

The Ultimate Secret

Three-Day Meditation Workshop

Rice Lake, Wisconsin — September 15-17, 2017

Part 2 of 5

Welcome, friends, to this second session of our three-day event here in Rice Lake, Wisconsin. Happy to see you again. I spent the whole morning today in this meditation workshop explaining the importance of the location where we have to meditate to make it successful and effective. And the location is behind the eyes at the third eye center — always. If we start anywhere else, we are not entering the door into our self, we are just roaming around outside, because a door to our own self is where the self is. And the self, in the wakeful state, in a human body, is behind the eyes, third-eye center. So, we have to locate ourselves there. Whatever else you want to do, do from there. Whatever else, like you flew, move from there. You can move, you can dance, you can...but your location to start anything inside is at the third eye center. I emphasize so much, made you go through the exercises, because this is one common mistake that people — initiated into same meditation that I do — have been making this mistake for long time and not starting from there.

When I came to United States in 1962, first time to stay here, and I heard from some people that they merely close their eyes and look in the darkness in front, I said, “If you are closing your eyes, physical eyes, and see the darkness in front, how can you go anywhere except in the darkness in front?” It’s as simple as that — common sense. But they were doing it for years and not making any progress at all. So, I felt sad. I said, “Great Master emphasized this point.” He said, “If it was so important, why didn’t he write it? Why isn’t it mentioned in the spiritual books?” I said, “I have not read any books, so I can’t say. But if you can bring a book of Great Master, or his teachings, I’ll try to see if he mentions somewhere. Maybe you missed it.” They brought a book in which there are letters from Great Master to American disciples, called *Spiritual Gems*. *Spiritual Gems* is in English and has been read by many people, and it was read by almost all the satsangis and followers of this path that I met at that time. So, I had not read it. So, I took it home with me, and I read it all night long and kept on marking the letters in which he emphasized this very point: you should not even start meditation till you have settled down at the third-eye center first. Sixteen places I marked and gave the book back in the morning: “Please read the marked pages.”

We read what we want to read. We understand from the book what we want to understand. Big limitation the mind has — it doesn't grasp everything. And I know...a friend of mine came to Boston when I was still living there in Cambridge, and he said, "You know, somebody said to me, 'Read a book to get on the spiritual path.' It's called *Path of the Masters* by one American disciple of Great Master, Doctor Julian Johnson. He gave book all rubbish of that, all foreign ideas picked up by that doctor from India. No relevance to meditation, no relevance to spirituality, all strange concepts he writes about them. So, I threw the book away." I said, "I'm sorry! Some people have benefited from the same book, and you didn't find anything useful. You say it's all rubbish." Anyway, six years later I met him again at a conference. He said, "I am on the path!" I said, "Oh, I'm very happy. How did you get on the path?" "I read a book called *Path of the Masters*." I said, "Isn't it the same book, six years ago, you threw away?" He said, "Now it made sense!"

It's amazing when we read a book, and we ask somebody, "Tell us the gist of what the book says." You ask ten people: ten different answers. You...not the book...I give a talk to fifty people, and you can ask them afterwards: what did I say? Fifty answers. In fact, when I was talking in Bruce or Ladysmith, and my wife was here, she said to me, "I don't think these people come to listen to you. They come for social get-together. They date each other, they find friends there, they have parties together, so you are in the wrong concept that they have come to listen to you. You are just an excuse for them to get together." I said, "Doesn't look like that to me. Maybe they pretend to listen to me, I don't know what." So, she decided to test it out. So, she began to invite, on each day, eight or ten people from the audience who had been listening to me and gave them nice dinner. Most of those people are sitting here—sorry about that, if they can remember — and she said, "Did you hear my husband Ishwar talk today?" "Oh, yes!" "How was the talk?" "Wonderful!" "What did he say?" "Well, it was very good." [laughter] None of them in any of the dinner parties said what they heard. She said, "Wasn't I right?" So, she proved herself right.

