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## Without Grace Nothing Happens

Corfu, Greece — July 11, 2014

<https://youtu.be/t33E17PYDYw>

Welcome, friends to the second session of the first day of the three-days program we have here in Corfu, in Greece. I'm very happy to be here. As I said in the morning, great thinkers, great saints, great mystics, have adorned the history pages of this country, Greece. And in Corfu itself, I was very privileged to go and visit the Greek Church where Saint Spyridos' body still lies there, who has done lot to awaken people in his own time.

He's still worshipped, but we seem to worship people a lot more after they die than while they're living. Whereas, most of the work of these saints and mystics have done while they're living—and they say so. They say so: "We are alive, and we are communicating with you in this body, so take advantage of this. And when we are dead, unless you see us again coming back, or you see us within yourself, that will not be able to help you. Then your mind will be your master."

When people worship dead saints, they miss out one thing. They miss out the personal guidance that they can get from a human being. So, lot of time people get confused in their head because they talk to their own mind and think they are talking to God or talking to their Master or talking to a saint. It's very difficult position to judge who you are talking to. Your mind can make up anything, and there's no way taught to us how to avoid that. But when there is a Perfect Living Master in our life, he can tell us how to distinguish between true messages of a saint and the messages that our mind is making up. He can give you the ways to distinguish between the two.

And that is why even if we want to follow the teachings of a person who was a master and passed away in his physical body, we still need guidance from somebody who has done the same thing now—which was done by the saints before—and be able to guide us how to take advantage of that particular path that the saint went on and wants others to go. So that's why

it's even more necessary than you believe in a great saint of the past that you need guidance from a living saint, living Perfect Living Master of today.

I was very happy to go and see this great tradition in Korfu itself, that the great saint is remembered so well. And I was able to sit through the service there and enjoy this. The hymns, Greek hymns that were recited approximated so closely to the hymns I heard singing in elsewhere in India. So, I began to think: Is there a connection between India and Korfu, particularly in Greece? I felt like I was at home when I was moving around here. That was a great feeling. So, that's why I feel that Korfu is going to be an important spiritual center of the future, and people are already looking forward to that.

And there are more seekers in hiding here than there are on the surface, because people are still seeking in their way what they have been taught. And to be able to learn how to go within and find the truth may be slightly different from what they are doing now. But it will come, because as I said in the morning: "If you seek you will find." No other qualification is needed. To find the truth, the only qualification required is you are a seeker. You are seeking in your heart. Don't have to shout outside. Don't have to go begging outside, just in your heart.

If the God who created us is so powerful, and he can hear our prayers inside, why do we have to go outside to pray? We should pray inside, and prayer should be to tell the—whoever we believe in—to tell the god, the Beloved that we want to believe in, tell him what you feel. Prayer is not to get something out of him. Prayer is not to say I am praying so that you give me this. We pray for little, little things. That is not true prayer. That is like a business transaction. I give you prayer, now God you give me back something. That's like a worldly business transaction. Best prayer is when you pray for the grace of the Lord upon you, and grace is a very elusive but very strong substance on spiritual path. The grace is so important that without grace nothing happens.

Some people ask questions. Is it more important to have grace of a master or Lord's grace, or is it more important for us to put our effort, effort in, struggle for it? Both are important at different stages of development. In the beginning, we can't see grace, we can't see God, we can't see inner master, we can't see anything. We are totally blind, and we think we have a free will which must do something and get something. We have been taught that nothing comes without your effort, so we put effort. And masters come and say: "Yes, put your best effort; do so much meditation; do this thing; avoid eating this; avoid eating that." They put rules in front of us! Those rules have been put in front of us for our minds, because our mind believes in this. Our minds believe unless we follow some regimental things, unless we follow some routines, we can't get anything. We have to struggle to get things. But as we progress we find that it's grace is more important. At the end we discover that even the effort we put in was because of grace, that there was nothing happening—not even our effort was without grace. So, it's a very delicate combination of effort and grace, that it looks like more effort in the beginning and more grace at the end. Ultimately, it's all effort now and all grace at the end, but they're working together all the time. The effort is an expression of grace at this level. So therefore,

don't say, "I am waiting for something to happen. I am not going to put any effort." Put in your best effort.

Lord Krishna, in talking to his disciple, Arjun, says, "*Yoga karmasu kaushalam.*" If you want to be true yogi, you should do your karam, your actions, with the utmost skill that you have been provided with. It means put in your very best effort that you can and don't worry about the result. If you start considering what the result of that will be, "I am putting in this effort. I expect this result," that's just a business transaction. It's not a spiritual move. A spiritual move is that you put in your best, skillful attention and effort into what you are doing—and then leave the rest.

