

Sound Pulls Our Attention Up

Deerfield, Illinois — September 21, 2013

Welcome, friends, to this second session of our three-day program, on the second day of our meditation workshop. I have been talking to you earlier about what one can expect from a meditation that takes us deep within our own self. What we can expect is to find the self, to find our self. We can find our real self, not the self that is covered by various kind of costumes which we are wearing to play our acts and different dramas going on here, but to find out who is the real actor when all the costumes are removed. Right now we have been thinking that the costumes are our self. When we shed off these costumes, we'll find out who the real self is.

There is two ways to travel on this journey. The two ways can be likened to a car, an American car, which has two ways to move, propel forward. One is called the rear-wheel drive, and one is called the front-wheel drive. In the case of the rear-wheel drive, the engine of the car uses the rear wheels to push the car forward. It's an effort to push the vehicle. The front-wheel drive loads the power of propulsion to the front wheels, and it doesn't push the car; it pulls the car. So there is a push and a pull. On the spiritual path in meditation, we have two systems, one that you push and one that pulls. The two systems are combined sometimes, because sometimes we need one, sometimes we need the other, sometimes we need both. So that is why it's important to understand what are the two features that can push and pull in meditation. One is them is called the art of repetition, called Simran, or use of a mantra which is repeated. The repetition of words by the mind enables us to think only of those words and pull our attention from other things, and we are pushing. Mantra that is spoken, repeated in the mind, whether with or without beads in your hands, is an act of pushing ourselves towards our destination. Then there is the second method, which is listening to something that is already in, which has the power of pulling us, and that's called the audible sound current that lies in all of us.

I was talking about the difference in the two features of good meditation, the two features of going towards your own true self. One is the push feature; one is the pull feature. The push feature makes us put our efforts through repetition of words, trying to control our emotions and doing everything outside to push us towards our own self, trying to detach from people, trying to live a simple life, trying to eat foods that suit concentration of attention, being a vegetarian. All those things are push. These involve effort that we have to push. The second is pull. That means there is something inside us that can pull us, and that something inside is a sound. It looks odd that a sound should have that power, but sound has immense power. It depends on what kind of sound. There is a sound that we make. We can make a sound with a musical instrument. We can make noise also. But we can make beautiful sounds. Melodies can be created. If a bell sound has to be made, we take a bell. It knocks from inside ... dong, dong. Of course, it's nice to hear the bell sound when it strikes ... dong, but the more interesting

part is the peel that goes on after it's struck. Now the strike can be harsh. Dong. Do we want to make it longer? Then you are striking it hard. That is harsh, but the rest of it is not harsh. That's melodious. A sound that is only melody and without the harshness exists in the consciousness of all of us. It's inborn. That sound has a property that no other sound has. That sound has the property to pull us up, pull our attention up. Therefore, if we can practice listening to that sound, listening is always with the soul, if we can tune our self to listen to the sound within, we are pulled by it into higher experiences. It's actually a shortcut to going within. No amount of effort can match the power of the pull of the sound within. And yet because we have never been used to hearing any sounds inside, all our experience is hearing sounds and noises outside. Even melodies we have associated with music outside. We have never cared to hear inner music. Inner music is natural to us, and we haven't heard it. Therefore, we can't start with something that we haven't heard. We don't know. It may be there, but we don't see it, we don't hear it.

I understand that when in certain islands the ships first reached there, the people of those islands could not see those ships because they had never seen anything like it. They had no idea that such large ships exist. The shamans there with higher awareness could see the ships, and they told the people, "Ships are coming." And they said, "We can't see them." They said, "Point out where you see the ships." The shamans helped those people to see the ships, which means even when something was there, they could not see it because all their method of seeing was what they have seen before, what they are used to seeing. That's our problem with the sound. We are used to hearing only external sounds. We have never thought of hearing any internal sounds. What we thought was internal sounds, people mentioned there is an internal sound, and we try to listen. What is the internal sound? And we hear the sound of our heart beat. We hear the sound of our breathing. We hear the sound of blood moving through this. We hear the sound of problem in the ear, tinnitus. We hear these kinds of sounds. Sometimes we even hear sounds gurgling in the belly, but these are all physical sounds. They are the very sounds we have been used to all the time. The sound that can pull us we have not had a chance to hear it, and that's why we don't hear it.