The point is simple, that listening to somebody or reading books leaves impressions on us for which we are ready at that time. The same book, read later, makes the difference. Same talk, heard second time, makes a difference. Somebody said that, "Ishwar, you gave a talk in Hindi (Indian language) in 1970, in Dubai." And I said, "I do remember I did give a talk to a group there. Quite a group there. I don't remember what I said there, nor do I remember what I say anyway, nor do I know what I'm going to say before, nor do I remember what I said afterwards — but that's my problem, nobody else's problem." They said that you gave a talk. I heard about it, that one day, two years later, somebody in India was driving me in his car and playing a tape in which there was a talk on some spiritual subjects by somebody speaking in Hindi, and I began to listen. I said, "This is amazing! I don't know who is talking but makes so much sense! He's describing the path so well! I

wish I could meet that person!" And the talk went on, and I got so riveted to the talk. I said, "What a methodical way. This person is explaining something which I can never explain like that! I talk so randomly, and this person is explaining so well in Hindi language!" At the end, the speaker says, "You know, I am only a parrot." I said, "That's me." [laughter] Then I recognized.

The point is when we hear, we hear different at the time, and the development of our own spiritual journey starts much earlier than we think. Spiritual journey starts way earlier, maybe several lifetimes earlier — it doesn't happen suddenly. Sometimes looks suddenly you have changed or something has happened — it's just a cumulative effect of so many years that we have done different kinds of researches. People come to me and say, "I am following a different master, and I don't follow your master. Will I make any progress?" "Certainly! So long as the master is saying 'go inside,' he's sending you in the right direction." "But even if he's not a perfect master?" I say, "It may not be — so what? If he's not a perfect master, he's telling you to go in the right direction. You haven't even gone where the master has gone. When you will reach where the master has gone, your search will not end. You will feel, 'I want to seek more,' and a Perfect Living Master will come in your life." This happens. We can have several masters. We've probably had several masters in our past lives, to come to a point when we are ready for a Perfect Living Master. When we are prepared, and we understand that there is something beyond the mind, then only we come across a Perfect Living Master. So that is why it's not, it's not that the Master is not perfect, therefore don't go, don't follow — that may be the right master for you at that time. And then another master can come and take you further. It's a process, a process that lasts several lifetimes! So, nothing to worry about! Don't worry about the questions that "I have to first find a Perfect Master; otherwise, I'm not going to follow. All others are fake!" I think all masters are genuine who say, "Go Inside." But they go on different degrees, different levels. And they are training people to go to that level. We haven't gone anywhere. Therefore, it's okay to go where they are taking us.

I'll tell you a true story. Many of you've heard it. The story of a friend of mine, who was an engineer in Burma, now called Myanmar. He was a road engineer, building of roads engineer, and he served the government of Burma on their Department of Public Works, and he was a man who, even with a medium-sized salary, was able to save money, because his principle about money was, if he had, say, a currency note, a dollar, in his hand, he would say, "To spend or not to spend — that is the question?" borrowing from Shakespeare. "To spend or not to spend is the question...not to spend." Back in the pocket. [laughter] That way, he accumulated 30 thousand then rupees, which was common in Burma and India. Thirty thousand rupees he had saved. He was searching for a master. Any holy man who would come in his town, he would meet him and greet him and try to

learn things — he read many books also. Then he heard that there is a swami, an enlightened person, living in India, in the town of Madras, which is now called Chennai. In Madras the swami lives, and he can give us true enlightenment. So, he traveled — he left his job — he traveled with all his money, retired from his job, went to India, went to Madras, met the swami, and he said, “Swami Ji, I have come to get true enlightenment from you.” He said, “Have you heard the story of King Janak?” (I don’t know...most of you must have heard the story of King Janak. Anybody who hasn’t heard the story of King Janak here? Others who have heard, please raise your hand. Most of you’ve heard, but I’ll tell the story again [laughter]. It’s so nice to tell stories instead of doing meditation.)

Okay, the story of King Janak is that there was a king in India, who was a very, very great seeker of truth, and he was looking for instant enlightenment — not enlightenment, not true knowledge — instant knowledge! (Must have been American in past life [laughter]...who would see everything instant — instant coffee, you know, instant happiness...okay...) He wanted instant knowledge. So he was told that there is large number of people, there are large number of people in the country India, his ministers and advisors told him, just have a big *yagya* (means a big holy festival), serve them food, especially you must have a lot of rice pudding in that, because they like rice pudding at these festivals. Have lot of food, and all the enlightened people, swamis, yogis, sadhus, all will come — and you can get enlightenment. So, he held a big feast. Everybody came. And he set up small tents in his compound. And then he disguised himself as an ordinary tourist, put on ordinary clothes so nobody could know he was the king, and moved around from tent to tent, to see where he can get true wisdom, instant knowledge. He was shocked at the people who were very learned. They were quoting from books, some repeating books by heart, but they were so angry and haughty and so much conceited about their knowledge, that he said, “They can’t have any true knowledge. There’s no sign of humility at all. And they are willing to fight with each other.” Some were fighting over interpretation of the same book, the same holy book: “No, this means this, this means that!” and they came to blows. He said, “What kind of group is this? How will I get true knowledge from that?” He was very disappointed.

