

# Surat Shabd Yoga is Sahaj Yoga

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Thank you friends for this afternoon session of this one day event. I was talking to you in the morning about the simplicity of discovering our own self by going just behind the eyes at the third eye centre through the withdrawal of attention to our own self and opening up all the doors that you need to open to discover ultimately the ultimate reality. If you are guided by a Perfect Living Master in that process, then you are able to go only to the third eye centre and have a companion with you who guides you very easily through all the stages of self-discovery because that guide has been there again and again, over and over again, and knows the route very well. Some of you might have got the impression that this is a lot of effort involved in doing that, and I say this because lot of people put effort into doing this. The truth is, effort is futile. The truth is that real meditation is effortless because effort is always made by the mind, and the mind is the obstacle on our way. So how can effort be successful? If we are putting all our effort into something and we are used to it, (because we get nothing without effort in this world), and so we think on the spiritual side how can we get anything without putting our own effort? But when we find that the effort is a product of our own mind and the mind is an obstacle on the way to self-discovery, how can effort work? So how do we meditate effortlessly?

Somebody has asked me by email to talk on the subject of sehaaj yoga. Yoga, as you probably know, means union with your own reality. That's the real meaning of yoga. Yoga does not mean exercises. We made it into that; that you just do some exercises and you are doing yoga. Yoga means union with the reality, (with your real self), and there are many different types of yoga that you can employ to get knowledge of your own self. But the sehaaj-yoga is the most wonderful thing that can take you beyond the mind. Sehaaj is an Indian word. Very loosely translated it means gentle, so gentle it will be effortless. It's the gentle way to discover yourself. It is the opposite of aggressive. It is the opposite of violent. It is a non-violent way to discover yourself. So a non-violent way is a peaceful way. Obviously a peaceful way is non-violent where you have intense peace, real peace, with no aggression anywhere around you. That is the sehaaj way.

So they say that the surat-shabd yoga, the yoga of the attention contacting the sound and travelling to its own reality, is a sehaaj yoga, is yoga of tranquility, peace, and effortless. Now how do you practice this?

A friend of mine wrote to me. "I have discovered", he wrote in a letter to me... "I have discovered that effort is no good on this path and only effortless meditation helps us, therefore from now on I will try very hard the effortless way." You can imagine how our mind works. We think even effortless will be an effort of some kind. We are supposed to be a 'doer', we have to 'do' something. Our mind does not comprehend that doing does not actually get this work done; it is not doing but to stop doing that helps. People think a spiritual journey is a journey somewhere and that we have to travel somewhere, (whether it is inside or outside), there is travel involved, this is spiritual journey, spiritual path, this spiritual path is the 'path' where you must travel and so it is a journey. They don't realize the spiritual path is not through journey... not to journey anywhere, neither outside nor inside. If you can stop journeying you reach the truth: that our mind is constantly journeying, is constantly moving, constantly trying to do things. It cannot stop doing things. If it can

stop doing things you will achieve more on a spiritual path than by doing things. But, because externally we are always used to doing things, therefore we don't practice sehaj-yoga, we practice what is called hatha-Yoga. Hatha yoga means yoga of stubbornness; "I am going to get this. One hour of meditation didn't work, make it two hours. I am going to eight hours, till I get something I am going to do this". It never works.

There was a very devoted disciple of great Master and he has written some nice books. His name was Dewan Daryayi Lal. He was the finance minister of the state Kapurthala, near the dera. He was also a very important political leader in the state and a very wise man... and he wrote books like Heaven on Earth and things like that. When he retired from his job, he came to the Dera to Great Master and said. "Master give me some seva. Give me some service; I would like to do service for you and for the people here." Master said, "You are so educated, you have a great experience in finance, in administration. You can take any job. There are so many administrative jobs available here; you can take financial advisor to the dera. You can take care of our accounts." He said, "No Master, if you permit me, I like for seva the service of being your doorman. I want to stand outside your door. That's all I want." Much to our surprise, but not to his surprise, Great Master said, "OK, go and stand outside my door", and he stood outside the door of Great Master all his life.