Now in order to hear it, we put our attention ... again the same thing ... We put our attention to where the sound is coming from. The sound comes exactly from where the self is. The sound is already there where the self is. It's right there right now in all of us. We don't hear it. Therefore, we have to use the push in order to reach the sound. The push, the Simran, the repetition of words, mantras, are all designed to draw us sufficiently, withdraw our attention sufficiently from the external word and from this body to be able to reach the sound within and hear it. That is why, in my experience, I have found the meditational practice with the sound is the best meditational practice to reach your self, according to my experience. I have tried many kinds of yogas. I have tried hatha yoga, the raja yoga, the kundalini yoga, and several other new formations that have come up. A variety of them, with actual yogis, were successful, up in the mountains. I tried all these, but nothing matched the sound yoga which they call Surat Shabd yoga, which means attention, sound, yoga. These three words mean the attention is used to hear the sound, and it takes you to union with your true self yoga. Surat Shabd yoga, the yoga of the

audible sound current, is the one that I find is really designed for us. It is designed by nature to take us right to the top. Why? Because words have a very limited use.

Words can be used here in this physical world, the language, spoken language can be used here and to some extent can be used in the astral plane. Otherwise, the normal language in the astral plane is a transfer of thought where any language spoken can be understood by anybody in any other language. An automatic translation. Have you ever noticed what they call telepathic communication, which is a normal communication on the astral plane? In telepathic communication if a person thinks in German and another person doesn't know German, he still understands it in the English language. It's not necessary to know that language in telepathy. Telepathy conveys the content of the language. In the astral plane, that's the normal communication. Yet, because we are used to using spoken words, varan atmak, that means that which can be spoken and written in language, in script and voice. Phonetic symbols. You are using phonetic symbols to convey meaning. These phonetic symbols which we call language, and all languages are just symbols, phonetic symbols, just sound symbols. These phonetic symbols ... What meaning do they have?

It may shock you to know every person's meaning of the language is different from everybody else. No two people speak the same words, the same language, and think it's the same thing that they are saying. Everybody says something to make into words, and something is in the mind. This I am saying in my words. The other person is hearing, "Oh, that's what he said" with the same words. Why is that? Why is verbal communication so imperfect? The reason is that the languages we have developed are the sounds, these phonetic symbols, that are created by our vocal cords and our voice boxes. These phonetic symbols only have been generated meanings on association of ideas with that sound. A child grows up, and we constantly refer to a chair to sit on. Chair means the chair the child sat on. The chair means the chair that was in their house. Another person has never seen those styles of chair but has a huge big chair and talks to the child and says, "Oh, I have a nice big chair." He says, "Oh, yeah, I sit in it too." He is talking of a small chair because the child has no more definition of a chair than the chairs he has seen, whereas the other person has seen different chairs. Therefore, the meaning of the word "chair" is different.

Similarly, all these words are based upon the experiences that we have had with that word, the spoken word, the sound, and that is why we are never truly speaking in the same language when we use words. That is a big disadvantage in speaking the language of spoken words. On the other hand, if we want to transfer content of what we want to say, which is telepathy, then we transfer the content instead of using words. Somebody thinks, and we understand it. Language is not involved in that. Indeed, that is the correct language in the astral plane. You go one step higher, no language is there at all. We just put a concept of everything. You conceptualize this, and the understanding is eminent all over.

They are predicting that one day we will have a universal language. We tried Esperanto at one time as a world language. It didn't last too long because our vocal cords are so designed that we speak our own

language very differently. We can't even pronounce. There is an airline in which I traveled last time to India called KLM. They have said if anybody can pronounce the three words that represent KLM, we'll give them a free ride to Amsterdam. Those three words are so difficult to pronounce, and they say, "Just make a video speaking, pronouncing those words, and if you are in America we'll give you a free trip there." They are such difficult to pronounce. We don't even know if a J is spelled or not.