He returned to the palace and told his advisors and ministers, “These people are learned but not knowledgeable. I’m not looking for this kind of knowledge. I want true knowledge. Real knowledge. Real. True Knowledge. Instantly.” They said, “King, you held only one-day affair. You should have a longer affair — more people can come from all over the country.” So, he had a seven-day affair. So, by beat of drum, everybody was informed about this great *yagya*, great festival taking place. People came from all over the country, and he then did the same thing, disguised himself incognito, walked amongst them, and saw the same thing repeated seven times over. All those people were so busy with their own quotations,

quoting from books, quoting from scriptures and not really having any idea of what they were talking about. Just words, words, more words. So, he was very disappointed. He told the ministers and his cabinet people, "This is not what I am looking for. I want real knowledge! Not mention of knowledge in the books. Anybody can read the books. I want something Real."

They said, "Your majesty, that kind of knowledge you can't find from these people. Such a person will not come to your party. If you want to find him, you go. There's a man sitting on the bank of the river, and his name is Ashtavakra, Ashravakra. Ashta means eight; Vakra means that he has waves on his back — he's hunchback.) Eight waves on his back, and they call him Ashtavakra, but he is a Perfect Living Master — he can give you true knowledge. So the king went to him, and he said (Ashtavakra got up), "Majesty, what brings you to my little hut?" He says, "I have not come as a king — I have come as a beggar. I have come to seek true knowledge, and I understand you can give me true knowledge." He said, "I'm very happy. I'll be sure, I'll be happy to help you in any way you want, you come to my little hut." So, the king invited him to come to his palace and give knowledge. So, king invited all his neighboring kings, princes, princesses. He invited all nobility, and the audience was there filled up in his auditorium in the palace. And the king placed two chairs on the stage: one for himself, one for the master.

So, when Ashtavakra came with seven or eight of his disciples, they took off their shoes at the entrance, which was the custom at that time, to go to these places without your shoes. And then, as they walked, the people looked at Ashtavakra, short man, hunchback, and they said, "This is the master the king has invited to give us knowledge? He can't take care of his own body. How can he give us any knowledge?" So, there was murmuring going on about the shape of that man. So, when Ashtavakra reached the stage, he addressed the king. He said, "King, what is the price of leather today?" King said, "What has...nothing to do with...we invited you to give us instant knowledge. What has price of leather to do with it?" He says, "Are these not all skin merchants here?" "No, Ashtavakra, these are all royalty, nobility." He said, "The way they were looking at the body, I thought maybe they were interested in skin and leather." So, when the audience heard that, they found the man had a sense of humor, so they kept quiet. Then he said, "King, what kind of knowledge do you want?" He said, "I want instant, Real Knowledge." Ashtavakra said, "Even instant has a time. How much is your instant?" He said, "When I go out horse riding, and I put my foot in the stirrup and jump on the saddle, that's an instant." He said, "That kind of knowledge, you have to pay a price." The king said, "I am willing to pay any price. Just quote the price. My whole treasury is open for you. Whatever you will ask I will give you." He said, "I want three things." "Master, you can take ten things, hundred things!" "No, I only want three things. Give me three things, I will give you instant knowledge." And

he said, "Give me your body, give me your wealth, and give me your mind. I'll give you true knowledge." This was a very strange price tag, but King Janak was such a seeker, strong seeker, he said, "I agree. My body is at your disposal, all my wealth is yours, and my mind is also yours." Ashtavakra said, "Are you sure you have given your body to me?" "Yes, master." "Okay, then, lift this body which now belongs to me and go and take it and put it on the shoes I left at the entrance to your auditorium."