After some years of standing outside the door, having wonderful people who came to see the Great Master, a job he enjoyed a lot, he came to Great Master one day. He said, "Master I am enjoying the seva you gave me but I missed out on something very important, I missed out on meditation. You have always been saying how important meditation is, and I missed out on mediation just standing outside your door. I want to catch up on this. I understand Master that every year you go to a hill station called Dalhousie and this year you are not going. You spend three months every year there in the summer. Can you give me the keys of your house up in the hills, so that I can go and meditate day and night on the hilltop there and catch up on the lost time?" Great Master said "certainly, here are the keys. Go and enjoy yourself and meditate". He took the keys and went to Dalhousie, to that hill station, and opened up the Great Master's house. "So peaceful" he said. "There is so much ambience; sound can be heard radiating from the walls of this house. I am going to have the greatest meditation possible". As soon as he entered and put his bags inside, one man knocked on the door. "Oh, I am glad somebody is here, I am the plumber. I have been waiting for somebody to come so that I can do some plumbing work." Ok, plumbing work started. Another guy comes. Third...next day more people came, "Oh we understand you are here." He tried the hardest he could and could not meditate even for a day. He felt so disappointed. He said. "I tried so hard to find all the time for meditation to catch up with my meditation and I failed". He went back to Great Master in the Dera and said, "Master, here are your keys. I am sorry I failed." The Great Master laughed. He said, "No, you didn't fail, you passed." He said, "How could I pass? I never could meditate over there." He said, "That's how you passed, you found out this is a sehaj-yoga, (it is an effortless yoga), it is not the one where you try hard and get it. So you tried hard and couldn't get it; that's the lesson you learned. You learned a good lesson." So Master "how can we have any progress in meditation without meditating?" He says, "Why do you have a Master for?" "That's a strange question." he said. "Why do you have a Master for?" He said, "We have a Master who can guide us and tell us". He says, "No, you have a Master so he can meditate for you. You have a Master who can do anything for you."

If we believe a Master can do everything for us, why not meditation? So what kind of meditation should it be? He said meditation should be that you, after getting initiated from a Perfect Living Master, sit behind the eyes, relax, say 'Master I am glad you are here, meditate for me while I relax

and enjoy... effortless.” Isn't it a Master's job to do this? It is certainly the job of a Perfect Living Master. If he is willing to do everything for you, wouldn't he do meditation for you? How can you say he says “I will do everything else for you” and you do meditation? That's not the kind of deal we can have from a Master. The deal from a Master is, he can do everything for you and you need to relax. You need to feel you have surrendered your efforts to somebody who can do better than you. If you believe that he can do better than you, why are you trying to do something? So the best way to meditate is to relax, have a conversation, a lovey-dovey conversation with your beloved Master. Have a trip; plan to trip to Sach-Khand. Plan a trip somewhere and have a good time and say Master; “you keep on meditating for me.”

That is... now it involves a lot of things. I make it like a story, but the truth is it means the ability to surrender, which is what we lack because of our ego. It is the ego, the ‘I-ness’ that comes in the way. We don't realize how important it is to defeat the ‘I’. It is the ‘I’ that is coming in all the time and preventing us to make success of ourselves. So there is no place for ‘I’ on the spiritual path. This place is for ‘you’.

Now here we talk of love for people. All the time I hear people saying, “I love you, love you.” Any phone conversation ends “I love you”. Who loves who? When somebody says, “I love you”, I see in that tone the love is more for the ‘I’ than for ‘you’. I see it is a kind of a macho statement being made. “I love you”. Suppose a person says, “but I don't”, then you say, “Then I also hate you”. What kind of love is it? I mean we use these words so freely. What is love? Love is the most Sehaj-yoga that is possible; it is the most effortless thing that happens. Love doesn't come to us by putting effort into it. Love comes and we don't know what to do with it. We are affected by love; it touches us and we forget ourselves. The beloved occupies the space in our head. It is the beloved. A person who is in love does not say “I love you”. He says, “You, you, you”. There is no place for “I”. That is true love. In true love we place the ego in the back bench; we put the ego behind and that's how we are able to have when we say meditation with love and devotion, where does love and devotion come from? It does not come from folding hands and saying, “I am devoted”. It is not a posturing. Devotion is a feeling where you surrender, where you feel the ‘I’ has no place left. The whole place is occupied in the consciousness by the beloved. The beloved is taking over the whole place, and that's what true love is. True love is something that is very different from what we call love.