How much meditation should we do? Is it necessary to quantify it? Because some people say there's a prescription on meditation, how much you should do. I told you the story of my friend who meditated two and a half hours regularly on his watch, and that was no meditation at all. There are others who have been meditating and not finding anything. They just say we have to fill up the time.

There are two things in meditation: quantity and quality. If you have quality meditation, sometimes five minutes quality meditation gives you more than two and a half hours of just bored sitting together with your eyes closed and thinking that you're getting something. That's why the quality is very important. What determines the quality of meditation? How well your attention is concentrated within your Self. That determines the quality. If you are doing meditation and your mind is running all over the world, it has no value.

An Indian mystic, Kabir, says: "*Mala to kar mein phiray...*" I'm speaking the original Hindi that I'll translate for you. "*Mala to kar mein phiray, jeebh phiray mukh mahein; Manua to chahun dish phiray, ye to simran nahin.*" People who try to repeat the words of God, repeat the words of Naam, the words of Simran, those who repeat them but they repeat by holding the beads in their hand and speaking with the tongue and the mind is thinking of everything else, has no value at all. That's what he says. The value is only when you repeat with your mind—and repeat the words with your mind to such an extent that the mind can think of nothing else except listen to its own repetition.

Listening is the key to any progress on the spiritual path. Whether you are speaking a mantra, repeating words given for mantra, it's not the speaking that gives anything. It's that you listen to your own mantra being spoken that gives you something. Remember: the soul always listens, the mind always speaks. When we want to say something to anybody, we use our mind to speak. When we hear, we listen. We listen from our own Self and we speak with the instrument given to us called the mind. And this is true all the time. Listening is the main thing. When I said in the morning I'll talk to you about the sound current, which I'll do tomorrow, you'll notice it's the listening that pulls you up. Even the repetition of words, of mantra, when listened to, they become effective. Otherwise, if just the repetition was there, parrots would be going to Sach Khand before us. They keep on repeating what they hear. So, that's why it's necessary to listen.

And the more intently you can listen to either the repetition of the words, or when they have led to the sound and listen to the sound, the more intently you listen, the better the quality of your meditation and the better your success will be in meditation.

So, to sum up what we have covered so far is that all knowledge, all awareness, all spiritual experiences lie within us. We have to go within our own self to find it. Nothing exists outside. These are shadows outside. We are casting shadows outside from what is inside. Therefore, let's go to the real thing inside, and the best way to do it is to first locate your Self at the right place to meditate. I have been to my friends' houses who are following meditational techniques, who are satsangis for many years, and they take me to their special room. "This is our meditation room." I said: "Really? That's very important." "This is our meditation chair. That's the rug we specially bought from Kabul or somewhere and we meditate on this rug." And I tell them, "Have you ever realized that if you have a meditation room and you meditate in that, where is your attention? In the room. You made it so important for you. If you sit on a particular chair only to meditate, where is your attention? On the chair. You've given it undue importance. If you have got a special rug and a special mat to sit on, where's your attention? On the mat. Because you've given it that importance. You made it different from anything else."

Then, where should we meditate? The only suitable place for effective meditation is in this house called the human body, in the sixth floor, behind the eyes! Therefore, if you want to decorate your meditation room, make it pure, holy, improve it, do it right here. Do it right behind the eyes in your own head. If you visit that regularly, you'll see all the improvement. Only a few minutes of sitting out there will show you how expanded that place is. You can even make it into a garden. You can make it into anything. Eventually you can make it into a whole universe. It's all sitting in the head. But you have to start from the center from where you are actually sitting and operating from right now. Right now, we are all right behind the eyes. That's where we are awake from. We are awake and aware of this body because we are there. That's the starting point. So, learning how to be there, behind the eyes, and not look at things—look at around what is in the room only. If you want to see what's around, look if there are any windows there, look if any furniture is there needed, but you stay in the center. Look at all the things from the center of this room. That is the starting point of meditation.

I would like those of you who are interested to join me now in this beginning session of meditation where all we will do is to discover where to meditate, and that place is in our head, behind the eyes. Now remember a few tips I can give you in advance. Meditation often makes people go to sleep. In fact, I was once conducting a meditation workshop in United States, and I suddenly realized I am myself snoring. I open my eyes. Everybody was staring at me. Of course, I turned it around and said: "See? Sleep is so strong comes in meditation that even I while trying to tell you how to meditate have gone to sleep."