The King said, "I have given the body to him. I must place it where he says." So, he got up and started moving toward the shoes. The whole audience said, "What kind of occasion this is? We thought he would give us a nice discourse about Real Knowledge, and he's telling the king, walk and sit on the shoes? We wasted our time." So, they began to murmur again, and the king heard the whole audience murmuring to each other, "What is going on?" So, he thought to himself, "These people don't know what I am seeking. These people say I've got so many palaces, I am so rich, I'm a king, and that is why they are thinking 'why is he doing this?'" When this thought came to him, Ashtavakra shouted from the stage, "King, you have no business to think of your wealth — you've already given it to me!" King said, "Oh, I forgot! I still thought it's my wealth — I forgot. I have no right to think about it." When he thought like that, Ashtavakra said, "You've given your mind to me — you can't even think!" And the king held his head in his hands, like this. "I can't even think!" That time he got enlightened, in one second. And Ashtavakra said, "Need not go to the shoes. Come back. Come back and sit on your chair. Did you get instant knowledge?" "Yes, master, I did." "Any questions?" "No questions." "Did you get it in less than an instant?" It was much less than an instant that he got it. Then he said, "King, I don't need your body — I have problem with my own! I don't need your wealth — I'm very happy with the little belongings I have in the hut. And certainly, I don't need your mind! I have problem with my own. Please keep these yourself — but! — just remember from today: the body belongs to Ashtavakra, given back to you for use. Your wealth belongs to Ashtavakra, given to you to enjoy and use it. Your mind belongs to Ashtavakra, given to you to use. Don't be used by the mind! Use the mind — it belongs to Ashtavakra. If you follow this, you'll be on a strictly spiritual path, and if you stay on the spiritual path and meditate, you'll get the same instant knowledge again as people get after about 15-20 years of meditation." And I gave that as a...to tell you that instant knowledge is lying inside us, not outside.

So, there's the story of King Janak and Ashtavakra. Trilok Chand, the engineer from Burma, that he met his swami in Madras. Madras swami said, "Have you heard the story?" And Trilok Chand said, "Yes, I have heard." He said, "I act on the same principle as Ashtavakra. Give me your body, give me your wealth, and give me your mind. I'll give you instant knowledge." And Trilok Chand was such a keen seeker, like King Janak, he said,

“Master, my body is yours. My wealth is yours. My mind is yours. Now give me knowledge.” He said, “Let’s start with the wealth. How much do you have?” He said: “I collected and saved 30,000 rupees.” He said, “First, transfer them to my account. I have to build a temple, so I need the money.” He said, “Yes, sir. Here it is.” Wrote out the checks for his bank account. Gave the money away. Then he said, “Now, let’s go to the body. You have to learn to meditate in a very unique way which only I know, and that unique way is to remember a particular mantra while you breathe. And one word of the mantra has to be uttered in your mind while breathing from the left nostril, one from the right nostril, alternately. And you cannot use your fingers, to do like this, because then your attention will be drawn outside. Truth lies inside. Therefore, you have to do it inside, with your tongue. The tongue is inside the body. And the tongue must be twisted back. In order to perform this, tongue is tied by tendons to the surface here, it has to be cut so that you can turn the tongue inside yourself. I also got it done.” And the master, the swami, opened his mouth, the tongue flew out like snake’s tongue. “And that’s how I use it. You have to do the same thing. And since it’s a price you are paying, it’s a sacrifice you’re making, so I will not just cut this, cut these tendons with a surgical knife, I’ll virtually sandpaper them. And I will also occasionally use a special nettle rash we call Bichu Buti, and that plant has very strong biting, stinging feature, so when you rub it’s very stinging.” And Trilok Chand said, “I will do it, sir,” and underwent that torture for almost a month. And his tongue was separated like this master, and he was able to put it back and then make the different kind of breathing exercises along with his mantra, and he got some information, some calmness of mind. He saw some lights and colors. He saw some unusual experiences, but he did not feel that was the knowledge he was seeking. So, he told the master, “Master, it’s all right. This meditation you’re teaching me is giving me some kind of satisfaction. I am doing something internally but not giving me real knowledge. You said you are like Ashtavakra. King Janak got real knowledge. I haven’t got the real knowledge that I’m looking for. I don’t know really who I am — still. That was my basic question: Who Am I Really? Not body, not mind. Who Am I? I want to know my soul!” And the master swami said, “Sorry, I could only take you this far. I cannot take you any further. For that, you may have to find some other master.”

