

Seeking is the Secret – Do Not Stop Seeking

Montreal, Canada — May 18, 2013 — Part 2

Welcome, friends. We have been talking earlier about the different phases of good meditation, and I am talking from my experience, not from books. Books mean something else. I read books, in fact, not too many, I read the books only very late in life when I came to United States. I didn't read any books in India. I felt there was no need to read books. You should practice, and if the teacher, if the master tells you this is it, just practice it.

There was one guy, a villager, uneducated, illiterate villager, and his friends told him, "Come for Satsang. The master is going to give a discourse." He went there, and the master started speaking. He said, "The secret is to go within," and he got up to go away. His friends said, "Satsang has just started," but he said, "But what he has said is enough for me, for my life. What am I going to wait to hear the rest? He said go within. I'll try to do that." So sometimes the intellectual process can be so complicated, and we love to have complicated processes so that the mind feels it is worthwhile. Just go within is too simple, not worth it, but if you say, "No, there are several steps in meditation. There are several levels you have to go to, one, two, three, four, five, then some say eight." They say there is this level, physical level, Pinda, then you go to astral level, Anda, then you go to causal Brahmanda, then you go to Par Brahm, go to Sach Khand, true home, and not to be left behind, then go beyond -- Alakh, Agam, Anaami, maybe eight. Somebody may be inventing another eight. Then the mind says, "This is worth it. Now we have gone to so many stages."

The mind loves classification. The mind loves putting things in a certain order, and it makes more sense to the mind. I learned this lesson very early when I was in college, studying in college. There was an election for a college student union president. I was not known too much to people. I had shifted from another college, but there was very important, big candidates having political support, and I was to fight against them. So I said, I will stand for election. They gave big speeches. Fortunately, I was the last speaker. They gave big speeches. We can ... We have first class degree from there. We have got this qualification. One guy was very short. He said even Napoleon and Gandhi were short. I was the last one to speak. I said, "I am not standing before you to win the election for president because I am short or high or what degree I have. I am here because I have a 10- point plan for you. I will do 10 things. Then I had to quickly find out what those 10 are. So I quickly made up 10 things. I was elected president.

This ability of the mind to create classification, place one above the other, put up a real diagram. The mind tries to make the diagram all the time. The truth is not diagrammatic. The consciousness is not placed like that in diagrams. Consciousness is one whole. We experience various phases of consciousness. If we say that the soul comes from Sach Khand, it doesn't mean that it is still sitting there. It is right here. If we say the mind originates from

the causal plane, it is not sitting there; it is sitting here. If we say that the sense perceptions or the astral body sits in the astral plane, it is not sitting there; it is here. Everything is here. It is all integrated into the physical body, and all the systems are at work. We are unaware of some part of it. Now you can't say there is a classification like that if we are unaware of some part of ourselves as functioning right now. It is not that our mind is not functioning; it functions here. Love functions here. Intuition functions here. Spiritual functions are all being performed here. Mental functions are all being performed here. Sensory perceptions are all taking place here. Physical body is moving around here. Where is something else anywhere? It is all here.

Somebody sent me a poem sung by a Pakistani singer, a Sufi singer who believed in Marfat and the wording of that was, "Ithi nahin tey kithe nahin," which meant if it is not here nowhere. If you can't find it here, it will be nowhere. Condensing everything into here, everything is here, it's operating here. We don't know where "here" is. We don't define. We think here is Montreal. We think here is this hall. We don't realize here is where we really are right now in a physical body in Montreal, in this hall, right up in the head. That's where we are, and that here never changes.

Let me explain why that never changes. It never moves. When we say the body moves, I just walked in. Now if I tell you what really happened, you will put me in a nuthouse, I think. What really happened, I stayed here, and the whole hall and everybody moved along to make me feel I am here. I am driving a car, and I feel the car is moving, going to places. It can't look like that the whole thing is moving and you are stationary. The truth is the entire experience of every level, including the physical, moves around you, is created around you. You never move; you are always here, and that's the place, here, where we have to go. Here is our true home, here. And if it is not here, it is nowhere. I love that poem, that song, and, therefore, what we have to find is ... It's a continuous expansion of awareness. It is not going anywhere. The spiritual journey does not mean going anywhere. It means stop going anywhere. Our mind runs so much. We don't reach our home by running around somewhere. We reach our home by staying at home. Supposing we are at home, and we say we are trying to go home. We don't run out for that; we just become aware. This is my home. I didn't realize it. It is realization. It is self-realization. It is not a journey to the self. It is self-realization. It is an enlightenment of your own self where you are. All these functions of all the levels are being performed right here. Our awareness is lacking.

What's the difference between us and a perfect living master? He is in a body similar to ours, a man that we see as a human being living like us, totally like us, wearing clothes like us, eating food like us, and doing shhh shhh shhh like us. I don't know if they know shh shh shh. Shh shh shh means shit, shower and shave. If a man is regular man like us, what's the difference then? What is the difference between us and such a man if he happens to be a perfect living master? The only difference is in level of awareness. The only difference is we only think this is real and we don't know the rest, and he knows every level of what has been created. The difference is in awareness. The difference is not in the journey that he has

performed and we have not performed. The journey to the self is a journey in self-discovery, self-awareness. It is not that we have to run somewhere.

So that's why the mind is what needs the teaching. The mind is what needs meditation. I tell people meditation is only important because mind likes something like that. Soul doesn't want meditation. Soul wants love. Soul wants to be pulled by the power of love. Soul has no aspiration to struggle. Meditation is a struggle. Even the easiest meditation is a struggle. You all know it, and I know it, too. Not easy. You try to meditate. Oh, two and half hours I want to meditate, and every 10 minutes looks like two and a half hours.

There was a friend of mine in California many years ago, and he was an old Satsangi, so he used to meditate a lot. So he invited me to come and stay with him, so I went to stay with him. He said, "Very good, Ishwar. You are here, and we will meditate together." It was a very alarming thing for me. I am not so used to getting up that early. You know, after some time one becomes little lax, but this guy was very keen, so I said okay. To keep up with the Jones, I said I would also get up in the morning and meditate with him. So at 3 o'clock sharp by the alarm clock, he woke up and woke me up, too, and said, "Let's meditate together. It is great." I said all right. He was serious about meditation. He closed his eyes. I was not so serious because I kept a corner of my eye open to watch him, what he was doing. Every few minutes, he would say, "HMMMMMMMMMMMM." Two and a half hours he did that!