Therefore, how to prevent that? How to prevent going to sleep? If you are already tired, then it's very difficult. People start early morning when they're really tired. They work late or had a late-night party and then they want to meditate, and they can't meditate. Then you have

to...You can take a shower, take a walk, do something to make you less sleepy. But even when you have done everything, the tendency to sleep comes. And when the tendency to sleep comes, you will notice your attention falls from this point downward, and when you are in the throat center you have dreams. If supposing at night you want to see where you are at this time, you can, while you are awake, close your eyes and say, "I can touch my eyes." With your hands you can touch your eyes. You know where they are. When you're a little sleepy at night, try that again. You're sleepy. Say, "Where am I? Let me touch my eyes." You do like this and you touch your nose. The longer you are toward the sleep tendency, the more lower the eyes go down. The eyes that are watching go down. In the dreams your notional point is at the throat when you're having dreams. There's nothing behind these eyes. They are just moving in synchronicity with what you're seeing from there. So, this is a tendency we have in meditation. Therefore, when you want to be behind the eyes, you have to make a really sturdy floor with concrete, so strong. If you want to use a wooden floor, be conscious that you don't want to go, sink into it, and want to stay behind the eyes and be awake. You want to be more awake, not less awake in meditation.

So, let's do this little practice now. We will again think this is our house in which we live. We use it for walking. It's a different kind of house. It's a mobile house, very mobile, and it can function many ways. But right now, we want to see what's happening in the sixth floor of the house. So, don't move too much during this session because it's a house. And close your eyes and become aware that you are in the sixth floor in the head.

(Break for meditation)

How many of you could sit in the head and feel you are sitting there, and just watching the head inside? Very good. I am very happy. Most of you could do it. So, most of you will be successful in meditation.

How many of you have a living master who has given you a mantra to repeat? Okay. Those who have a mantra will now, in the next exercise, use that mantra for repetition. The mantra is repeated for two or three reasons. One, these are words given by a guru or a master so that by repeating them we do not allow other thoughts to come in. It's like squeezing the artificial words given to us to push the words of thought out. When the mind wants to think of something else, we make the mind repeat the words and that thought is taken out. It is a thought-eliminating purpose of repetition of words. For that reason, the words should be repeated slowly and attentively listened to. Supposing you repeat the words, but don't listen to them, your mind will still keep thinking lot of things. It'll even say: "Am I repeating correctly? Am going to fast?" Just be a commentator upon it. But if you listen to those words, the mind does not have scope to run away. This is one of the devices just to help stay in the head and not be driven away by other thoughts.

The second purpose of these words is that these do not mean much to us here, but when a master, Perfect Living Master, gives us certain words, he empowers them, because he makes

them connected with events that will happen in meditation later. When we have experiences in meditation, we will see what those words meant. Because words are just phonetic symbols, they're just sounds. They are associated with some experiences. So, since we have... For example, I am saying it: water, say water because I heard it was water from childhood. Ultimately, my mind associated the word water with this particular experience. All words are made like that, including words of mantra which are associated with inner spiritual experiences. When you reach them, you'll see why the master asked you to repeat those words.

Third important function of these mantra words are they are empowered to prevent negativity to come into your work as a spiritual candidate. Because there are so many negative forces—the mind itself being a negative force inside us and so many other negative entities and forces are around—so, a mantra by a Perfect Living Master is given as a device to keep out all negativity. Have you...? If you have those words given by a master and repeat them, no negative thing can come in near you. People talk of negative ghosts, entities in their houses. I have gone and seen you just repeat those words, they run away. Therefore, they are very useful. These are main uses of the mantra.

Right now, we are only going to use the mantra for its first purpose, namely to use the repetition to prevent the mind from thinking other things. In this last exercise we did, last meditation, how many of you felt that the mind was thinking and taking you out of the head? Almost all. That's what it does. That is where mantra steps in. But only deliberately speaking the words, listening to every syllable of it, will keep the mind occupied, and that's the purpose. Let's do it now.

Let's go back to our meditation chamber behind the eyes, and this time use mantra, repeating it slowly and listening intently to what you are repeating. That's more important, the listening part. The more you listen intently, the greater will be your concentration of attention behind the eyes.

(Break for meditation)

How many of you could do this, that you could listen to your own mantra? How many of you, while repeating the words, found that the mind was also thinking of other things? Almost all of us. That is...that is the main problem. Why we take long in meditation is precisely this, that the mind keeps on thinking of other things.