What we call love is actually an attachment, an attachment to somebody. You say “I love you.” You are attached to that “you”, because in your consciousness when you say that, you are aware of two, (you and the one you are attached to). This attachment, at the most, a very good attachment can create a very good feeling of togetherness. It can never create a feeling of oneness. True love creates a feeling of oneness. There is no difference left. We can't think of ourselves. The ego is displaced in true love and therefore when we say, meditate but in sehaj-yoga, yoga of peace, tranquility, we can't use the mind in that. We can't use the ego, any egoistic meditation cannot be sehaj- yoga. It is aggressive yoga and therefore the importance of the sehaj-yoga is that in that state you are able to surrender... and they say surrender is a tough “fourth step” position.

When you surrender, you first surrender your attachment to worldly things which is itself very difficult. To say “this is my car, no, now it belongs to the lord, now it belongs to the Master, I am using it.” Even that is difficult to say. We are constantly aware of the ownership. “I own my car.” “I own my house.” “I own my things.” It is difficult even from material things: material things, none of which will go with us when we die, and we know it. You see people dying. They are not carrying anything with them and we think, “Oh, let us accumulate some more. Maybe they will stay

with us forever.” Nothing stays with us and that’s where we attach to. This attachment you have to surrender. It doesn’t mean give them up. Use them. Have the sense, they don’t belong to you. ‘I’ is not involved, but ‘I’ has been given the chance to use it. It is the sense of belonging that creates the problem. When ‘I’ asserts that “I own something,” the ‘I’ is the most powerful obstacle to our growth. That is why.

Then why identify yourself only with the body and the mind? Let us start thinking differently. Instead of saying “I think so”, the answer should be “I have been given a mind”, “the mind thinks so”. It’s a mind not a machine. It is not said like this. You don’t have to say anything. It is just a constant awareness of this thing that what am ‘I’ doing? ‘I’ am using machines and using bodies and all that and ‘I’ am pretending to be that. I have been given all these for use. Nothing belongs to me; everything has to be left behind. Nothing is mine and therefore I am just going to be surrendering attachments to things. Very easy to do because I am going to just think in my mind it doesn’t belong to me; I have to give them the privilege to use it. Same thing about relationships with people and trying to make them your own, we try to make people our own. They never become our own. We try so hard to make them our own. The harder we try, the more doubts they have and the more doubts that you have.

A doubt is a great creation of the mind: doubt and fear. They come after this and they stop you from having an experience of love. So when you have meditation with love and devotion it is a meditation of surrender and you learn to relax: not relax on the body, relax inside in consciousness. Put your consciousness behind the eyes and relax. If you want to have an experience of relaxing in a chair for example, a wonderful relaxing chair, (a rocking chair like I love)... rocking chairs . Put a rocking chair in your head, the best rocking chair, most expensive that you have ever seen. It will be free because you have imagined it only. A free rocking chair is available for you to relax behind the eyes. Relax and watch somebody (who has more ability, more knowledge, more practice than you in meditating and going to higher regions) do it for you. Say “I will hold your hand, that’s it. I am not going to put any effort, it is your job.”

The Master who initiates an individual, he takes the responsibility to take him home: full responsibility (not partial, not conditional). It does not say, “If you do this I will take you home. Otherwise, let you rot here”. Never. It says, “You are guaranteed to go home with me. Willingly or unwillingly, I will take you home.” That’s the promise of initiation. Initiation is the greatest event that can happen in our life. There is nothing, no other thing that I can think of that can happen in life other than initiation by a Perfect Living Master whose initiation means he manifests himself in you and says, “I will take you back home.” Now let him do the job.

When I was young I had a deal with my Master. It was a ‘deal’. I think it was a very interesting deal. I heard the Master say in a discourse and I will repeat the Indian words and then translate for you, “Kaayan nagar nagar hai neeko vich sauda harr rass kijo”, which means this body is like a township. In this township there are many places. There are marketplaces. The best deals you can have are in a marketplace inside. I went to my Master, said Master “I understand we can have deals in that marketplace.” He said, “Sure.” I said “‘deal’ means an exchange: I give you something you give me back.” He said, “That is what a transaction ‘deal’ is.” A business transaction means I give you something you give me something. I said, “how about a ‘deal’ Master?” That I give you all the sorrows and sufferings I am going to get in life and you give me all the happiness and joy?” I purposed this deal. Master said “done.”