And then he said, "Thank you, Ishwar. What a wonderful time we had, two and a half hours." So I had to be honest with him. I said, "My friend, you did meditate, but you meditated on your watch."

It is so ... I can sit with a friend and start chatting, and two and half hours will pass like there was only 10 minutes, and I can try to meditate 10 minutes, and it looks like an hour, hour and a half. So you can understand what is making meditation so difficult, because it is too boring, too dull if there is nothing to be seen there, nothing is happening. We hear stories from other people. "Oh, I saw light. I saw the radiant form of the master." Oh, poor me. We lose all our self-esteem. I must be very backward that I can't meditate. Everybody is meditating and getting something. What is wrong with me? Master, don't you listen to me? I am left behind." Imagine all the things that I am saying is what the mind says. It is natural for the mind to say all these things and create a series of hurdles and obstacles on the way to meditation. So the mind is a great creator of obstacles, great creator of hurdles, and very keen to understand in a complicated way how to overcome them.

They say that the mind, like a psychologist, the psychologist sometimes, you know, has so much knowledge of psychology, of the mind, and then what's the definition of a good psychologist? He is a guy who is trying to find a black cat in a dark room and the cat is not even there. So the search for the mind is like that. It is amazing! That's what we are doing. Therefore, the mind needs the teaching. The mind needs methodology. Mind needs all this. What does the soul need? The soul needs love. Soul needs somebody to be with you always. Soul needs companionship. Soul needs travel together. Soul needs experience together. Soul

needs friendship. That's what soul needs.

A perfect living master comes out as the best friend, best lover, best beloved that you can find in life. It is satisfactory for the soul. If the mind was not in the way, just being with a master would be good enough. The mind puts all the questions. The mind wants more details about everything, and, therefore, masters come down to the level of the questioner and say, "Okay, we'll answer your questions now." The mind keeps on inventing more questions to get over its doubt, to get over its fears, and the master keep on answering. Ultimately, the mind says, "There has to be some proof." It is always looking for proof. It begins to doubt if you are there at all. The master says you are a human being. What proof do you want? You are a human being. Do you want any proof? There was a guy who came to Great Master and said, "Master, next life make me a human being. Give me a next human life." He said, "Are you a donkey now? Why do you want something for next life?"

Sometimes we are wanting things which we don't really need to want because we got something more valuable than that. So, therefore, the masters come to our level because that's how they become friends. A master cannot be effective as a perfect living master if you don't think he is a friend of yours. Take it very clearly. If he is a teacher, he is just a teacher. He will teach you, and on the way to the teaching one day, you will find a master, too. A master is not a teacher. He comes in the form of a friend, and his duty is to take you back home because you are marked to be taken back by him. He is not bothered about you. "Oh, are you meditating or not?" Look at the master's point of view. He said this is a marked soul and has to go back. Okay, put him through some methodology to satisfy his mind, to get the mind off being an obstacle, and he gives teaching, he gives methods, methodology. We follow it and follow it, and in the end we break down and say, "Mind is not doing anything." I want to know if anybody by struggling hard with the mind has ever gotten anything in meditation. Nobody. Then what is going to give us results? Results are not given by struggle.

In college at Harvard University, there was a very keen seeker, and all he was doing was to do effortless meditation. He heard that when you put effort, you get trapped by the mind in the effort itself. You don't make real spiritual progress because you are struggling too hard, and the struggle keeps you where the struggle is. Therefore, you remain mental. Therefore, how do you become spiritual? He says spiritual is to do meditation that comes naturally by relaxing and not by struggling, so he tried effortless meditation, and he wrote a note to me. He says, "I have discovered that the real truth can be found not by making effort but by effortless meditation. Therefore," the last sentence was, "therefore, I am going to try hard for effortless meditation."

That's the mind. The mind can't get out of it. The mind can't believe that you can get something without a struggle. The mind thinks you have to be an achiever. You have to achieve something, and there is another goal to achieve; therefore, you must work hard for it. Masters come and they see this state of our mind. They say, "All right, struggle." They give

a long rope to us so that we can do the way we are doing, and they allow you to go, but at the right time they pull you back. When the right time comes, we find that struggle did nothing.

There was a very devoted disciple of this master. His name was Daryayi Lal. He was a judge in Kapurthala state, a place not too far from the Dera, and Daryayi Lal was also the finance minister of the state, a very highly educated man. After retirement he came and settled down in the dera. Great Master said to him, "Well, you are a highly educated man. You want to be here. What kind of work do you want to do here? Any seva?" He said, "I want only one seva." Seva means service. "I want only one seva, to be your doorman. I want to stand outside your door. That's all the seva I want." Master said, "But you have so many other talents and qualifications." He said, "I may have those talents. I want to learn the real talent, how to serve you by standing as your doorman." Master granted his wish. All his life he stood outside as a doorman. After some years, he said to the master, "Master, I have been standing outside your door and I enjoy it. All the people who have to meet you have to go through my channel. I have to push them in and throw them out and knock at the door if they stay too long, and I have done all that nice seva. I enjoyed it, but I missed out on my meditation. I never gave enough time to meditation, which was so important, and Master, I understand every year you go to that hill station called Dalhousie for a couple of months' vacation, and I understand you are not going this year. Can you give me the keys of that house in that hill station so I will can go and just meditate all the time and catch up with the lost time?" Great Master said, "Oh, I am not going to the hill station. Here are the keys, go." He said, "What a wonderful opportunity. Master's vibrations will be there. All the frequencies created by his staying in the room, using the bathroom, meeting people. Everything is set up already. The ambience will be so great for spirituality, and I will be able to catch up in my meditation, and I will do my best." So he goes and opens the door of his master's house, and immediately a plumber comes running, "Oh, I am glad you are here. We were trying to do the plumbing work in the house, and nobody was here." So they started the plumbing work.

Another man comes running and says, "Oh, I am glad you are here." Everyday there was so much distraction. He couldn't do any meditation at all. Where he thought he would do the best turned out to be the worst. He struggled hard to find time; he just couldn't. There was so much distraction. His own mind was frustrated. What's going on? I came to have a peaceful time, and this is what is happening to me in master's house. So after couple of months, he went back and went to the Great Master and said, "Master, I failed. Here are the keys back of your house. I failed because I could not do the meditation where I thought I would do the best." Great Master says, "No, you passed. You never failed; you passed the test." He said, "How can that be?" "The test was you believed that by your struggle you would do meditation. It doesn't work like that. You didn't ask for grace. You didn't ask, 'Master, you do meditation for me,' which was an offer available to you. You said everything you have to do. It was not the distraction; it was the ego that came in the way. I am going to catch up. I am going to do this. The master could have given you anything that you wanted."