And the reason is that the mind does not think in one channel. We can repeat the words with the mind on one channel and become the commentator on top of it. And if we have both those working on the repetition, third channel opens up. If we control these, a picture of some friend of ours comes in front and starts talking to us. These are very common mistakes that we make that we think we are doing meditation, we are doing repetition, simran, mantra. Whereas, we are letting the mind do the mantra and we are running around everywhere else through the same mind.

Therefore, what is the solution? Solution is when we do mantra and we can detect another sentence moving in us, don't stop the mantra. Convert the second sentence, which is always a different voice along with the first. Then you will hear two voices repeating the mantra. Third one comes, three voices. Another person comes, ask the person to join in the repetition of mantra right there. Four voices. Sometimes in real effective meditation, repetition, we can have a chorus of voices. But we don't allow anything to take us away, and we have big sounds all repeating the same words in our head, and then the other sounds start coming and the concentration takes place. So, solution is not to stop the mantra. Make the new thought also into mantra even though the two sounds may be different. This is a trick of the trade really to prevent the mind from running away. Even when we are doing the repetition, it's still thinking. You put other thought also into it.

Those of you who don't have a mantra, you can coin one now for just for this session for meditation. How to coin? Use a small phrase, a few words to express your love for the beloved—extreme love and devotion for somebody, a person—it can be any person—but your love is so strong for that person that you want to just express your love in a few words. Those words will be your temporary mantra for today. So, you also use this opportunity to practice the repetition of a mantra in your head. This is for those who don't have a mantra given by a master.

Okay. Now we do it again and this time we do the chorus mantra. That means every being, every voice, everyone doing the same mantra, and it will resound like it's a huge sound going inside your head, and it won't let you go out. Let's try, this time better. Close your eyes. Go back to your meditation chamber on the sixth floor of this building called the human body.

(Break for meditation)

This time how many felt it was better than the previous one? Very good. That's good. Do you know, this works. You assemble a crowd of people you know, all of them doing mantra at the same time in your head, and then your mind remains connected inside.

Main purpose of all this is to not let your attention scatter out, and you concentrate your attention on being there. That's the main purpose of all this. The more you can do it, the better it'll be.

How many of you have been given an initiation, or a naam, or mantra, or diksha by a guru or a master? How many of you have it? Thank you. Those who have this by a living person, you now in the next phase imagine your master, your guru, your spiritual teacher. Imagine his face and include him in the repetition of the mantra. And say: "Master, Guru Ji, I have tried. My mind scatters. I have difficulty listening to my own self. Why don't you do the mantra and I listen to you?" And now you become a pure listener! And make your master do the meditation for you, repetition for you. Sometimes this is, this makes you a better listener and builds up your faith and also your love and devotion for the master. Let's try that now. Those who don't have a master, have not been initiated, can think of the beloved and think of the one they love, and

say: "I love you, therefore I want you to repeat these words so I can listen to you. I have been speaking now. Now your turn to speak up these words and I listen to you." And become an intent listener, because listening is going the secret. So, become an intent listener to the words of the mantra or simran being repeated by your own master inside, in front of you. Let's try.

Close your eyes. Go back to the sixth floor. Sit on your chamber.

(Break for meditation)

How many of you could achieve this to see master repeating words and you are listening? I'm very happy to see that, so many of you, because that will simplify meditation a lot. Listening, becoming just a listener and involving master in it also brings in another element of love and devotion about which I'll talk to you tomorrow. We'll be doing more advanced meditation and more deeper meditation tomorrow. And right now, I would like to see if you have any more questions written up, we can take those up.

[Question from the audience about stilling the mind.]

In most mystic traditions it is required that you still your mind. That means you don't think. I have not found anybody in my life, including all the masters, who didn't think. I have a feeling if you stop thinking you'll die. Because if you stop thinking, you are preventing the heartbeat of the mind. Thoughts are the heartbeat of the mind. Therefore, when you say still the mind it means something different.

I was studying in a university in America, Harvard University, where another friend of mine was studying in philosophy. And one day, he called me. He said: "I have found out a way to quiet and quieten my mind and stop thinking." I said: "That'll be wonderful if I can find one person in my life who knows how to stop thinking. I'll become his disciple." So, I said: "You come over to my apartment and let's...you demonstrate to me how you do it." So, he came to my apartment and he put on all the positions, asanas. He put on some different kind of asanas. After he performed them, I said: "When you are ready to stop thinking, I will give a signal how to stop thinking." I said: "How long can you stop thinking at one time?" He said: "Maybe about a half an hour or so." I said: "If you can stop thinking for sixty seconds, one minute, I'll believe you can stop thinking forever. I just want you to demonstrate for one minute, sixty seconds."