In Lithuania a girl is saying her name starts with D, then Z, then another symbol on top of the Z, and it means J. How can we English-speaking people understand that? The D, Z, with a little cap on top means J? We go to Spain, and they say, "Oh, I tell them I went to a place called La Jolla." "Oh, that is not called La Jolla." I said, "No, it's in America." "No, it is called La Hoya." I said, "Where did the L's and the J go away?" And I go to Spain, and I say, "I went to La Hoya." They say, "What do you mean?" And I give them the same spelling. "Are you speaking Spanish?" "Yeah, Mexicans speak Spanish, too. Mexicans are speaking Spanish saying, they are saying 'La Hoya.'" They say, "No, no, no. It is not 'La Hoya. It's 'La [sic].'" "OK, can you say [chur]?" I had a great difficulty saying [chur]. I said, "chur," and they say, "No, no, no. Go to the back of your mouth." I am only telling you the difficulty of speaking in the language we have created because we don't pronounce the same words the same way. Therefore, there is no universal communication in spoken language. And yet, I can't talk to you except in any other way except spoken language and once in a while add a little bit of telepathic communication, which surprises people. "Oh, we had a dream. We heard this." I said, "Really?" So that kind of communication that takes place, I am saying that the words have big limitation. The spoken words and the written words have big limitation. That is why they are called the varan atmak sound, the sound that can be spoken and written. But the true sound that can take us can neither be spoken nor written.

We can start with the original melodies that start with the bell sound, the peal of the bell without its harshness, which can be heard first of all. That can be heard before you even enter the astral plane. And that's the peal of the bell. Subtle, melodious, subtle sound occurring beyond the physical sounds. When you hear that peal of the bell behind and you catch it, put your attention on it, it pulls you. It pulls your attention out of the body faster than any amount of meditation through Simran or repetition. Therefore, it's great to have that aid that you can do, Surat Shabd yoga, the attention on the sound.

Therefore, I find that's a great place to start your spiritual journey. But this journey on sound undergoes so many changes. The sounds change. Why do the sounds change? The bell sound changes into a long conch-like sound. I can't compare with exact musical instruments here, but it becomes a long continuous sound. What elongates the sound is not that we come to a new sound. Against the practice sounds, or the physical sounds, or early initial sounds, the bell sound is a clear change. You are moving into a different level, and you can see that they are different levels. They are placed differently inside. But when you move to that and move to a continuous peal of the same bell, it's not another peal. It's not just a squeak that is going on, it's the same bell. The peal has increased, which was dong, dong. Now it is dooonnngg ... and it goes on. It's still the bell, but it's lost that particular strike in it and is equally

melodious. The same sound keeps on transforming and ultimately becomes no more than a resonance. It's not like sound at all. It's the resonance that pulls you. It's the power that pulls you, and as you go along that sound, you find that sound connects you with every level of consciousness right to your true home. There's no break in that sound. There's a break in the spectacle. There's a break in the vision. When you go to dream, you have a certain vision, but when you wake up that is broken, and you wake up with a different vision of the wakeful world. When you rise to the astral plane, you break off the vision of the physical world, but the sound continues.

You will be amazed that the same sound is even there in a dream state, and the sound just undergoes changes. When you start listening to that sound, you are in the right type of the highest form of meditation that I know of, and you have got, you caught an express train right to your destination. If you stick with the sound, the sound will undergo changes depending on the different stages of consciousness, different levels of consciousness. As you will rise through those levels, you will eventually, with the same sound, sounding non-sound at that time; ultimately complete power; ultimately the source of consciousness; ultimately ending up as totality of consciousness.

It is amazing! We can't believe that our totality, which is consciousness, has a manifestation because if you see the term we are using, consciousness. What does consciousness mean? That means we are conscious of something. Supposing there is nothing to be conscious of? It disappears. The Word disappears if there is nothing to be conscious of. It exists on something to be conscious of to have consciousness, and yet consciousness can be there per se. That's not the right word for it. What word can we use? We have no word for it. For lack of word, we have been using the word "Word" for it. "In the beginning was the Word, and the Word was with God, and the Word was God." That is what John's Gospel says in the Bible.