So, therefore, first time that man who was such a devoted disciple understood the importance of grace of the master, that without grace even meditation is not possible. Without grace, you cannot find anything. We have found somebody who is alive and kicking with the consciousness of totality. It is amazing. It is the greatest miracle to see such a person, and then the person is there and we are trying to see what I can do. Let him do! Now I learned this lesson when I was very young. There is a secret thing I am going to share with you. It's a top secret, but I have shared it before, so I think it is not so top secret. When I was young, just been initiated and not yet become a rebel against Sant Mat, at that time I went to the master. There was a satsang. There was a discourse that he had given. In the discourse, the discourse was held in such a way, there was a chanter, a chanter pathi who would read from a scripture, and then the master would comment upon it and describe it, explain it. That was the method of their satang. So the chanter sang a particular song. The verse that he sang was "Kayan nagar." I will speak it in Hindi and then translate for you. "Kayan nagar, nagar hai neeko viche sauda harr as kije". This body is a city. It's a town, township. In this township there is a marketplace. Go and get the best deal right there. Do your transaction right there. This was a theme, and the master expounded on it. I went to him and I said, "I heard that you can do deals with masters in that right place. I want to have a deal with you." He said, "Sure, tell me." I said, "Deal means, a transaction means, I give you something and you give me something. Isn't that a proper transaction in a marketplace?" "Ya, that is." I said, "Ok, let us make a deal that in this life all my problems, all my worries, all kinds of distresses that I get, you take over, and all the happiness, all the joy, all the success, I should take." I proposed that deal. Master said, "Done." Imagine this happened more than 70 years ago. From that time until this time, he has kept his word and I have kept mine. I thought that was a great deal.

I came to this United States after many years to study and then to meet people, and the first time I met Satsangis, followers of the spiritual path, I happened to tell them about this deal, which was supposed to be a secret deal. That's why I said it is top secret now, but it is not so top secret because I told them, and they criticized me very badly. "Totally unfair of you! How can you put your burden on the master? How can you give all your worries to the master? You should help the master with his work. You should be helping him rather than transferring everything to him." I was very surprised. I said, "They don't know a master at all. These people have no idea what a master is. They have no idea that the master's grace is so powerful that if we looked towards grace and tried to keep our mind on the side and not worry about what we are supposed to do, master can give anything." Once the master explained, "People are saying we have to work hard to go to Sach Khand." With one drop of grace, the master can take the entire humankind into Sach Khand." That is the power of grace. What do we know? We know so little about the power of the master? I couldn't speak much before them because they said, "You are very unfair to your master." But I secretly kept my deal.

Now since then other people have said, "You know, that was a good deal you got." I said, "Some other people tried, too, but they failed." Why did I succeed and they failed? Because I

kept my word and master kept his word. When you don't keep your word, master has no business to keep his word. When we say we give all our worries to you, master, we give all our problems to you master, and he gives you a deal, let's stick to it. After having a deal we say, "I am still worried about it." Deal is off. And when you say, "I am still to solve a problem," deal is off. You are not letting the master do anything for you. You want to do it yourself, ok. "Here is the long rope; keep on doing it. When you are ready, come back." So the point is that we are unable to give up the mind's ego and struggle and say I have to do it, I have to do it. This 'I' is coming in the way. If you will give it to the master to do everything, he will do everything and, surprisingly, even meditation, I was wondering if it will work to that extent. Meditation is also a little bit of problem, so we might as well consider it transferred it to master.

So my meditation was to relax and say, "Come on, master, your turn to meditate now. Come sit and do meditation, repeat," and lo and behold, the master is willing to sit inside you and do the Simran for you, listen to the sound for you, and you are a great startled witness to what is happening, and you reach any level of consciousness. What do we understand about the real nature of the spiritual path? The real nature of the spiritual path is that everything is within us. Our ego, our I-ness is standing in the way. Our mind is standing in the way. We have no enemy except our own mind, but if you can train the mind to be on your side, which is only possible if you give some good food to the mind, an internal food, that means mind loves taste, tasteful things, loves delicious things whether it is food or companionship or sex or going on picnics or going in a race car or whatever. The mind loves these things which are tasteful. If you give mind a tasteful thing inside, the mind becomes your friend. Otherwise it is always obstructing you. The mind turns around and accompanies you in the inner experience if you have given it some little bit of inner pleasant experience. If you haven't had a pleasant experience, the mind opposes you.

So the secret is to reach a state when the mind is not opposing you, has become your servant as it is supposed to be, and you are expecting the grace of the master, and love is pulling you to the master and everything else is for the mind, you make great progress on this path. But if you are caught up in how much you have to do, and master, does he know? People ask me this. Does master know about it? Master knows everything. He knows more than we know. He knows more about ourselves than we know, and yet we treat him like an ordinary human being. He is like an ordinary human being. What is different is only his awareness. He is aware of everything, including the fact that we are all part of one consciousness; therefore, we are a part of him. He knows that, too. He can read us better than we can read anything. So we underestimate the master, but then there is no problem because our mind won't accept it.

Here comes another story. Once upon a time ... that's how stories begin ... Once upon a time there was a king. He was a very benevolent king and wanted to see that everybody is happy in his kingdom. So he would occasionally disguise himself incognito and go travel and see if everybody is happy. This particular king once went into the forest because he had heard that there is a man, a poor man, living there who logs the trees, cuts the trees and takes the logs

for sale in the market, and then he comes and stays in a little shack in the forest. He said, "How could I help that man?" So he went and he looked at the man, and he said, "Look, I can improve your living. I can take you to a nice place." He said, "Forget it. Many people say those things. Let me do my work. If you want to help me, cut the logs with me, cut the trees with me." So the king began to cut the trees with him. He took them to the marketplace. On the way he says, "You know, I can take you into the palace." He said, "Don't even think of it. Palace is so far away. There are guards standing outside. Nobody can do it. You must be crazy to talk like that." So the king said, "This man is not going to believe me if I said I am the king." So he said, "No, but one of the guards I know very well. Maybe we can ask him." So he said, "All right. I don't believe you, but let's go and see." So they go, and the king gives a sign to the guard. "Ok, you know, guard, you know I can go into the palace." Guard said, "Yes, yes." "Will you give me permission to go?" So the guard knew there was a game going on, so the guard said, "Okay, I can give you permission." "Can I take my friend along with me just to peep in?" So he said, "Okay, you can go into the palace but come back quickly." So he takes his friend and gives him a glimpse of the palace. The friend said, "I had no idea you had so much influence. You knew the guard, and we could come inside the palace lawns," and then they ran out. "We better go quickly before somebody else finds us." So the king said, "Okay, next time we come, we will ask another guy. I know him also. He works inside the palace." So the next time he brought him and talked to the guy inside the palace. Eventually he says, "I even know the minister, you know, and he can take me to the king also." Eventually this guy disbelieving, gradually step by step, began to see this man has some influence. Ultimately he said, "I'll introduce you to the king himself." He said, "I don't believe it, but let's see." He goes, throne is empty. He says, "Where is the king?" This man sits and says, "I am the king." That man said, "Why didn't you tell me all this while?" He said, "I tried to. You won't believe it."