So, disappointed, Trilok Chand left, looking for other masters. Eventually, he was able to reach Great Master, and Great Master initiated him, and he made very rapid progress. He was a very good family friend of ours, so he could share all this information with us. One day we were sitting together, I, my dad, Trilok Chand, and a couple of others, followers, in Great Master’s house. And this Trilok Chand says, “Master, had I known you are the true Master who will give me the Real Instant Knowledge, I would not have given those 30,000 rupees to that swami.” And Great Master laughed, and he said, “Trilok Chand, you don’t know — the day you came to me I transferred those 30,000 rupees to my account.” He

said, "All the efforts you have put in so far has all gone into my account as if you'd done it for me." Then he explained to us — and I was sitting there — he explained, "No time wasted with anybody, when you are on a spiritual seeking, is a waste of time. You are just ready for that at that time, and then you get more ready for something else." Very important point. That is why I tell my friends, "Don't worry! Don't be worried about, 'Is my master fake master? Real master?'" How do we know what's a real master? "We'll give you list of all masters. Please tell us who's the real master!" I said, "That is not my role! I am doing my seva, service, to my Master within the bounds which he has set for me, and this evaluation of other masters is not part of that mandate. So, I can't give any opinion on that. You are to follow and feed where you feel. All I can tell you is some basic things about Perfect Living Masters. And first thing is, they never say they are masters. They live like ordinary people, like us. Secondly, they never charge anything — they're givers, not takers. They don't charge for their spiritual knowledge when they share with them — they've come to give. Thirdly, they draw us with their unconditional love. They don't use psychic powers or power of the brain or power of mind, they use love, unconditional love, which, when you associate with them, you find out never changes! They never judge us. And if we love them, they love us. If we don't love them, but we are seekers, they love us. If we hate them, but are seekers, they love us. If we kill them, they will love us. We say you will find very...these are simple rules which will clear out many of the masters that you don't want to follow. But if you can find this experience, go with it!

One friend of mine said, "I heard your explanation, 'How to identify a true master.' Now, I have found two masters that qualify. Which one should I follow?" I said, "People can't find one! You are very lucky. You found two. Whoever pulls you more with his love, follow that." He wrote back to me: "Both pull me equally!" I said, "You are the luckiest man. Follow one. If nothing works, follow the other." This is...don't make it a ritual. This is a matter of common sense, that we are trying to find the truth inside, and a Perfect Living Master is one who can see our inside, for our inside and his inside are the same. And that's how he helps us with pure, unconditional love. So, I said, "This is nothing to worry about."

Why I'm bringing this to your notice is that people are still writing to me and trying to find out the master they're following is here or not, can we follow two masters, can we follow one master after another master. These are normal things on a spiritual journey. On a spiritual path, you don't know how many masters you already followed. Great Master said, "When you are ready, you can be accepted by a Master." The acceptance by a Master nowadays we are calling it "Initiation." When a Master Initiates us, he has accepted us. That means, he's taken responsibility to take us. A Perfect Living Master, when he says, "I accept you," he guarantees, 100 percent without any exception that he takes us to our true home, the highest level. How does he do it? With love, he pulls us with love.

Supposing we don't follow him after that. Supposing we say we have doubts, our mind is now doubting that a person, a human being, can't do that, what this guy has promised. "I've got the initiation, but I'm not so sure if he can do it." Mind will create a lot of doubts. In case that happens, that doubts come up, then we may not be able to complete what was required as a response to his love, which is devotion. Devotion is a response to love. When somebody loves, we automatically get devoted. If we cannot respond, we may have to be reborn. If we are reborn, there's a new master. Old master in the physical body is dead. You are also dead. You're born somewhere else, and new master comes up. But the new master, when he initiates, you suddenly make much rapid progress, and other people say, wonder how that man is making rapid progress. He's working from past life.

Great Master said a person cannot have more than four lives, no matter what, if initiated by a Perfect Living Master, because the stage is set for human beings feeling we have free will. In this stage, where human beings feel free will, seeking is part of the free will, and therefore, the whole method of seeking and finding is built into this system of what you seek, what you find. Therefore, time lags have been created in different stages of our progress. That is why you can have four lives. Now, one day, Great Master gave this discourse. My father was very keen; he was also his follower. In fact, I had trouble because he was his follower. I said that because he's a follower, I'm following, and I gave up! I gave him up. I said, "Maybe I'm just following my father, not following a Master." But that took many years, and it was resolved by Master's strange ways of dealing with such problems. But my father was not at that meeting when he said, "You cannot have more than four lives if you are initiated by a Perfect Living Master." In the evening, my dad came, and we went to see the Master, and my dad told me, "He said in the morning you can't have more than four lives." So, when we met the master that evening in his house, my dad spoke up. He said, "Master, I heard this morning in the discourse you said a man initiated by a Perfect Living Master will not have more than four lives." And he said, "Lekh Raj, why are you bothered?" That was my father's name, Lekh Raj. "Why are you bothered? This is your last life. Why are you bothered about four lives?" He said, "I am bothered. Supposing I want five lives? You put a restriction on that." He said, "Why would you like five lives?" He said, "I understand sometimes masters return to pick up more souls, and if you happen to return, I'm not going to get stuck there and not come back with you!" So, everybody laughed.