What does Rig Veda say? "In the beginning there was the Nad (the Sound), and the Nad was the Creator of all things as the Nad was the Creator." I think it is a translation to Sanskrit or maybe the Hebrew was a translation from the Sanskrit. Whatever ... If you look into this, the original, in Islamic literature and Sufi literature, you find they talk of a Sound that they call Banget Aasmani. That means the Sound from the skies, the Sound that is not spoken by anybody. It comes from the skies. And what have we translated that into? That the malvi in the mosque, he makes a long sound in the morning to call people in, and that is Banget Aasmani. How have we treated these real pieces of knowledge that existed in our scriptures, in all scriptures, about the fact that there is truth all within ourselves and it can be accessed through Sound? You'll find great literature about it, but we ignore that. How can Sound be the truth? We are talking of ordinary sound created by musical instruments or sound created by our tongue or our voice box, but this inner Sound is an essence. You will find that when we say there is a Perfect Living Master there, it will be appropriate to say it's the ultimate Sound personified as a human being. That is why in many scriptures it says, "It is the Word made flesh. It was a Sound that manifested as a guru." It says that in so many scriptures that what is the reality of consciousness as a manifestation of its own without having anything to be conscious of could not be likened to any other

word or symbol even in the physical world except Sound. Why did we call it Sound here? Because it is audible at the physical level. That's a great feature of it, that as physical human beings we can hear it, so it's an audible sound, not all the time. It's a living sound. It's a personality. We find later on it's a big personality. It's a total personality. But we don't see it here. But we can hear it as a sound. It's like an audible sound, so to be able to listen to the audible sound at this stage and move along it is the best yoga, best way to find your true self that I have found out.

I am sharing this with you because this practice works. Other practices work up to a point. Their aims are different. Their goals are different. The goal of this practice is to reach the ultimate, to reach our true home, not a home that will change, not a home that will be destroyed by dissolution and destruction, not a home that undergoes anything other than staying a permanent, eternal home from where we came; where we came from first of all. So this particular method of practicing Sound, I will go into it a little more deeply tomorrow, but today let's start from the beginning. I am giving you advanced information about how this process proceeds, push and pull.

Let's start with the push. Yesterday I asked you to sit behind the eyes and make that your nice meditation chamber. I believe the only proper place to do prayers and meditation is inside your head. People make special rooms, they go to special churches, they go to special meditation chambers, they go to meditation workshops, too, thinking that's where meditation exists. And they carry their meditation chamber with them wherever they go. The true meditation chamber they carry with them all the time on top of their bodies in the head. You don't have to go anywhere. Meditation effectively takes place when you meditate in the head.

I went to a friend's house who was, I understood, a greater meditator. When I say great meditator, the evaluation is being made on how many numbers of hours he meditates. That's another issue that I'll talk to you about, the difference between quantitative meditation and qualitative meditation. We just give more quantity and think we are a great meditator. "I do eight hours." "I do six hours. What do you do?" "Ten hours? Oh, you are ahead of me." But those ten hours you can be meditating on something else. Now this man, my friend of long meditational standing, had a very nice, expensive cushion bought from Kashmir. A very nice design on it and so on. And he had kept a corner of his room with incense and all things that make a place holy, and he had hallowed it with his blessings and all blessings of his Master. And he would sit on that special expensive cushion to do meditation. He used to sit in a chair, but he said, "The chair is too Western. I want to do Indian meditation." I didn't know there was a difference, but anyway, Indian meditation means to sit on the floor, and he sat on the cushion on the floor and meditated. I sat with him, and I said, "I want to tell you, you meditated long enough, but you meditated mostly on your cushion." "The cushion? What do you mean? I am sitting on this nice cushion." "Where is your mind? The mind is still on the cushion. The mind is on the incense around you. The mind is on the candles that are burning. You are not sitting in the right place!" He said, "Which is the right place?" I said, "Right inside your head." He said, "How can one sit inside the head?" I said, "That is the beginning of meditation, how to sit in your head. If you close your eyes and

imagine that this is not your head but it's a room on top of your house, that the whole body is a house and you are on the sixth floor of that house and you can decorate that house. You can decorate that room. Put your best cushion over there! Don't put it outside. Put the best, more expensive cushion, more expensive chair, the best drapes you can get. They are all being purchased through a priceless currency called imagination. So you imagine you are there in the center of your head, then start your ... whatever you want to do, push or pull. You want to do repetition? Go there first."