Masters come like that. Masters come, and they come to our level because we don't believe there is anything more, maybe a little ahead, maybe they know one more level than us. That's how we treat them, and eventually when we go to Sach Khand, to our true home, and say, "Master, where are you going?" "I'm going to sit down on the throne and tell you I was Sat Purush all the time. I was the guy here all the time that you were with me." "Why didn't you tell me in the beginning?" "Well, I tried to, but you wouldn't believe it." So this is the state. They come here in disguise. For them to be a human being is a disguise. There are people in disguise in India. They are entertainers. We call them behrupiyas. Have you heard this word, behrupiya before? Behrupiya means they wear a disguise and look like somebody else, and that is entertainment. For example, the entertainer can put on a police uniform, look like a police sergeant, and can come and say, "I'm going to fine you for something." If you find out, "No, I know you are not a police sergeant; you are just an entertainer," and you give him five bucks for his costume and all that. If you really take him to be a sergeant, you give 50 bucks because he played his game on you. Those kinds of entertainers used to exist.

When we were in Hoshiarpur in one of the towns, those entertainers would come. The masters say, "Masters are like behrupiyas. They disguise themselves to be like ordinary

human beings, and as you go along with them, you discover their reality, that they were always at the level that you thought is inaccessible, and maybe they are a little ahead, maybe they are better teachers. No, they are the ones that you are going to.” On behrupiya stuff, I will tell you a little personal story. It is a secret, not a secret now; I am too old for that.

When I was a young man, not married, my dad wanted me to accompany him to Hakeem, a doctor, a Yunani doctor. And, unfortunately, the route we had to walk through to go to the doctor was passing through a red light district. You know red light district? Prostitutes on the way. So when I and my dad were walking through, one woman comes up and grabs me and says, “Oh, seeing you again!” I had never seen this. “Dad, I don’t know this woman!” “No, no,” he says to me. “No, no. These things happen when you are young.” I said, “I am telling you I have never come here!” The woman said, “I have seen you before. What are you talking about?” I was so embarrassed, felt so bad, and I said, “What is this woman doing like this? I have never come, such a mistaken identity, must be somebody else she is talking about, and so much embarrassed. I said, “Dad, you don’t believe me.” “Don’t try to say anything. I know these things happen.” He still kept on believing the woman. And then we went to the doctor and came back. The next day a police officer came and was going to fine us, and he says, “Give me 100 bucks.” “What for?” “Well, 50 for yesterday. That was a behrupiya. It wasn’t a woman. Dressed up like one,” and then we discovered when she said, “I have seen you before,” it was true. She had seen me as a Sadhu going to the Himalayas. Before that the same behrupiya had dressed up like a Sadhu and come a day earlier, the next day it was a woman there in the red light district, and the third day it was police officer. So this is how behrupiyas disguise themselves and entertain.

So in some of the spiritual texts, they say masters come like behrupiyas. They hide themselves. They hide themselves so they can be like us, they can befriend us, because if they are not at our level, we can’t be friendly. Supposing a master comes and performs something absolutely unnatural, and suppose, let’s say a master comes through that door. Instead of walking here, he flies, which is very unnatural thing to do. If he flies over here and you are watching him, what will be your reaction? First reaction will be, there must be some strings attached. He couldn’t be really flying. Second reaction will be, if he is really flying, there is some trick in this, or if you believe he is flying, some women might faint and swoon. How can it be? We will be all overwhelmed. We may even wonder how this happens. Nobody will fall in love with that man. No way. If he falls down by doing that trick, many of us would run and say, “Are you hurt? Are you ok?” and some love can be expressed. Love is not expressed for somebody who is doing so called miraculous things. Love is expressed when somebody is like us and can share things like our own life. Therefore, masters come in that shape and form in which the seeker is. In fact, they can change their shape and form depending on what seekers they meet. They come at the same station of life. They come in a similar style, similar style of dress, similar style of eating, so that they can be friends.

There was a very great disciple of master called Dr. Ishar Singh. He was a veterinary doctor, and he spent lot of time towards the last part of his life with me, in my house even, and he

would say, "We have not recognized the master. We cannot recognize the master,' he kept on saying,' because we don't see what's inside there. We see the outside, and we treat him like a teacher, like a good teacher, maybe an enlightened teacher, maybe he has gone some steps. We don't see him as the destination. We don't look at him like that, unless he reveals it through the process which we call enlightenment, waking up, self-realization."