And I said: "The signal will be I'll clap. That's a sign that you'll stop thinking. After sixty seconds I'll watch my second hand, I'll clap again. Then you can start thinking again. Then we'll compare what happens to consciousness when a person doesn't think at all." And because this thought has come from the feeling that so many mystic traditions say, "Still your mind," it's the quiet of your mind that really gives benefit. So, he came. After he did all these things and I saw he was ready, I gave a clap and I waited. He was immersed in something. After sixty seconds, I gave a second clap. He came out. I said, "Let's have a little conversation so I understand what happens to a person's consciousness when he is not thinking at all. First question I want to ask you is: how did you know that when I clap, you'll be able to stop thinking? How did you know that?"



He said... I said: "Don't make up anything. Tell me what you remember. If you remember what actually happened, it'll be good information for us." So, I said: "When I clapped, how did you know, 'Now I should stop thinking?'" He said: "I remember I said he has clapped, now I should stop thinking." I said: "That's a thought." He said: "Oh, but just a few seconds, three or four seconds it took for that thought." I said: "All right, let's exclude that. We'll exclude. We'll say it was not an experiment for sixty seconds. It was an experiment for 54 seconds. We'll allow that allowance." I said: "Then after that, how did you know that when I clap again you will be able to stop...start thinking again? Don't make up anything. Tell me what actually happened." He remembered: "I remember that when you clapped, I said: 'This is time to stop thinking, and I will not think again till he claps again.'" Another thought. Ultimately, I said, "After that, let's see what happened. Then did you forget about this because you stopped thinking?" And he remembered again and again that he kept on anticipating in thought when I will clap again. After a little five-minute review in our conversation, he said: "Oh my God! I was thinking more during these sixty seconds than ever before."

How did he make a mistake of thinking that he stopped thinking? Because he was only listening to one channel, which can be stopped, and the mind jumps to another channel, final channel in which he was thinking all these things. That's the nature of the mind. Mind never stops thinking. So, when we say still your mind, quieten your mind, in quiet you really get everything, it really means don't listen to your mind and be away from it and be quiet, which you can do. It's called ignoring the mind.

In meditation, we can ignore the mind's chatter and be separate. For that we need practice of a meditation called How to Separate Your Self from the Mind. When you practice that, which we will do maybe tomorrow—if you like we'll do it tomorrow, how to know that you are not the mind and you can ignore the mind—mind can keep on thinking. You don't care. And that's called the stillness of the silence of your own state. You are silent. The meditation of silence is the practice of being away from your chattering mind. And you can do that during meditation. And that's very necessary if you really want to overcome the mind and go beyond to your own Self. Because the Self, it is just a listener. If it doesn't listen to the mind, it doesn't listen to anything except itself, which is not words, which is not a thought, which is the silence of your own resonance. Your own resonance appears and that's true silence of your own Self. So, this is interesting that people say that you should have quiet meditation. That's what it's meant by.

When we meditate behind the eyes, we are meditating on the sixth center, sixth energy chakra, often called the agni chakra, the third eye center. This third eye center opens both ways. It opens through the eyes to connect us with the world, opens inwards to connect to the tenth door. It's called the tenth door because these other apertures on our body, the nine apertures—the two eyes, the two ears, the two nose/nostrils, the mouth, the two lower apertures—these nine apertures, doors upon us, are outlets for attention to go out and connect us with this world. The attention... When we are awake, these nine doors open out, operating from the *agni* chakra or the sixth chakra to connect us with the world.

When we reverse this, and we use the same chakra from inside toward the inner experience and we begin to see things inside, that's with the eyes in the other direction. They open up a series of other chakras. Twelve more chakras are opened up, chakras of awareness. And those, which we call *khand*, *brahmand*, *sach khand*, those are behind the eyes and upward in the head. These are notional points located to make us feel we are there in the body. That's a very great miracle that these are located in the body. Putting attention on these focal points gives an experience of those levels of consciousness. The only other way is to die continuously in different bodies and have those experiences. But while you are alive in this physical body, you can have all those experiences just by putting your attention on those notional points.

So, the sixth chakra meditation can be done two ways. You can do it as an energy at the top of the energy block of six chakras, or you can do it at the beginning of the twelve chakras within. So that is what is meant by the sixth chakra meditation.