I came to this country, America, and I met many people who were doing meditation. They said, "We are initiated people. We do meditation," and I asked them the same question. When I came to this country and asked some people who were already meditating about meditation and how do they do their repetition of words and what not and do they sit here first before they start. They said, "No, nobody told us that." I said, "Did you get no inclination during initiation, during practice of meditation? Nobody told you that you shouldn't even start meditation unless you first locate yourself? That location is so important." They said, "No. There are so many books. I have never heard, we have never heard of it." I said, "Do you have any book from Great Master?" They said, "Yes, we have a book called *Spiritual Letters*. Have you read that?" "Yeah, we don't see this kind of stuff there." I said, "Can you give me a copy because I have never read it. I have heard the title only, the name, that my Master wrote some letters and they were put into a book form now." So I took a copy and read it through and marked 16 letters in which he clearly stated that, "Unless you first locate yourself behind the eyes, do not even start Simran." How come they never read it? Because their mind was not used to that. You don't even read the whole book when you read it. You read what you want to read. You read what your mind wants to read.

One guy told me he has read this book by Julian Johnson called *Path of the Masters*. "It contained nothing but all Eastern ideas imposed upon him. It's all Eastern stuff, and there is no common sensical thing. There is nothing psychologically analytical in it. There is nothing that I can understand" and threw it away. Six years later I met him in Boston. He says, "I found the truth! I found something I was looking for all my life." I said, "Where did you find it?" "In Julian Johnson's, *Path of the Master's*." Same book. So we have seen this happen. Therefore, I am emphasizing more than once that meditation should not even be begun at the wrong location. Meditation should be started, even if you repeat mantras of any kind, do it where it belongs. Do it where it's effective, and that is in the chamber of the third eye center behind the eyes. So first settle yourself at the center. Make yourself comfortable there. Do not make meditation a struggle, which we are inclined to do because we find everything in life comes from struggle, so we say even spirituality will come by struggle. It doesn't. Struggle becomes a block to progress on this path. Therefore, sit in the center of the head and relax and say, "Now I'm relaxed. I know where I am. Now I have to repeat the words, but I was told 'don't struggle.' How do I repeat the words if I don't struggle?" That's a good question. Even to try to repeat words is a little bit of a struggle, not too much, but some struggle, and I am saying don't make any struggle. How do we sit there in the center of the head and make no struggle and do our Simran? The answer may surprise you. Don't do it yourself. Make your Master do it. He said He'll do everything for you, didn't He? The

Master said, "I will do everything for you." Well, why not a little bit of meditation, too, for us? You sit there and talk to the Master. Say, "Master, I want you to say those very words you asked me to repeat. I love to hear them," and let the Master repeat. You relax and listen to them, and that listening is as powerful as listening to the Shabd, as listening to the Sound. That's completely effortless! You are relaxing. You are listening to somebody else repeating for you, and that's true repetition of Simran. No struggle.

This path is not a path of struggle, nor is it a path of impatience. "Oh, I sat so long. Nothing is happening." More patience is needed. It's also called the Sahaj Yoga. Out of all the yogas, Surat Shabd Yoga has been called the Sahaj Yoga, which means slow and steady wins the race. It's a slow and steady because we are opening up some closed areas of our own consciousness, and when we are doing that, the more gently we open, the better it is for us. It's like trying ... If your clothes, your gown or your shirt gets tangled in a bunch of thorns on a rose bush and you want to untangle them, you try to push away, they all get torn. But if you take one step at a time and remove a thorn, it's much better. So this way, even our attachments, which function like thorns... If you say, "All the way, all my attachments are off!" they don't go off. You have to say, "This one I have done my karma. It's finished. I have to do my duty if anything is left, but that particular feeling that I was going to be permanently with this person has gone because I am not going to be permanent with anybody. The physical body is not going to be permanent. This is temporary, but I will do my duty fully. Then you are detached, and one thorn has been taken off. This can be done with all our relationships. We are still doing the same things better, more skillfully as a duty and not involving too much emotion in it.