When you realize yourself, you discover that you are no different than your master. They compare a master, not with a philosopher's stone ... There is a philosopher's stone, they say it turns lead into gold. Is that right? It is called a philosopher's stone? A philosopher's stone is one you put lead and it makes it into gold. Masters are not like that. They are a philosopher's stone, which when they touch you into a philosopher's stone. They make you identical to themselves. Perfect living masters do not come to improve your life or to make you better than you are. They come to make you like themselves exactly, identical with them, and that's why at the end you discover there was no difference between our true self and the master. You discover, to your great joy and to your great enlightenment, that when you see a perfect living master in human form, it is your own highest level being represented in a human form in this place. It is not somebody else. Your own self is being represented by a human being at this level who looks like a master, functions like a master. Some of them don't even look like a master. They look like they are not going to be masters. Some people realize when I was telling a story, nobody reminded me about a cobbler, a cobbler story. His name was Ravidas, a cobbler who was a master. He used to repair shoes. Among his disciples were kings, princes, and big rich people were his disciples. At many times they told him, "Master, come and stay in our palace, stay in a proper house. You stay in a little hut repairing shoes all the time and making little income from that. Why are you doing it?" He said, "No, we all have a role to play. As a human being, my role is to be a cobbler, so I am doing that. I am doing it happily." Being a perfect living master, he had all the power to do what he likes, but he was sitting as a cobbler there. One day the king left his palace early morning. "This man is sitting there, but I know he has the power to do anything. I want special grace from him." So he said, "Let me go quietly when nobody is awake. At 3 o'clock in the morning, he went and met the master, who was still repairing a shoe. He said, "Master, I have come for special grace." Ravidas said, "King, you have left your palace in the early morning." He said, "I have not come as a king. I have come as a beggar. I have come to seek your blessings. I have come to seek the grace which I know will give me everything." Ravidas said, "Ok, here is some charanamrit, some holy water," and he tipped a little bit of leather that he was working on in a pot in which leather was already soaked, dirty water, and he took it and said, "Take it. Here is grace," and this king said, "I thought he was going to give me some real internal grace, and he is giving me dirty water?" So he put his hands like this, but he never allowed the water to go into his mouth. It is too dirty. He allowed it to go into the sleeve of his shirt. He said, "Thank you, thank you, thank you," and he ran away. He said, "What a terrible experience I have had. I thought I would get some grace from the master. Instead of that, he gave me some dirty water." Then he saw the stain on his shirt. He felt very bad, and he quickly took off the shirt. When he went back to the palace, he

called his private laundry man, and he said, "Please wash this shirt, get the stain off, and it should be delivered back to me in the morning."

So the laundry man took the shirt and began to wash. The stain was a little bad. He told his young daughter that, "Can you remove the stain?" and she said, "Oh, I will," and she began to chew on it. As she chewed on it to take the stain away, she got enlightened. She got the grace, and she began to talk of higher levels of consciousness. She began to give a discourse to the father. Next day word spread around that a girl in the laundry house has been enlightened and she is giving discourses, so all the people went and ran to listen to her. The king heard about it. He said, "That is remarkable that a young girl has been enlightened." So he ran to her. He said, "Now I will get some enlightenment," and when he went to the girl, she got up and touched his feet. He said, "Don't, don't, don't do that. I have not come here as a king. I have come here to get grace from you." She said, "I am not touching your feet because you are the king. I am touching your feet because all the grace I have is from you." He said, "From me?" "Shirt which you were wearing. That shirt contained everything. When I chewed upon it, my inner eyes opened up immediately." He said, "Wow, I thought that was dirty water which stained my shirt, and that gave her all the enlightenment?" He ran to his master. "Please pour some more grace on me now. I'll chew it up." Master said, "Too late. These are rare moments when I find that a king has left his palace to get something like this. Those moments are very special because they cut short so much of your work, and they get you grace, and they get you enlightenment. That time is over, but I will give you grace if you now keep on meditating regularly for ten years," or whatever he prescribed. Look at the value of grace like this compared to our own struggle. There is no equivalence. Grace comes instantly, and struggle can take 10 years or 20 year, like I told in another story.

So these are just stories made out so that we understand that the true nature of the spiritual path is not merely the methodology of meditation, the way we do these things, but it is to be in the company of one who is enlightened, company of one who can see what he is talking about. These perfect living masters do not talk to us from books and unlearned people. They talk to us from direct experience, directly what they are seeing, and that is why you will notice that in the talks of the perfect living master, there is no perhaps or maybes, not professorial that perhaps that could be possible, maybe after that. They never talk like that. Perfect living masters tell you the truth directly because they are telling from what they can see, what they are experiencing themselves, and not from what they have learned from either other people or they learned from books. So that is why it is so important to know, to put in perspective what the spiritual path is like.

I have told you these stories just to emphasize the point that don't think that masters are only teachers and come up in the methodology to do these things. They are much more than that, and their grace has greater value than merely doing meditation. In fact, there was a colleague of mine, a man initiated by Great Master, his name was Heera Singh. He just passed away, so I can tell his story. He had a foundry, a little factory in his home. His home was next to the factory. He was initiated by Great Master, and he was such a popular man all the masters

of that line and of other lines visited his house, as a great Satsangi, as a great follower of the master. One of the masters was visiting him, and I had taken some friends of mine from America to go and see different places where masters come, the Dera and other places, and show them around, people, enlightened people where they were. There were so many masters. So we went to that house because the master was giving a discourse, a particular master was giving a discourse, so when the master saw us and he said, "Come here, come here. We said, "Master, finish your Satsang, and then we will like to chat with you. I brought my friends from America." He said, "Satsang finished," and he got up in the middle and took us. So much affection he gave us, and there were a lot of other people who were asking questions about America, about American disciples, and what is the difference between east and west, things like that. This guy who was initiated by the same master as I at the end asked me, "I have a question to ask you." I said, "Yes, what can I do for you?" He said, "We are both initiates of the same master. I have been a very serious meditator. I have meditated two-and-a-half hours every day since I was initiated. I have avoided meat, and I have avoided drinks and alcohol as required by my master, led a very good moral life, strictly following the rules, and I have had no inner experiences. It looks like you may not have done the same thing I did, but you made some advances. How come? How come I followed the path and did not get any results. I have been initiated for 40 years; so have you been initiated for 40 years." I said, "Why are you asking me this question? This question should be addressed to you master. If the master has passed on, there are a number of masters coming to your house. Ask them." He said, "I asked my great master in his own time that I am doing everything, but I am not seeing anything inside. I don't make any progress. Great master smiled at me, and he said, 'Do your meditation with love and devotion.'" Then he said, "I asked other masters also, same question. I have done meditation for so long. I don't see anything. I don't seem to be making progress. What's going on? They said, 'Do your meditation with love and devotion,' and they smile. They don't give me an answer." I said, "What makes you think I will give you an answer?" He said, "Because I see you giving answer to others. I said I will take a chance too. It looks like you are a good question answerer, and, therefore, I thought I will take a chance." I said, "You know I don't give answers myself. I have to consult my master, who is your master, too. I have to close my eyes and go and talk to my master and say, 'here is a guy, a friend of mine, he has a question. What answer shall I give?'" "Master says, 'give him that answer.'" I came back and gave him the answer. It is not my answer; it is master's answer. He said, "Ok, go in and find out." I said, "Master is not available so easily that you can just go in. It takes time." He said, "How long will it take for you to contact your master and find an answer?" I said, "Maybe about six months." He said, "What kind of a game are you playing?" I said, "No game! It is a tough question that you followed the path, followed all the instructions, and you didn't get any progress in your spiritual experience, so I have to go to the master." So I left. After six months, I met him again. I said, "I got the answer for you." He said, "What was it?" I said, "Same answer Great Master gave you, same answer every master gave you. They said, 'Meditate, keep on meditating with love and devotion.' You meditated, forgot love and devotion. Only small thing you missed out. You missed out that meditation without love and

devotion leads you nowhere.”

