart in spite of the opposition of the mind is one of the signs of that. But don't be afraid of this fact that there is negativity around. This is a negative world. All these three worlds are negative worlds. And yet we have to make progress through that.

There was a friend of mine, a disciple of the Great Master. He went overseas during the World War II and he came back and he, he was... Somebody told him during his trip abroad that: "You know, you talk of the five stages of spiritual ascent. Three of them are of Kal, negative power. How come you are worshipping the negative power, because the five words you are using represent these five stages? Why are you repeating these five words? You should repeat only two! Repeat only two words of the top two and not all five words! You are only appeasing the negative power by repeating these three words."

Therefore, that friend told me he has stopped repeating five words. He repeats only two. He asked me: Do I repeat five words or two? I said I still repeat five. I said, "Not only that, I know my Master's Master—my Master was Baba Sawan Singh, his Master was Baba Jaimal Singh—Baba Jaimal Singh repeated five words, and the disciples of his own Master, Soami Ji of Agra, told him that: 'Look, you should not repeat five words! We are revising the text of Soami Ji's bani, where he talked of five words. We are revising because a new Master'" — whose name I am not taking—"has said only the top stage should be used for meditation.' And he said, 'You don't have to use two stages. Use only one stage, because the top stage has only one name, called Radha Soami.' They also said that if you go higher up, in the highest region, in Sach Khand, and beyond, in Anami Desh, which has no name, you will still hear the sound, '*R-a-d-h-a S-o-a-m-i*.' When Baba Jaimal Singh heard that, he said, 'Do you know there is no sound there? Do you know there is nothing at all beyond Sach Khand that can be heard, touched, tasted? Otherwise it wouldn't be called Alakh, Agam, Anami. Why would it be called Anami if you can speak names there? And how can a name be that powerful sound that we are talking of? I will stick to five words that my Master Soami Ji gave me.' Only on that basis he was excommunicated from the executive board of the Radha Soami Satsang from Agra."

So, I am only mentioning historical fact that because people have this kind of an argument. We go into these kind of academic things, and we forget the real message. I told this friend of mine, who had come back from overseas, I reminded him of this story, and then I said, "I do five words, because they work for me. I don't believe in anything that doesn't work. I'm a very practical man. I am not going by any academic discussion on this at all. You tell me

something it works better, I'll take it. If you have nothing better but just discussion of something, I am not a game for that. But if you have a question, I can find an answer for you." He said, "My question is: Is it appropriate to speak five words, representing five stages, three of which are Kal's negative stages, or is it appropriate only to speak two words that represent the real Dayal region, the region of our True God, our True Sat Purush? Should we only repeat them?" I said, "I will get you an answer." He said, "Get it!" I said, "You have to wait! I have to get it from my Master. I don't give out replies without going to my Master. I have never done that. So, take my time, take your time, I'll go to my Master and find out." He says, "Your Master is dead. He died in 1948." I said, "I didn't see that. I didn't see when he died. I saw his body passing away, but I saw him more alive after that. He is much more alive today than he ever was. And he talks much better, more closely to me today than he ever did before. How can I call him dead? But anyway, it is true that if I had not met him, I would not have this experience. But that's a different matter. I have to contact him."

So, he said, "When will you do it?" I said, "Well, it takes time, you know, to go to one's Master, all the way. Maybe he is resting in Sach Khand or what..." I made a story. And I said, "But I'll get you an answer in a few weeks." In a few weeks he met me, and I said, "I got the answer! Simple answer he gave. He said, he gave a physical answer. He said, 'If you have a staircase against a wall, you want to go to the top. Can you go to the top by only climbing the top two steps, or do you have to take all the steps? If we are trapped in the lowest level of the negative power, can we jump up to the top without going through his regions? Not possible! Therefore, we speak the five names.' And then he got convinced, and he said, "Okay, now I know, we have to go through these regions before we reach our own region, so I'll start the five names." I am correcting this impression many people have.

And then, as I told you the story of Jesus Christ being locked up in a bathroom, I thought that was a joke. But there was a friend of mine, who many people know, know him. He and I were travelling sometimes, and he would sometimes go, and he went to one of the spiritual societies we were going to. And there he had a very beautiful inner experience. How did he have the experience? Because he said, "Is it easy to have the experience?" I didn't say anything, I just nodded, "Yes, it's easy." He immediately got the experience. So, he said, "It is the nod that counts. Nothing else matter, except nod. So, unless you get a nod, nothing happens. Then he asked me a question. He said, "Is it the nod that works?" I said, "I can't give you an answer. I have to check with my Master." He said, "Check quickly! Check, give me!" "Give me some time." He said, "All right. You can't check in front of me?" I said, "No! I must get some privacy. I should at least go to the bathroom." I went to the bathroom and came back and gave him the answer. That happened so many years ago, and that friend of mine still believes I can only meet my Master in the bathroom. True Story.

We were talking, before this break, about meditation, and talking about the need to learn how to repeat the words with the mind, using them to concentrate your attention behind

the eyes, reaching the point by using the words to reach the sound current within—which is audible, can be heard—to hear it as long as we can. If it doesn't stay, to switch back to words, switch back to sound, till the sound becomes permanent. And within the sound, there are ranges of sound. One seems to be in front of the other. The practice sounds will all be in front of the others. The real sound of the bell that has a pull in it lies behind them. Behind means you will actually feel it's coming from a distance, and the other sounds are very close to you. Therefore, it'll be your pick and choose at that time to pick up the sounds behind the practice sounds till you reach the sound that resembles the sound of a bell. And that has a pull in it, and you'll see how it sways you and takes you very quickly out of your body. It's very easy to do this. Once you do it and practice it, it will happen instantaneously every time—that sound can pick you up.