Meditation is not merely sitting at a certain time and closing your eyes. Meditation is a way of life. We change our way of life. We change how we deal with people. We change how we look at them. We distinguish between a spiritual connection and a sense of duty because of karma. They say karma and dharma go together. Karma is your action, your intentions behind the action, and dharma is your spiritual priority that you give. If you lay your priorities straight and put spiritual priorities high, you won't go wrong. If your priority is correct all the time, this awareness will be there. This I am doing as a duty. This is ... I am paying off my bills. My bills were pending with the grocers, and all those I am paying, very happy to pay off my bills. Karma should be treated like that. It should be paid off cheerfully because we owe it. Nobody else created it. We created it, and why not pay it cheerfully? Instead of grumbling about it. Who imposed these bills on me? Well, you bought it. Don't you remember the goods you bought? No, I don't remember. You still owe it, even if you don't remember it. You can't take the plea of forgetfulness not to pay your bills. You can't take the plea of forgetfulness not to pay off your karma. So, therefore, the whole attitude of life undergoes a change when you are on the spiritual path.

But getting back to the practice of meditation, the one thing that comes in the way of sitting there quietly in silence inside is the chatter of the mind; is the mind speaking of things outside of this space, and that has to be controlled. Otherwise you can't sit for too long. You can try to sit there. The mind will think

of something else, and you will be out. In order to sit there quietly, you have to remove the thoughts that are taking you out of it. One of the main functions of repetition of mantra is to replace the words of thoughts with the chosen words forced upon the mind to repeat those and take the other ones out. It is to squeeze out words of thought and replace them with the words of a chosen mantra. Mantras have been given by mystics forever because they want to give mantra as those words which you don't understand. If you understand them too well and they are connected with things outside, they don't work.

I love Shakey's Pizza. I used to love Shakey's Pizza, and my Master says, "Okay, your mantra is Shakey's Pizza." I could keep on repeating "Shakey's Pizza," and I'll never be here. I will go to all the Shakey's Pizza stores and eat pizza while I am repeating these words. You can't have words that have association with outside. Perfect Living Masters give words which have an association of ideas with experiences inside that will come. Therefore, they automatically help you. You may not understand them here, but as the experience happens, you know why that word was used. So those words are really helpful. So a mantra is also designed for many purposes. There can be mantra that just calms you down. Naturally, if you repeat any word continuously, it'll calm you down. You can try it out. If that is the objective that you want to use meditation to calm yourself down, then you can use any word.

But if you want to raise the level of consciousness to another level and go upwards and back to your true home, then you have to use mantras that don't have an association here but they have an association somewhere else, which will come up when we go to higher levels of consciousness. Perfect Living Masters give those kinds of mantras. They also empower the mantra, so that although they are just sound, phonetic sound symbols, but they give their own conscious power to it to prevent one of the other things that interferes with our meditation and our journey, which is negativity. We go across people that are negative, some of them. Some are positive. There are circumstances which are negative and positive. They have to exist negative and positive to balance out the world of duality. In the world of duality, everything is balanced out by negative and positive. So even when we meet people, they are negative and positive. Now we want to be on the positive side, so when initiated by a Perfect Living Master, one of the advantages of repeating those words, whether in meditation or otherwise, is it pushes off negativity away from you, and that is a big help on the spiritual path. So that is why a mantra given by a Perfect Living Master has much greater value than any mantra that is merely intended to calm you down or calm the mind down and make you feel more at peace.

Now, I have explained all this to you so that we can begin. I think it's time to begin, so instead of thinking of other things, now when you locate yourself behind the eyes, if you have a mantra, repeat the mantra slowly. I don't know what instructions you have. I am telling you what is effective. Slowly, deliberately, pronouncing every syllable of the words, and listening to it. Effectiveness will depend upon how much you listen to those words you are repeating in the head rather than mere repetition. Because if you don't listen to what you are repeating, the mind will start thinking in other channels of other things. You think you are repeating. But when you listen to it with attention, that is where you want to grab the

attention, inside. So you then repeat the words slowly and listen to it. Are there any people who have no mantra at all here? A few. You can coin for this session your own mantra. A mantra that expresses love for the Beloved because that's a spiritual activity that you can see much more inside. A short phrase that expresses love for the Beloved will be your temporary mantra for today. OK?

Close your eyes. Make your body in an upright position. Be alert. Station yourself behind the eyes. Imagine this body is a house. It has several floors below you. You are sitting on the sixth floor in a nice dark room. It's not too dark. You can see some lights flickering around on the walls in front and at the sides, and you are sitting in the center. You, with imagination, draw up a chair, drag the chair to the center, sit on it, look around. If it looks too barren, you can hang some curtains, drapes, make it more comfortable. Stay in the center. Don't move. Think of nothing else but the center, and start repeating your mantra slowly while remaining in the center without moving from there. [Meditation time] Keep your eyes closed till I count five. One, two, three, four, five. Open your eyes. Rub your face and your hands, knees. Welcome back.