In India we call it doing madhani, when they do like this to churn butter out of buttermilk or out of yogurt. They do like this and the butter comes out. They say to do meditation without love and devotion is like churning water and expecting butter to come out. He said that is what meditation is without love and devotion. It is the love that is pulling you. Otherwise it becomes a mechanical exercise. Meditation is not a mechanical exercise. If you just mechanically do something, what will happen? If you do mechanical meditation, you might get arthritis, you might have leg pains, you will feel bound, you will have all the other problems. Your soul is not going anywhere. Your soul is still here. You are struggling with your body. That's not meditation. Meditation is that when you follow to control the mind with your simran, with your mantra which we talked about in the morning. People do mantra like a parrot rapidly, it doesn't work, and I mentioned in the morning, do it in such a way that the soul can listen to it. And then I said the next step is dhyan, which I will talk to you now, and then finally catching the sound current and flowing with it. Without love and devotion, that does not pull you; therefore, meditation without love and devotion doesn't work. I said now try to get the dhyan of your master, bring him in your vision inside and talk to the master. Talk to somebody in the physical world. If you love somebody, how do you talk? If you are angry, you shout. Shout at your master if you are angry. “Master, what happened? Why didn't you do this? I am sitting here for so long.” Wouldn't you say that to a friend of yours? If he is a friend of yours, talk like that, shout, quarrel, argue. Do what you like with the master inside. At least that will show your love and devotion for the master. He tried that. After six months, he made more progress in six months than he made in 40 years.

I am only mentioning a little switch to the real thing. The real thing is the pull of the love of the master. Now I come to that part which I said is the next part after Simran. Repetition is merely to prevent the mind from thinking of other things. What next? Next step is dhyan. Dhyan means contemplation. Dhyan is contemplation. What do you contemplate? Dhyan was started in a big way by a Buddhist tradition in India, and they said dhyan is a very important practice. But they said contemplate on the self. If you can't see the self, what do you contemplate on? So dhyan underwent many changes. Today it is called chang in China, called Zen in Japan, and so on. It is the same dhyan they are practicing. Dhyan was contemplation of the self, and if you can't see the self, then see the self where it exists in other human beings with a perfect living master. Therefore, the practical dhyan is to be able to befriend your master and talk to him in meditation. This dhyan prevents your mind from running around and creates love and devotion for the master. So dhyan is a very important part of meditation. So if you want to combine dhyan with repetition, you can do that. If you want to have a separate meeting with the master through dhyan inside, you can do that, too, and if necessary you can also do dhyan, the third part of meditation, which is where you can hear the sound inside, you can still do dhyan at that time. So dhyan is common to all these three processes. With simran you can do dhyan, dhyan you can do by itself, or you can do dhyan while listening to the sound current. But it is a great help in converting your meditation from a mechanical exercise into one with love and devotion, which is a spiritual

exercise. This spiritual exercise is important to give you the results.

So the sound current comes automatically when we are able to control the mind not to run around outside. If you can steady the mind ... You can't stop the mind. Some people think they can stop the mind; they think they can stop thinking. I have never met anybody who can stop thinking. One guy claimed in my own life, also another student, also in this country, and he called me one day and said, "I have learnt a yogic asana by which I can stop the mind." So I was very impressed that was at least one man who knows how to stop thinking. I can't do it, and I have not met anybody else who can stop thinking, so I should learn from him how he does it. So I called him. I said, "Come to my apartment. Let's start this." He came. I said, "How do you stop thinking?" He said he has to have a certain posture, certain asana, cross-legged and all that stuff with his limbs. I thought it was so hard that I would be thinking about legs all the time, but anyway he found a different way. Then I said, "How long can you stop thinking?" He said, "At least half an hour or an hour. I said, "If you can stop thinking for one minute, I believe you can do it forever. Let's try a one minute exercise, a one minute experience." I said, "I will have my watch, this is my stop watch. You take your asana, put it in that position, when you are ready I will give you a clap. That means stop thinking, and I will look at the watch. When it is one minute over, I will give you a second clap, and then you start thinking again, then I want to review with you what happens to consciousness when you are not thinking. If there is no thought at all, then what happens? What replaces it? It will be great, wonderful discovery what happens to consciousness if you are not thinking." So he said, "Yes." He prepared himself, and when he was ready I gave the first clap and looked at the watch. After 60 seconds, the second clap. He woke up with great glee. I said, "Did you stop thinking?" He said, "Yes." I said, "I have a few questions to ask you. Now don't make up an answer. Tell me truthfully what happened to consciousness during that period. First question, when I clapped first time, how did you know this was the time to stop thinking? Look back, remember." He recalled, he said, "Oh yes, I recall when that happened I said to myself that was a sign to stop thinking." I said, "That's a thought!" He said, "But it only took one or two seconds." I said, "Alright, let's remove the intrusion of two seconds. Now we will go further. After that, how did you know that when the second clap comes you could start thinking again? Remember that it is not a question of making up an answer. Personally remember what happened?" He remembered, "Oh yes, I remember. After I said that I will stop thinking and I will not think again until he claps again." I said, "That's a thought, too." In about ten minute's conversation, he was able to remember everything that he had thought. He said, "Oh my god! I thought more in this one minute than ever before." I said, "Yet you believed that you were not thinking."

The mind is so clever that it jumps when one thought process stops, it jumps to another level which we don't observe and notice. Mind never stops thinking. If mind stops thinking, you would die. The mind would die also. It is like the heartbeat of the mind; therefore, the mind always thinks. So when we say still the mind, when we say keep the mind under control, we are not saying stop thinking. We are saying, stop following the mind. Ignore the mind. You can have a conversation with the mind in meditation and say, "You do your business, I will

do mine. You think randomly whatever you like; I am putting my attention on this thing now. I am putting my attention on my mantra; you think what you like. I am ignoring you. I am going to listen to the sound; I ignore you. I am now doing dhyān of my master; I ignore what you are doing. I don't want to care what you are doing, but you keep doing, keep thinking." It is the exercise of ignoring the mind in meditation that helps you to separate and see that you are not the mind at all. You never were! It is a machine attached to you. Otherwise the identification with the mind is so complete, we can't separate it. We think, "I think that is me, that's myself, that's my soul." Yet it is not the soul. The soul is providing, empowering the mind with its consciousness. The soul is making the mind work, but it does not become the mind, but they are so close.