That was, I think this was 75 years ago, this happened. For 75 years he has kept his word and I have kept mine and it's been a wonderful deal. I got the best of both worlds, here and there, with that deal. Now, I came to this country, (United States), and I told some followers of Masters, (satsangis), I said, "you know, there is a possibility when you have a Perfect Living Master who is so powerful who is sitting up in Sach-Khand and here at the same time. When you come across such a person, have a deal. It is a great deal. I have got a 'deal'. They said what deal was it? I told them the deal; that I got all the goodies of life and I gave him all the sorrows and he took it. They criticized me so badly. "That's so unfair what you did to your Master. Don't you regret it? Aren't you ashamed of it?" I was shocked when followers of Masters told me that "are you not ashamed of having a deal?" I said, "these people have no idea what a Master is. They have never had contact with a Master if they think this is what it is." They are making a Master whose consciousness is the consciousness of the total creator into an ordinary human being with whom we have a deal. That's not the kind of deal.

So then people began to say, Ok, now that you told us, some wise people said, some clever people said, "no, he has given us a hint how to go about the business of spirituality, don't worry about meditation and all that stuff, that's meant for the runners up, not for the winners. For the winners the method is to have a 'deal'. So they said, "We are going to have a deal. Ok, let us have a deal." Then they suddenly found the deal is easily made; it is so difficult to follow your part. What the deal entails is that you give all your suffering and sorrows to the Master. We are not able to do that. We take responsibility upon ourselves. We have been taught so. We have been taught, "Be responsible for your actions". That is ingrained in us and we say, "No, this I must do myself." Even at best we say, "I can do this much Master. I just need your help. He says, "Ok, go ahead." The Master gives us a long rope when we say we can do it ourselves, in any area, but the deal will only be useful and effective if we are able to follow the path of effortless meditation which means that let the Master do it.

Try it out; he can do everything internally and externally. It is difficult for the mind to believe it. It is only when you live through it and discover that the path of surrender, where you can watch what's going on in your life, in your spiritual path, just because you surrendered to the Master to do it for you, it makes the path so simple and makes sehaj-yoga a reality. The yoga where there is no effort and no effort is your part. And if you think, "maybe that now the Master has taken all the role, he must be putting in lot of effort," let me tell you a secret. This is from the Handbook for Masters. The secret is: no Master ever puts in an effort. He makes his Master put in the effort. It is a very good cycle going on; very good succession, that nobody leaves because Masters have Masters. So, that's so wonderful that you can depend on a Master, because he is going to say "yes", because he knows his Master is going to keep the deal and so on. It is a very practical thing and very few people have been able to really follow sehaj-yoga, but that's the real yoga if you want to go beyond the mind. Other yogas will take you up to a point where effort can take you: that's a mental level (up to the mental level). You want to go to true spiritual level where you leave the mind behind, it has to be sehaj-yoga.

Now I mentioned to you about seva. Another subject that came up: That "what is seva then? How can you do service? Doesn't that involve effort when you do service?" Service is also like surrender. Like when you surrender, you surrender your attachments to the things around: you surrender your attachment to people, and you surrender even the spiritual work to your Master, and

finally you surrender the surrenderer himself. That's the fourth part, is the most difficult, to surrender the surrenderer himself, to wipe out yourself and say, "Master your replace me inside" and he replaces. The power of the Master can come into you if you are an initiate. It is not confined to few people. What I am talking about is possible for any initiate of a Perfect Living Master; that you can get these benefits.

Seva is also like that. Seva can be done with a material belonging something to you: you can do seva by writing a check for some purpose to be used by the Master such as running a dera or organizing meetings and so on. Or you can do seva with your body: carry loads to do seva for the Master, carry his bag, or (if he is not there) carry or do work for other people. In the dera in Great Master's time, we used to enjoy doing mitti-sewa. Mitti-sewa was carrying dirt on our heads and we carried bricks on our heads to build the Dera there.

The last place where great Master built for holding his discourses, it is like a bigger auditorium (a nice design). We carried bricks for that. I was very small so I carried one brick on my head. Others carried a basket of bricks and I remember I used to walk for that seva (brick seva we called it): the brick seva on the head, along with a mastana, ( A tall guy, a Balochistani from Balochistan, and a good disciple of Great Master, having lot of inner experiences which he would share with Great Master). While we were walking he would tell me also.