How many of you could do this successfully, sit in the center of the head? Most of you were able to do it. Tomorrow we will proceed with a switch from your repeating the words to Master repeating the words; how that switch has to be accomplished. Further, how to switch between repetition of words and listening to the sound, and what stage you should switch from one to the other. We will practice those two things tomorrow. These are the nice steps that we can take towards going to the sound. So we first concentrate enough to focus on the point, the third eye center, through words, repetition of words, and then we use non verbal ... not nonverbal. You don't speak, but Master speaks the words. You listen. You are converting from speaking to listening. You are converting from using the mind to using the soul, and then eventually the sounds appear because you are using the soul to listen to the words, and when the sounds appear, you switch. Sound becomes better, you stay with the sound. Sound becomes weak, you go back to the words, and this is a switch between them. We'll talk about it and practice it tomorrow. So that will be a very significant part of the meditation process.

We'll conclude for today at this time, and I'll do a few more interviews. There is a long list of people who wanted one-on-one. I understand how important it is for people to have a personal one-on-one interview because several questions which are very personal in nature, they don't want to ask and sometimes they should not ask. We in India are sometimes reluctant to ask some questions, and we only ask Master in private. Here also I feel a lot of people have personal questions they only ask. Now we have an Indian lady here who many of you know, Bibi Raj, and she has some comment on question and answers and some comment on some teachings of Guru Nanak. So before we get up from here, I will request Bibi Raj to come and tell us something about the Indian way, because I didn't first know that there is a different way of Indian question and answers, nor did I know there is an Indian meditation and non-Indian meditation. But apparently some people believe that. It's a universal thing. It does not belong to any nation, does not belong to any country, and does not belong to any community. It does not belong to any to any society, does not belong to any group. Spirituality is not the monopoly of

anybody. It's open to all humanity. All human beings are equal in the eyes of a Perfect Living Master because the souls are equal. The Masters don't look at our bodies. They don't look at what religion we belong to, what faith we have, what kind of belief system we have, what kind of food we eat, what kind of language we speak. They are not concerned with that. Perfect Living Masters look at our souls and find they are all part of the same totality of consciousness. And they have come here specifically to take the marked souls back to their home at the right time.

Yes, Bibi Raj. How many of you have seen this lady before? Oh, lots of them. How many have never seen her? I introduce to you Bibi ... This Bibi ... Bibi is a term for lady. It's just a name. When we want to address a lady, we say bibi in India. And Great Master used to say that, too, and he had three bibis who used to be taking care of him, especially when he was old, and one of them, the stoutest one. I could tell you a story about bibis tomorrow. The stoutest one was Bibi Lajo, who took care of him towards the end of his life. Then Bibi Lajo after Great Master passed away had lot of time together with this bibi. She [Bibi Raj] spent a lot of time, heard so many stories about Great Master from Bibi Lajo, and she carries all that storehouse of information about Great Master's life and so on. And she likes to share that with people. It's an historical thing, but sometimes you get some little nice cues for yourself when you hear these old stories. Yes, Bibi.

Bibi Raj speaks:

This story I am telling because it has some connection with the customs of today. I will start with Guru Nanak's story. Bala, his disciple is telling Guru Nanak's stories to the second Guru, Angad Dev ji. Bala was such a companion of Guru Nanak who stayed with him from the beginning, like childhood, to the last moment. He had a special spiritual brain to remember all the events of Guru Nanak wherever they went. Guru Nanak used to tell this story to his sangat, to his people when he was doing satsang with them.

There was a king, and when he was old, he gave the responsibility of the kingdom to his son, and went into the forest for meditation. In ancient times it was the tradition like this. The son thought, "Well my father was king, and he's going in the forest, maybe he needs something from the palace or a house to live in". The King said, "No, this is not the way to meditate. I will sit under a tree and do the meditation on the bank of a river." So when he didn't agree, the son tied up a jewel in a scarf, thinking in case he needs something, he can use that. But one of the guards was watching, and saw that the king is going into the forest and he has a jewel.