When we descended into this universe and came to have this experience and came layer by layer, when we entered the layer of the mind, we liked the layer of the mind we liked the mind so much we hugged it and never left. We are still hugging it the same way. We fell in love with the mind, and we are sticking to the mind and thinking that alone is going to give us all the goodies of the world. It does; it does give some success in the world. It doesn't give you success on the spiritual path. So, therefore, you don't try to stop the mind, but dhyān and Simran, if done properly by ignoring the mind, automatically brings the sound current within you. You can hear the sound of yourself, sound of your consciousness. When the sound comes, it can be of two types. A sound that is similar to the sounds we hear outside, sound like thunder, sound like a train running on a track near you crossing a bridge, a truck passing outside, sound like that, sounds like chirping of crickets, chirping of birds, sounds like little bells ringing. These sounds all come and sounds which are really physiological sounds because of blood flow and your attention is strong, and even the physical sounds of the body and become, even breathing becomes very loud. When it comes to breathing, because a lot of people have practiced breath work of different kinds, pranayama of different kinds, I can tell you that pranayama keeps you within the six centers, never takes any awareness higher because the breath that you are talking of is the breath that is going from the lungs. Prana never meant that; prana means life. He lost his prana, he lost his breath, and he lost his life. Prana is the life stream. It is the shabd; it is the word. That's what prana is, and we are converting it into a physical breathing with the lungs. That's not prana, but because the breathing has been so essential, we think if a man stops breathing he dies; therefore, breathing has been used as the breath of life. So breathing is not what is going to give; breathing becomes a disturbance and is a sound.

There was a Japanese meditator, Yokomoto. He met me at one of the spiritual conferences, and he said, "I am designing a particular chamber in Japan where there will be no sound, sound proof, because I want to be in a state where there is no distraction, no sound at all." So he built a little chamber. I went to visit it. I went to Japan to see. How can one stop all the sound? The sound becomes very strong if you try to be alone and try to be confined. So I saw his chamber in which oxygen was fed very gently so there was no sound. You can survive in that. It is a glass chamber. You can just sit in it. So I said, "Now sit in this chamber and tell me if you hear any sound." He said he could hear his heart beat and his

breathing more loudly than ever before. Well, that's what happens. You can't avoid sound. There is no way that you can be totally quiet. There is no quiet place. You are always carrying sounds, and the inner sounds that you hear, which are spiritual sounds as a manifestation of consciousness itself, they can be heard merely by being in the center of the head, which we are trying to do in meditation.

Do your simran by listening to it and dhyān of the beloved, sound will come. You can try it out, and that sound is so wonderful. These sounds that I have just mentioned I call the practice sounds because they have no pull in themselves. You can concentrate and listen to them, but they don't pull you by themselves. But after these, if you listen to these sounds inside, you will find that these sounds are located as if it were at some different distances. There are sounds behind the sound. You say, this is louder, this is less loud but it is behind; it is not at that same level. When you start going behind the sounds, you ultimately catch the sound of the big bell. The bell sound is the first one that pulls you automatically. To reach the bell sound is the practice of the sound current. The practice of shabd or sound current is to go to the bell sound. Once you get the bell sound, it transforms itself into other sounds but pulls you along all the way. It is the royal road to your true spiritual home. Well, test it out. If you follow the inner sound, which is a manifestation of your own consciousness, it draws you to your own self. It will draw you to every level and ultimately draw you to the highest level. It undergoes changes and afterwards is no longer like a sound, just a resonance. After that, even resonance wouldn't apply, but it still, there is no other word for it except sound.

Why was it called a word? The word which was described in the beginning was the Word and the Word was with God and all things were made by Him. When we read that, what kind of word are we talking of? I opened the Columbian dictionary to see how they spelled Word, capital Word. I thought they might be saying the one that created everything. It said, no, the bible. They said the Word means the bible. In India they say Word means Granth, the book, Word means the different Vedas, Rig-Veda, that's the Word. We are calling that power which created everything, all experiences, as mere literature, as merely scriptures in books? What a big mistake they are making! The real Word is inside, and when you manifest, it comes in the form of a bell because it has got a cyclic movement in it, like a bell has, a peal in it. The peal stays and then ultimately becomes one peal. It is not become a bell, but it becomes something a stretched bell, one peal, and resembles more like a conch that the Buddhist used to play, the conch shell. But these are sounds that will transform and take you so long as you hold to them. That's why this is the best way. There are so many approaches to meditation, but if you want the front-wheel drive, which pulls you, then this is the way. To get hold of the sound within, it comes, ignore the mind by repetition of words, by using dhyān, you come to the sound. Practice the sound current, the right way to go home, but do not do meditation mechanically. It doesn't happen. With love and devotion, because love and devotion pulls you automatically, there is a pull coming from your own spirit, your own soul.

Love must match, your expression of love must match the pull of love from within. Your

expression of love. How do you express love? Many people write to me. “You emphasize this so much that love and devotion are so important, but how do we develop that?” I said, “You develop it in the same way you develop with people here.” How do you develop love and devotion? You feel attracted; you feel that you have to say something. You share your views; you talk to that person. Do the same thing with your master; just do inside your head. Keep in contact with the master. Can we be sure we are talking to the master? Maybe we are talking to an imaginary being we created ourselves. Maybe we are talking to the devil. How do we make sure that we are talking to the master when we are doing dhyana? Well, the answer is if the master has initiated you, if a perfect living master has initiated you and asked you to repeat certain words as a mantra, if he has given those words to repeat, at the time he gives those words, he empowers those words, makes them powerful enough to keep your mind away while you are repeating those words, keeps the devil away while you are repeating those words, keeps all negative entities away while you are repeating those words.

Nothing negative can ever affect you while you are repeating those words given by a perfect living master. Why do you get protection? So we can't be fooled by any vision or entities we get if we have the perfect living master's words with us. That's why it is so important to get initiated by a perfect living master, who will give the words. They can be any words. He could give you're a word Abracadabra; it will work. He can give you any word. He can give ABC. If he empowers them, when you repeat those words and the master's image comes because he gave you those words, they prevent any negative power or a negative entity to affect you; therefore, there is a provision for that in this path.