But apart from these two things—these are two tools of meditation: the repetition of words and the listening to the sound—there is a third factor, which Perfect Living Masters tell us during initiation, and that is the factor of *dhyan*, contemplation. Contemplation of the form of the Master. Why do we do that? Firstly, to block any other images coming. Because the mind, you know, when it can't find words to disturb us, starts disturbing us with images of various kinds, of other people whom we have known and sometimes images of people we have never known. Particularly in meditation you will see new faces come up in front of you. We say, "We have never seen these faces." And they float in front of you, from left to right, and they are just floating across, and you wonder who these are. They are actually the faces of people you have known in prior lives, and you have not seen them now, therefore you don't recognize them. But those faces are also distracting. Therefore, *dhyan*, contemplation of the face of your Master who initiates you, helps you to block that, because you actually imagine the face of the Master.

In course of time, this *dhyan*, imagining the face of the Master, becomes a permanent feature. And when it becomes permanent and you are sure it is the face of your Master, then you can check out if it was made up by your imagination or really Master manifesting in your meditation. And that is checked up because of the mantra words, the words of *simran* a Master gives you and charges them with his power. It's individually charged for each individual initiate. It's not a general thing that there are charged words in it. There are no charged words in this thing. All words that are spoken are not charged. Only when a Master initiates you, for your sake, for that individual's sake, when he tells you, "Repeat these five words," he charges them with the power to distinguish between an imaginary master that you can see, and the real Master if he manifests. So, you have a very quick way of judging.

So, when initiated you have a very good guarantee that you can always know when your mind is making up something or really the Master is manifesting. Once you practice this *dhyan* sufficiently, you'll get this opportunity to check if that's the form of the Master, or you are just making it up. And once it is the form of the Master after check-up, you can talk to

the Master, get answers within, and have a permanent companionship and friendship that will never disappear after that. Any time you'll close your eyes, he'll be there. Later on, without closing your eyes, he'll be there. You'll see him with you. You'll be driving your car. He'll be sitting next to you. You'll be walking. He'll be walking with you. You'll be flying in the sky. He'll fly with you. You'll doing anything, he is with you. He'll hold your hand and take you back to your True Home, stage by stage, throughout the five stages.

It's dhyān therefore, contemplation of the face of the Master, is a very important part of meditation and should be used in conjunction with others. When you are doing dhyān, you can use it with the simran, because during simran other images start coming in and you can't block them by more words. Therefore, you block them with the dhyān or contemplation of the face of your Master. And during listening to the sound, the dhun process, or the shabd, or sound, when you hear the sound, if these images come in front of you, they can be blocked by using the form of the Master and contemplating upon it.

These are a few tips. We will now try to practice this again. Let's do a brief practice. We'll do more practice tomorrow, but today let's have a brief session when you find out that these three things. Those who are initiated can use the form of the Master. Those who are not initiated yet, but have somebody they love, can take up the form of the beloved, whoever they love, and bring it up. Those who have no beloved, no love in their life, those who feel there is nobody at all, they can imagine anybody for the time being, and say, "Temporarily I love you for today." And make up that form and do it. Practice the repetition of words, practice the listening to the sound, and practice using the form of the Master as contemplation or dhyān, now and then, as needed. When any other image comes, replace it. Close your eyes. Go back to your meditation chamber behind the eyes in the head.

How many of you were able to practice this switch between the words and the sound and use of the dhyān or contemplation successfully? Very good! Thank you! We'll do more practice.

I have taken you in the last two days through the stages of explanation and practice of the use of mantra, simran, or words, and also the ability to reach the sound current within, and how to use the sound current. I've just spoken to you about the importance of dhyān, or contemplation of the form of the Master. Tomorrow, I'm going to take up the most important subject in meditation, and that is: meditation with love and devotion. No meditation ever works without love and devotion. And we'll come to that tomorrow and practice meditation with love and devotion.

How many of you like to continue this today when I asked to count five? Very good, you are enjoying it. How many of you enjoyed the whole workshop? Oh, thank you. It was successful. You know, even if one hand had been raised, I would have said "successful." Even

if one person has benefitted, it is success. So therefore, I am very happy that you all benefitted from this.

We will be closing this today's session now, and there are a couple of people whom I promised interviews today. Let's take this now. Since we have to leave the premises by four o'clock, we will all wind up and leave from here, and one interview that I promised at four will take place at five minutes before four, and the other will take place outside in the car at four. You know, interviews can take place anywhere. Some of you might have attended a workshop in Ojo Caliente some years ago. That is a spring, springs in New Mexico. Hot springs. Those hot springs are very unique. Ojo Caliente, which means hot—Caliente is hot, hot water. Hot? Ojo Caliente, okay.

So, that was so good. There are five spring waters. Five natural springs. Their water comes, and each spring contains a different mineral. Iron spring, potassium spring, sulfur spring, even some other rare metal springs. All five are different, and they all converge at one place, the only place in the world where that happens, that five different kind of springs carrying five different minerals meet in one place. So, we thought that'll be a great place for spending seven days and doing meditation, which we did. And you know where the interviews took place? In one of the pools. In the water. So, not only interviews can take place anywhere, meditation can be done anywhere.

Way back, even earlier than that, we had a program where there...in a hotel...where there was a swimming pool outside. I remember a few select people wanted to know if we can do meditation in water, and I said. "Yes." And we practiced meditation in water. And I told them how to balance the body in a certain position—it doesn't sink or swim—and yet you can concentrate without drowning. So, meditation is not confined to any particular place. You can meditate anywhere you like. And we will go more into these things when we meet again tomorrow at two o'clock. And till then, practice what you are hearing about, make it a very practical thing, and I wish you good luck, good night, and God bless.