In meditation and everything else in life the most important thing is grace of God, grace of Master. Without grace, nothing happens. Without grace you won't be a seeker. Without grace nothing happens in our life, and we discover only toward the end that it was all grace that gave us whatever we did. We thought we are doing it. It's all grace. Therefore, grace of God—but we can't see God—so, God's grace is flowing all the time. God's grace falls on us like rain. In the rain, when you are standing in the rain, you get all wet. But if you have a cup and put it upside down, it is never filled up no matter how much rain it is there. If you twist the cup this way slightly, few drops can go in. If you put the cup like this, it fills up very quickly. The cup is a reference to our attention. If the attention is toward the world, no matter how much grace is flowing, your cup remains empty. When you turn the cup upwards, which really means inwards and upwards inside you, the grace flows and gets filled up. Again, it's the same thing—how much attention you can put upon the direction from which the rain comes. The rain does not come from the three, nine doors outside. Rain is flowing, the grace is flowing inside and is caught from the tenth door inside.

So that is why, if you want to get full advantage of the grace of God, or the grace of Master, or grace of somebody, it has to be done from within, and put your attention in the right direction, fill you up with grace. Later on, you'll find out that all that you got was because of grace, though you mistakenly thought you had to work very hard for it. But that's how the scheme works in order to keep the mind busy. The mind likes to make efforts. The mind likes to see what I have done. The mind has a face called ego and the ego must get satisfied. "I did all this. Therefore, I got it." So, because of the nature of the mind and the nature of how we are built up, we think we suffered and at the end we find it was also grace right from the beginning. So, I agree that grace is essential at all times.

Question: Can we help other people?

Yes, you can. You can help other people, but helping other people doesn't mean trying to help those who don't want help, trying to persuade people to do something they're not interested

in. It's not something to convert people into something. But if somebody's anxious, curious, eager to learn something, help. But remember your own personal experiences. You must digest them up to a point when they are so full that the overflow can be shared with others.

Supposing, again taking the example of a cup, I got a cup. I got a few drops of rain in it. I'm going to share. Here they are. Nobody's getting too much out of a few drops of cup and we lose all we have. But if the cup is full and still raining, it overflows, and that's the kind of help you should give to others. Your cup is full, and you can share freely others. Your cup remains full. That's the kind of thing that you should do. In many traditions they say your personal experiences should not be shared, because when you share an experience, something in you, the mind appreciates being noticed and the ego gets a boost. Sharing can make the ego grow. Instead of becoming humble it becomes more haughty, and that's an obstruction on getting results on the spiritual path. That is why when you have little experience, hold it to yourself and build more on it. When you have enough experience, you'll be able to share whatever you like, and it'll be good.

Of course, while you are on this path yourself, people will come across in your life who are interested in this. And if they ask you questions, give an answer up to the question they have asked. Not more. Don't try to persuade people, because this path is not meant to be spread out like a campaign or a religion. It is a path meant for seekers. Those who seek will automatically find answers to their questions by meeting people by coincidence, eventually even meeting a Perfect Living Master by coincidence. You can't find... You can't say I want to find a master and I go around and find. You can go around all the world to find a Perfect Living Master. You get more and more confused. There's so many masters. There are more masters...according to my master, he used to say, "There are more masters than disciples today." So, it's very hard to know who is real, who is not, who is just a money-making machine, who is doing this, who is... We have no idea, because a Perfect Living Master is so ordinary, so much like us because he doesn't have to say anything or show anything. He...he has to prove that he's there only by the seeking we have and his response to that seeking inside us. That's the only thing. If he cannot pull us with his love, pure love, unconditional love, not a master for us. He could be master for somebody else.

So, the sign of a Perfect Living Master, who is your master, is that he has to find you, not that you have to find the master. In India we say, "When a chela is ready, a guru appears." When a disciple is ready, the master appears. They don't say when a disciple ready he can find a master. Because the master, Perfect Living Master are the most common looking people. Sometimes they're more ordinary than ordinary people. They don't have to put up any show, because their job is not at this physical mental level at all. Their job is at the spiritual level. They know exactly which souls are on their list who have to go back home, and they appear in the lives of those souls and they take them back home. So that is why it's always wise to seek inside. And then when the unconditional love of a person and his unconditional...and his message says: "That's what I was thinking all my life. That's what I was looking for." When that happens, that's the master. Otherwise, it's not something. You can also help people by giving their questions. If

they're ready, they'll ask you more questions. If they're ready, they'll try to find more. Let the readiness of a disciple determine what to do next, not that you say I want to help everybody, and I am very keen, therefore I am going about telling people. Not necessary on this path. On some other things that you want to spread the message of a campaign or something, you can do it, but on true spiritual path to go beyond the mind to our true home, not necessary.

[Break for question from the audience.]