So we are all very lucky here being seekers. That's the best qualification. We are all seekers, so we are all qualified to go on the path. Keep seeking, keep seeking until you find what you want to find. If you find halfway, keep seeking. Don't stop seeking. Seeking is the secret. Seek within yourself, not outside. Pray within yourselves, not outside. Pray for the real thing. Don't pray for ordinary things. When we pray, sometimes we say, “We prayed but nothing happened.” Nothing is supposed to happen. When you pray and you suppose something should happen, that's not called prayer. That is called a transaction, a business transaction. I pray for something and I get something; that is not prayer. Prayer is when you have declared what you want to say and leave it at that.

According to the Gita, which is supposed to be a talk given by Krishna, the Avatar Krishna, to his disciple Arjun in the battlefield, he says, “If you want to be a yogi that means you want to have union with the absolute, with the truth. There are three ways you can have it. One, do your action, do your duty without regard to the reward. Don't expect a reward. If you expect a reward, that's ordinary human transaction in this world. It's not a prayer and it's not meditation. But if you do your duty skillfully, with the best skill you have, any duty, and don't expect a reward, you will become a yogi because it is the mind's expectations that come in your way. But there is a second way; then you will become a karam yogi, yoga of action, who has acted without asking for reward and gets the result. You can also be a gyaan yogi, sankhya yogi, yogi of knowledge. Yogi of knowledge is one who thinks and thinks and

says, can I think out the ultimate and ultimately finds that the thinking machine itself is confined to time, space and cannot go beyond it, and fails, and by failing to get the result by thinking, gives up and then discovers that there is something more. Then you become a yogi. The third one, he says, is the best way. It is called bhakti yoga, yoga of love and devotion. When you go to love and devotion, you are being pulled from your soul, from your spirit, beyond the mind. Therefore, you become a real yogi, and there's nothing matching that. So even the karam yogi says do not expect a reward for what you are doing. Do your duty as circumstances tell you, as coincidences tell you, as intuition tell you. Use these three as a guide to go with the flow. Go with the flow doesn't mean go with the flow of your mind. Go with the flow means go with the flow of events around you. Like Rumi says in one of his poems, he says, "People ask me, 'how do we live in the will of god?' And I tell them, 'if he has put a spade in your hand, he has expressed his will. Dig. If he has put a pen in your hand, he has expressed his will. Write. If he has put a duty by circumstances around you, he has expressed his will. Do that skillfully and leave it at that. Don't go beyond that, and then you are on the way to the spiritual truth.'"

So I have shared all these things with you with a view to give you a background, a comprehensive side of the different facets of this meditation. So long we have a mind, an active mind, we will have to work for spirituality. When we have an inactive mind or when we have controlled the mind, the mind listens to instructions we give to the thinking process and not that thinking tells us what to do. When that happens, then love and devotion alone will work and take you to the highest level. The sound current, manifestation of your own self, will be enough to pull you and take you back. These courses we go through, depending upon our karma, what we come laden with, what comes in our way, we have to do our duties in this world. We have to perform so many things. Karma creates relationships, karma creates duties, karma creates emotional reaction to things. We go through them. Take them as an opportunity. Good and bad karma was a great opportunity to become human. We got human body now, human free will, human experience of free will. Let's use it in and seek what is the highest. In our daily life, if we can prioritize our activities, and say, I put this activity number one, this number two, number three, and put spiritual progress, meditation number one, you will succeed. It is as simple as that. If you say, "I have more important things to do, after all I am human, I am living in this world, I have to do all those things, and when I will get time I will do meditation, once a month, once a week, or whenever I get time." That's a very low priority, and then meditation remains a low priority, success in spirituality remains a low priority. Now you can argue, the mind can argue, "Look, you can't ignore your duties in this world. You can't ignore your boss and your job. You can't ignore your customers. You can't ignore anything that you are doing here. Better pay attention there, and meditation, it is a thing you should do when you retire. You will have plenty of time when you are old." If this is the approach the mind gives us, we don't do anything. We won't even do our worldly job very well. We will have disappointments, the boss will be angry, customers will run away, business will be lost. We will say, "What is happening to our karma? Must be bad karma." But replace this by priority number one, by spiritual tasks,

by meditation, number one. I will do rest of the things in this order. When you do that, the rest of the things themselves become easy and become simple. It is amazing that by changing the priority of one activity, you solve the problem of all the other activities also. So when you put your meditation and spiritual path as number one priority, your life undergoes a change. Everything seems to fall in place and you are able to cope up with everything, without the kind of worry which keeps you wondering what could happen next, what is going to happen next, which is what bothers us in life because we can't see what is going to happen next, and we are bothered and worried. But if you put this priority number one, then master who has given you the initiation will take care of everything and they will fall in place.

So thank you very much for sharing your time with me. I am telling some old stories again and again, stories of kings and queens. I normally don't want to tell these stories because these stories can be a little detractive also. They can detract us from the real thing, but if we just take the essence of these stories, what is the real message that is coming through, and the message is the same, and the message is that on the spiritual path if you have met a master, if you have just seen with your physical eyes a perfect living master, your account is over, even your karmic account is over. You are bound to be initiated at some point, maybe that master or another. The darshan, that means looking at a master, a physical form of a master, is good enough to give a complete break to what has been happening in the past. If the master looks upon you, which is called drishti, if the master's look is on you and he can look straight into your eyes, then within the next couple of lives you will be initiated and get it. If you are initiated by a perfect living master, the maximum time, even if you are little wayward about meditation, maximum is four lives, they say. Therefore, it is only a little time period, but the fact you are with a master is good enough to put you on the road back to home. But if you do get initiation from a master and follow the instructions, this will be your last life. You could be stopping on the way if you want to enjoy some time in different stages, but physically to be here, that has become the last life. A good way to escape from here and get away. You will be able to see all this. The more you meditate, the more you will be able to see things that are going to happen, see things how they happen, get all the answers to your questions. So I am very happy to come to Montreal. I want to thank Dr. David Copeland and all his team for all the work he has done to invite me and take care of all this program here, so thank you very much, David. We all should thank you for this.

I think I would like to personally thank, and you all can join me in thanking, Christian Allegre also. And all others who helped me, thank them for that. I have been so happy to meet you. It has been such an experience of love and affection from you that I feel I may have to come to Montreal again. Thank you very much. Thank you very much. God bless you all.

<https://youtu.be/y4DFPPamI1I>

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