Then Great Master explained, and this is important, what I heard on that evening. He said, "If a Perfect Living Master initiates us, and accepts us, and we try to follow what he — directions he gives us — as best as we can, this is our last life. We never come again, not come back into human body again. We can make progress to some stage higher — the end of our reincarnations in this physical world. Only if we don't follow the directions, out of

laziness, out of lack of interest or something, the declining interest for lack of experiences — we are not having the right experiences — we may have to come one more time.” He said, “Only those who completely desert and think, ‘We don’t follow the Master at all; we don’t believe in him at all!’ come in a third life. Only those who want to kill a Master have to come in a fourth life. Don’t think everybody has to come in four lives. Most people try their best to follow the directions of the Master—this is their last life.” What they can do or what we can do is very limited. We don’t realize we are trying to do our part, our meditation, and our method of trying to reach Master inside and outside. All that is a mental effort, very limited effort. We don’t even make one tenth of the effort that’s really required to go in. Nine-tenths is left to the Master. We don’t see that; we think we have to do everything.

Now, if I tell you a secret, please keep it to yourselves. [laughter] The secret is, if you did nothing, he will still take you, if he has initiated you, a Perfect Living Master. Please don’t tell this to anybody, and if you do have very strong feeling to tell somebody, please tell them not to tell anybody [laughter]. That’s how we keep secrets, you know. But our mind does not accept this. Our mind says, “Nothing can be achieved without our effort! We need to struggle for everything — must be the same rule applying to the spiritual growth.” And therefore, we all try. Master said, “Try. You want to learn how to meditate?” “Master, not making progress.” “More meditation. Work harder.” Mind says they’re disappointed that we can’t get anything without working hard. So, we work hard, and he encourages us. Because the only barrier we have to really cross is the mind! There’s no other barrier. Our mind is the barrier. Our thoughts are the barrier. Our known concepts — “nothing can be obtained unless we work for it, struggle for it” — it’s a mental concept. It’s just stuck in us. Somebody can give you lot of wealth. You say: “But I haven’t seen it.” Supposing somebody says “I put a billion dollars in your account. Here’s the receipt.” “Oh, receipt anybody can make. I want to see the money where it is.” “Well, I’ll take you to the bank manager.” He says, “Yes, your money is there.” “You might have bribed the bank manager.” You are wealthy, and yet you are poor, because mind won’t believe. When a Perfect Living Master initiates us, he has put the greatest wealth that is possible — in human life or any life — he has put the greatest wealth at our disposal, but we don’t believe it. “Want to go and see it?” Okay, go and see it. Check it out.” Different stages, you can check out. That is why we all have to go through this process. The process is called “the mind.” Meditation is for the mind. What takes us beyond the mind is Love and Devotion, that pure love of the Master hitting us in our souls and our devotion coming automatically as a result of that. That is the True Path. That’s the ONLY thing that takes us higher. But we meditate, these things develop! We have little, little experiences, both inside and outside — it develops our love and devotion. We say, “A miracle has happened! Master must have done it! This could not have happened. Improbable things are

happening! New coincidences are happening since I met the Master — he must be doing something!!” All building our faith, slowly, to the point when we say, “Yes, Master is doing it.” And love of Master is felt in these occasions, and we get devoted.

So, this all is background I’m giving to you so that you don’t worry too much. When you get initiated by a Master, leave the worry there only, all worries, all worries of outside and inside. If you leave the worries there, you will find that your life changes by itself. If you’ll remember a few simple lessons — I’ll tell you three lessons. If you want to change your life in one day, overnight, I can tell you three things. You follow them, your life will be — tomorrow will be — different.