I did say that I wasted many years by not meditating in the right way. I didn't understand it. But the questioner is correct. I did not waste. I thought I wasted. I did not waste, and I tell you a little story, true story of an engineer from Burma—used to be called Burma, now they call Myanmar, that country. In Rangoon, the capital, he was a civil engineer. Did roads and buildings and roads, something like that, but he was a very keen seeker. And see...and he wanted to find a perfect master. And he heard that a perfect master is in India in a town called Madras, now called Chennai. And...and he teaches you the same way like Ashtavakra taught King Janak. That's old story. I can briefly tell you the story.

There was a king in India called King Janak, and he was a very keen seeker. Ultimately, he became a mystic himself, the king. And he asked his ministers and his advisers: "I want to get true knowledge. Where can I find true knowledge?" And the adviser said: "King Janak, you are living in a great country. It is full of mystics and saints and yogis. You just call them to a feast. Call a yajna. That means a holy feast, and they will all come. Prepare some good rice pudding. They love that. And prepare some good food. They'll all assemble here." So, the king organized a big party and called all the people around who were spiritual yogis, swamis. And he said...entertained them with lot of food in his palace. He disguised himself incognito like a common man and moved among them to be able to learn if they have true knowledge. He was very shocked and surprised that they were very learned people, but they didn't have any real knowledge because all the things they were doing were repeating words they read from the books. They repeated books as if they had learned everything by heart, but these were only words being exchanged. There's no real knowledge, because some of them were fighting with each other over the interpretation of what a word means in a particular scripture.

He said: "These people are so egoistic. They are all trying to prove their own point. They may be very learned, but they don't have true knowledge." So, he became very disappointed and came back to the palace, and he told the advisers and ministers: "I am sorry. I could not get true knowledge from any of these learned pundits, these learned people. They fight with each other. They haven't controlled their anger. What else will they control?" So, the king got disappointed. They said, the advisers said: "King, you had a very small function. You should have a seven-day feast, and we should call all these holy people from all over the country." So, King said: "Okay. Let's try that." So, by beat of drum the entire country was informed. Any holy people who want to come and give true knowledge to the king please appear in the palace. Now, many more people came. Tents were organized for them to stay, and the canopies were set up so they could discuss things. And again, for seven days, the king disguised himself and became

incognito like a traveler, like a tourist, and traveled from tent to tent to understand. He just saw the same thing repeated several fold. Sevenfold, the same people, same trying to argue with each other. They're trying to prove that they know more than the other person. And all learned people who use great words, description of words of all kinds. No real knowledge. They didn't seem to be calm enough even to have real knowledge. King was totally disappointed, and he said: "I thought there's some true knowledge in this country, but I find they are all learned people in their scriptures. They learn by heart and they don't give any knowledge."

Then the advisor said: "There is one mystic. He is a Perfect Living Master. He doesn't come to these functions and lives by the bank of the river. If you want that kind of knowledge, which you are talking of now, go to him. His name is Ashtavakra." Ashta means eight. Ashtavakra means eight humps. He had a little deformed body, that mystic, but his eyes were very beautiful, but otherwise the body was not in very good shape. That's why this name was given. The king went to Ashtavakra's hut and Ashtavakra got up: "King, what brings you to my hut?" He said: "I have come as a beggar to learn true knowledge, get true knowledge from you." Ashtavakra said: "I am very happy that you are a true seeker. I'll come and teach you how to meditate and how to get true knowledge." He said: "Will you come? I'll organize a function in my palace. I'll call all the neighboring kings, all my royalty and nobility." Ashtavakra agreed.

So appointed day, the auditorium in the palace was full of people. All nobility, princes, princesses of different regions all came there. And Ashtavakra came for, along with seven or eight of his followers, disciples. And as they entered the hall, they took off their shoes, which was customary. To attend these functions, you take off your shoes. They took off their shoes and they walked in. The king had placed two chairs on the podium there, on the stage there: one for himself, one for the master. So, master goes and sits there. When he's walking and the people see...the people see how crooked this man's body is and they say: "Is this what the king calls getting knowledge from this hunchback guy? Look at him. He couldn't take care of his own body. How he's going to teach?" So, there was murmur going on about his body. So, when he sat on the stage, he said: "King, what is the price of leather today?" And the king said: "Leather? I don't understand, Master. We called you to give us true knowledge. How has leather to do with it?" He says: "Are these not all leather, leather merchants sitting here?" He said: "No, no, no. These are nobilities, royalty. They all come here to listen to you." He said: "Oh, I thought they were leather merchants the way they looked at my skin. I thought maybe they're evaluating my skin." Then the audience realized this guy has some sense of humor, so they kept quiet.