So that night when the king had left for the forest, he followed him. The King found the place to sit under the tree on the bank of the river, and he started meditating. The guard; now I will call him the thief, the Thief sat 100 yards away, sitting behind a tree watching the king - "when he will sleep, I will take the jewel". The king was not sleeping at all. For one week he did not sleep. The thief was watching day and night; he had to stay awake too. So one day he decided, "I will go in the morning and

whether I have to kill the king or fight the king, I have to take the jewel.”

On the other hand, the king that early morning went to the river and took a bath there. He took some things for sitting and talking about God and Satsang, and he sat over there. They said in the Satsang that without a Guru there is no salvation. Whether you sit for long years or do the meditation wherever you are, but without the Master there is no salvation. You have to come back in the 84 lakhs births and deaths. So the king was afraid. “Now I am in the forest with no Guru and no one passes here. So that night he sat and made a promise with God “Whosoever you send in the morning at 5 or 6 am, he will become my guru, and I will believe in you that you sent that person.”

At the same time, the thief thought that “I’ll go in the morning and kill the king or fight the king and get the jewel.” Now the thief is coming towards the king. The King is waiting for his Guru to come because he had prayed in his meditation and thought God would definitely send one. Then he saw the thief, and the thief saw him and thought “He was the King. Now will he attack me first? I should attack him first.” The thief ran and the king ran toward him, and when the thief came close, the king fell on his feet and said “You are my Guru. I am very lucky you came over here.” Then he was praying to God, “I am thankful to you” and like this.

The thief was very surprised! The king may be frightened. Maybe he’s afraid of me. So he said “Get up King! Why are you afraid?” The King said “No, you are my Guru, my Master. I am not afraid. God sent you here. You are my master.” The thief thought for some time. Then he said, “Ok, if I am your master and what I will say you will do because a disciple has to surrender himself.” The King said, “Yes, I am ready to surrender.” The thief said “Ok, surrender whatever you have. Do you have anything?” The King said, “No, I am surrendering myself, and only I have this jewel, I can give this one. I left everything else in my kingdom.” The thief took the jewel and left. He went somewhere else and bought everything he wanted for good living. But before leaving he said to the king, “You keep sitting here until I come back.” The king was a good disciple and in this way God sent his Guru. So he sat over there and didn’t move for like 6 months.

Now everything he is believing in God, and God send his Guru. So God took pity on him; “I will have to go in some form to the King, and make it clear that was a thief. Why are you waiting for him?” So God came like a policeman and told him everything. The King said “Why are you talking bad about my Guru? He is my Master, you go away from here.” “No”, said God, “I accept your meditation. You are so clean hearted. You leave this place and go with me into heaven.” The King said no. Then God thought, “I should go to the thief.” So he went to the thief and said, “Get up from here, go to the King and make him stand over there. You promised him to go back and you never did.” The thief said “Who are you?” God said “You don’t know? I can tell you that you made him sit over there and you are enjoying your life over here. I am God myself.” He has to tell the thief. So he brought the thief back over to the king and said “You tell the king to get up from there.” The King was very happy “My master has come back!” He was touching his feet with his head. Then God said “Ok, now you

can go with me. Your Guru is there and he is allowing you now; get up.” The King said “No. How can I go with you, because I never saw you before. He is my Guru. I will go if my Guru says.” The thief, God made him to say - “Go with him.” The King said “No, not like this. I can’t live without my Guru. If you are taking my Guru there, then I will go.”

Now God was so pleased he said, “Ok, now I will take the thief for you, and you too, and everything is covered. Through the disciple, from the thief to the Guru.

So Guru Nanak means to say if you had faith in the Guru and if you have surrendered yourself, then you are a disciple, and there is no questions before the Master. Our questions arise from the mind, and Mind will ask unreasonable questions to the Master, which is against his personality. Master never dies. That is why we are listening, we are listening to satsang. We are coming from far and wide, we are spending money and time here, for what? Only to know that Master never dies. This is the use of being with the Master. And there are no questions. We never should ask those questions now or the future. So my request for everyone, is when you ask the question, ask a spiritual question so we can have a spiritual life.

Thank you

In the story of the thief being the master in that case does not mean all masters have to be thieves first. [Laughter] Thank you and God bless.

<https://youtu.be/hfPWtBRIGbE>

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