First thing: Don’t regard that you are living in this world as who your name of the body is. Think you are a witness to this drama taking place as a show on a multidimensional stage. You are merely watching it from a nice seat inside the head of one of the actors — and that’s what you adopted, you’re sitting inside. If you can feel that you are watching the drama, including the actor who is your body and all the other actors, life changes in one day.

Secondly: If you feel nothing belongs to you, everything belongs to the Master and given to us for use — we cannot “own” anything — your life will change. You can’t imagine how many problems we have got just by trying to “own” things: “my house,” “my car,” “my children,” “my family,” “my ____.” “My” is going on so much. None of them go with us when we die. And we die pretty quickly in this Cosmic Universe of billions of years. We die a hundred years, hundred twenty years at maximum, hundred thirty-five years, we can’t live more, nobody has lived more. So how are we trying to make things our own which are so temporarily with us? But if we can just remember that, our attitude changes. Everything has been given to us for use. Use it! Enjoy it! But don’t worry about the ownership of it. Say: “Ownership belongs to somebody else. I’ve been given.” Then you will use it very carefully also. Because if it belongs to you, you don’t care what happens (“It’s mine!”). But if it is “not mine,” I’d better be careful how I use it.” Your own behavior towards people, towards things, changes with this simple fact: you are an actor, and you are doing this, watching the show, from inside. It’s just a show. We’ve come for a short time. We have to go back home after the show, and we know how to go back home. It’s inside us, very easy to go inside, where we find our own self sitting there, watching this show. And nothing belongs to us. We’ve just come for a show to this world. And when we leave, we go back home. Simple changes.

And the third change that is very remarkable is: If we are all One, how can we hate anybody? Are we not hating ourselves? If people who love somebody begin to see their

Beloved in everybody, if you understand that all of you [are] part of the same, how could you hate anybody? You would love everybody automatically. This awareness that eventually...we don't have to say we are One. We should realize we are One. That's what the ultimate goal is. And then hatred disappears. Love starts, all over. Whole life changes. Remember these three things and see your life change tomorrow — if you can practice these things.

Now, enough of digression and diversion. Let's back to work. I mentioned to you the place where you have to meditate. Now we're going to use some methods of improving our meditation so that it's easier to sit there. When I ask you to meditate, how many of you are thinking of other things also at the same time? All, almost all. Natural. It's a natural phenomenon that the mind will never stop thinking, and mind will think of things which are either attractive or frightening or frightening or creating doubts. Mind will think of those things continuously, 24/7! Mind never stops thinking. Continuously it keeps thinking. And mostly, it thinks in words, and some on images. The mind is thinking, thinking in the language that we speak outside, same language it uses inside. So, since it speaks a language to think, if we can substitute chosen words which mind doesn't care for, and we begin to repeat those words with the mind, mind can't think in words, and it's much to then go in there. All mantras were designed for that purpose. We could repeat them with the mind, and not let the mind to think of other things, it becomes easier to go within. Essential requirement is not to use the mouth or the tongue for the repetition. Use the mind. Very difficult — mind will fight. You can try it. When you try, you think/repeat the words that you choose as mantra or simran — when you try to repeat them — the mind pushes the tongue to repeat and thinks of other things at the same time. So, the mind is free to do what it likes, and we remain outside. Therefore, it's a practice that you need, to repeat mantra with the mind.

How many of you have a mantra? How many of you don't have any mantra or any simran to repeat? Okay, those who don't have any mantra right now, please coin a temporary mantra, please coin up a temporary mantra, a short phrase, expressing your love for the Beloved. Any short phrase, in any language that you speak. Make a short phrase, and when I say, "Repeat mantra," you repeat that phrase. Others, who have a mantra, please use that mantra. Mantra should be repeated slowly, never fast. Because the intention of repeating the mantra or using the mind to repeat it is *to listen to it*, not just to repeat it. Remember, in this conscious state in our head, the mind always speaks. Soul never speaks; soul always listens. Soul listens; mind speaks. Therefore, let the mind speak the mantra, you attentively listen to what you are speaking. Then it's effective, most effective if you become very good listener. Listening to something happening in the head draws your attention faster than anything. Later on, you'll find — I will tell you tomorrow —

listening to inner sounds is even faster. But right now, repeating the words with the mind and listening to them carefully will draw your attention faster and give inner experiences earlier.