And then he said: "King Janak, what kind of knowledge do you want?" And Janak said: "I want instant knowledge." I personally think after hearing that comment he might have been an American in a past life, because they all want instant everything. He said: "I want instant knowledge." Ashtavakra said: "What is an instant?" He said: "Instant is such a short time like I...when I go riding, I put my foot in the stirrup of the horse and jump on the saddle. That's an instant." He said: "Okay. But then you have to pay the price for that." He says: "I am willing to

pay any price. All my treasury, all my wealth is open to you if you can give me instant knowledge." He said: "I want three things." He said: "Master, you can take ten, twenty, whatever you want." "No, just three things. Give me your body. Give me your wealth. Give me your mind. I'll give you instant knowledge." Strange price tag, but the king was very keen on instant knowledge, so he said: "My body's yours. My wealth is yours. My mind is yours." He said: "Is this body mine now?" "Yes, Master. I've given it to you." "Okay. I can put it wherever I like?" "Sure." "Go take this body of yours, which belongs to me now, put it on my shoes which I left on the door." The king got up. He said: "I have to agree to what he's saying. I have paid the price for knowledge." So, he walked. As he was walking, the same audience again got very upset. What kind of knowledge are we getting here? The mystic has come to make the king walk to his shoes? That's no knowledge. As the king heard this, he said: "These people don't know what I'm looking for. They think I have got so many palaces, so much wealth and what...why am I doing this?" When he thought like that, the mystic shouted from the stage: "King, you have no business to think of the wealth and palaces! You have already given them to me." He said: "Oh, my God, I forgot. They are not mine anymore." As he was saying that, the mystic shouted: "You can't even think whether you gave it or not, because you've given your mind to me." He said: "Can't even think?" And he put his head...his hands like this and at that moment he got instant knowledge. And the mystic said: "Come back, King Janak. Did you get instant knowledge?" He said: "Yes." "Any questions?" "No question." He said: "This was a glimpse of what one can get by spiritual grace. Now I'll give you a technique that you work for about 20 years, you'll get this again. That's called meditation and other processes I will explain to you." He said: "I don't need your wealth. I don't need your body. I don't need... I have plenty of my own problems. So, you keep these, but remember for the rest of your life that you've given them to me. Whenever you do anything with the body, say I am doing it, but I am doing it because the body has been given back to me for use. Wealth, it all belongs to the master, but he's given it back to me to use thinking it is his. Mind, I will only use for thinking those things which I feel Master will be thinking...given it to him. If you keep this, your progress will be right."

This was King Janak's story, so this mystic in Madras, Chennai, told Trilok Chand, the engineer: "That I follow that principle. If you want true knowledge give me your body, give me your mind, give me your wealth, and I'll give you instant knowledge." This engineer was very keen. His name was Trilok Chand. He said: "It's all yours." He said: "Let's start with the money first. How much do you have?" Now this is a very stingy person who didn't spend much, but he said: "I have 30,000 bucks I have saved during my career." He says: "Transfer these 30,000 to my account, so that I will build a temple." So, he transferred. The man who couldn't spend even one rupee transferred his 30,000 rupees into the account. Then he said: "Now give me your body. And you have to now take out your tongue and do a pranayam, a breathing exercise in which you will breathe from the left nostril once and right nostril once, and you can't use your fingers to do like this, because that will draw your attention to the fingers. It has to be done internally because truth is internal, so tongue must do it from inside. And the tongue therefore

must be cut off from its tendons. So, the swami took his tongue out and it came out like a snake. He said: "I have done that. So, I have to cut these tendons, not surgically, but it's a sacrifice. So, I'll sandpaper it with a particular nettle plant, which is very, very stingy." This man suffered that. For thirty days he suffered that torture and got the tongue separated. Then he could breathe from inside and do that kind of meditation. Then he said: "Your mind is mine. Now do this meditation and you will see light." So, he saw some flashes of red light, blue light, some other kinds of lights inside, but he never got knowledge. He said: "Master, this is not what I expected." He said: "That's all I can give. You want more? Then, you have to find another master. I've given you what I have." Eventually this man came to Great Master, whose picture is here, my Master, and he was initiated by him. And he made rapid progress because of what he had done. And one day he was sitting in a small group. I was there, and he said: "Master, had I known that you are the real one, I would not have given those 30,000 bucks 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 to my account." Don't forget! Nothing goes waste on this spiritual path! Whatever work you have done, in whatever category, whichever master, whichever way, whichever temple, it counts as a stepping stone to finding the true master who will find you, take all that into account. So, there is no waste in this.

We'll break for today with this story, and I'll see you again tomorrow. Thank you.