So, let us practice this. Again, close your eyes and go back to the Third Eye center. Put your attention there. Feel you are there. Then only, start repeating. If you haven't felt, don't start. If you feel you are there, then with the inner self, repeat the words and listen to them attentively. Repeat so that you hear every syllable of what you are speaking. Please start. [Pause] No other thought! Only repetition with the mind! Slowly! Listen attentively! Put all attention on the words you are listening. [Pause] Keep your eyes closed until I count five: One, two, three, four, five. Open your eyes. Welcome back. How many of you were able to repeat the mantra with your mind? Very happy. Good progress.

This is a practice that, do not think of other things. Mind will try to think of other things. A little bit of a battle. There's a little fight we have to do with the mind. If you try to do too much fight, you lose, because the mind loves to engage you in battle. You say, "Don't think of this! Think of this! Don't think of this!" Two hours pass, and you're tired. Meditation was great, but we got nothing except fight with the mind. We won every battle, lost the war with the mind. That's what happens. To deal with the mind trying to think differently requires another approach, and that is: ignore the mind. Stay focused on what you're doing, and put the mind's voice on the side, as if you don't care what the mind is thinking, in these practice. But once you achieve it, it'll be very easy. Mind keeps on thinking. Mind will never stop thinking. We are trying to make the mind think the words of our mantra. And it still tries to...it repeats the mantra, and it thinks on top of it! Have you ever noticed that? The mind is repeating the words, and also saying, "Are you doing it slow enough?" Which is also the voice of the mind! And if you repeat with the second voice, it'll bring third voice! Very thin voice. And if you make all three voices to do the mantra, brings a person who starts talking to you. Then what is the solution? Solution is: every voice you hear in the head should repeat the mantra. Every person you see in your meditation should repeat the mantra with you. Make it a big orchestra of mantra! Every voice, every person, repeating the mantra and drown the voice of the mind that is trying to think something else. It's a practice.

Let's try! Let's try now! That, if any other sounds can come or a commentator upon your repetition, join two voices to repeat the mantra. Three voices, join three. An image comes, of a person, a friend there, make the friend join you. Don't interrupt your repetition for any sake. Anybody comes in, join from that point onwards, and have a whole crowd of voices and people. And if you still feel mind is still trying to still speak up something, do the mantra internally louder! Like you did in the morning, you can shout inside without

using the tongue. Shout with the mind which you are using! Let the other part of the mind, which is trying to distract you, get drowned in your shout. But make it so successful that you cannot even be bothered by what the mind is saying. Then you'll be totally successful. Matter of practice. Let's try! Try to make every voice repeat the mantra, and any images you get also repeat the mantra. Close your eyes. Begin. Make your own voice, inner voice, louder if necessary, to drown the voice of a distracting mind. [Pause] Keep your eyes closed until I count five: One, two, three, four, five. Open your eyes. Welcome back.

How many of you could do this, to have multiple sounds doing the mantra? When you do this, try to put your attention in the center — you can start hearing other sounds also. Not necessarily voices. Sounds. Sounds like a whistling is going on, some kind of whistling sound, sound like a bell ringing, sound like a train passing nearby, like a truck has just passed overhead, like a thunder is there. Other sounds start coming in which have no relationship with outside, because there are no other sounds like that outside. And those sounds are coming from within — some physical, some astral, some mental, based on memories also. And some spiritual from the self, coming from the self. There're several sounds inside. And how many of you, when you were doing this exercise with your repetition, could hear some other sounds when you were doing it? That's good.

Tomorrow, I'll take up this subject further, that if you can hear the sound clearly enough inside, a sound that's coming from the self — not from the sides, not from the body, but from your own inner self at the third eye center — if you can hear that sound, you can drop even the mantras, and that sound alone is enough to draw your attention inside. It's a shortcut, BIG shortcut to discovering the self. And that is why the yoga, union with the self, which Great Master taught, has been called Surat Shabd Yoga. Surat means attention, Shabd means sound, Yoga means union with the true self. That means by merely putting your attention completely on the sound of the self, you can draw your attention faster than by your own effort. So, that sound pulls you, the real sound will pull you. We'll make you go through that experience tomorrow morning, at 11 o'clock. I'm very happy that you are following with me very well, and most of you are making some good progress in understanding what we are doing.

So, thank you once more, and there are a few people who asked for personal time. I'll be seeing them now, and then we'll meet again at 11 o'clock tomorrow to continue our meditation workshop. Thank you very much.

https://youtu.be/1_s-09UDiNc

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