For example, he told me how we can come back to our own life when we go into meditation and yet we have to re-learn how to talk there because we are so used to talking with the tongue here that when we have to go inner and discover that we have been there before, we start talking to each other in the same language little realizing language doesn't matter there. You can speak Russian. Another person doesn't know Russian. He can speak French. Both can understand each other; it is transference of knowledge or thoughts that is going on that you understand. And so he was telling me how these changes take place when we go within and wonderful experiences. But that mitti-sewa made all of us equal.

There was an American disciple who came to the Dera the first time and he had carried his bag with him and he saw a lot of people working (they were carrying bricks and carrying dirt and so on). He called one of the guys, "Hey guy, come here. Can you take my bag to the guest house? I have a reservation here." The guy said, "Yes sir, yes sir." "Oh, you speak good English. Very good. Take my bag." So the guy carried his bag which was full of dirt and all, but he carried his bag. He said, "Here is a dollar. It is an American dollar." He said "No." "It is worth many rupees of your country." He said, "No sir, I don't take. I don't take any tips from anybody...no, no, no, no." "This is... I am giving you out of good faith. It is a tip. We normally do it in America." "No sir, I don't take any tips." So, in the evening he is sitting in a meeting and he finds the same guy sitting in a suit and tie and he said "isn't that the guy who carried my bag?" He said, "Yes sir." They asked, "Did you carry his bag?" "Yes, I did. I had to carry his bag." And they found out he is a billionaire industrialist- billionaire of India (the man was carrying the dirt and who carried the bag whom he was trying to tip one dollar). There in that mitti sewa you forget who you are. Everybody becomes equal. It is a wonderful seva. To do seva with the physical body has its great value. It equalizes you. It also pushes your ego back a little bit. But the seva with the mind is the best seva.

Seva of the mind means when you meditate you do not meditate to get anything but as an offering - as a seva. "Master, you told me meditate for two and half hours. Here is my offering to

you. Real meditation you do for me. I will do seva. I am just doing my seva and now you do the work.” Not tit for tat, but otherwise: “You told me that seva is good. I am doing it.” What is the value of this seva? The value of this seva is: if you are doing seva for the Master (thinking about the Master, thinking how he has given you this opportunity), it is as good as meditation.

Meditation should never be confused with a mechanical act of sitting and closing your eyes and seeing you are meditating. Meditation is a way of life. Meditation is to be in love with somebody and not been able to think of anything else - that’s meditation. Seva is meditation. There was Great Master’s grandson. He joined the army and as a lieutenant he was posted somewhere a distance from the Dera. And one day he came to Great Master who was his grandfather. He said, “Master, I have decided that my life should be at the seva, doing service for you, sitting at your feet and helping you do whatever you ask me. Look, I have joined the army and now I am stationed so far away I can’t do any seva and my life’s purpose has been destroyed. Permit me to resign from the army and come back and sit at your feet.” Great Master said, “Go back to your unit.” Seva is not done by sitting only at the feet of the Master. If you do your work in the army saying, “it is Master who told me to go there, it is Master who asked me to work there,”- if the thought of Master comes when you do your official work as an army lieutenant, it is as good as seva and as good as meditation.

If these things are as good as meditation, what makes them good as meditation? It is not that time you spend on it; it is that it is connecting you continuously with the remembrance of the Master who is to pull you up. Don’t forget, it is not your push that will take you beyond the mind. No push can ever take anybody beyond the mind. It is the pull of the Master that will take you up. That, of course, is above the mind. But even in the very early stage, those who are meditating on the surat-shabd yoga (which means the yoga of the attention of the sound current within), would know that the sound that come, you can either hear them or put in an effort to hear them, or they can pull you with their frequency, reverberation, or whatever it is. It is so powerful. The bell sound that comes inside can be so powerful, can pull you up in to that state much better than all your effort.

So, it is the pull and push difference. I sometimes give an example of a car here; a car that is a rear wheel drive and a car that is a front wheel drive. A rear wheel car drives by pushing the car; the engine pushes the car. The front wheel drive pulls the car. When we do simran, (mantra and our efforts), it is pushing the car. When we hear the sound of the bell inside it is pulling the car’s front wheel drive. The eventual success comes by the front wheel drive, the pull, the Master pulls us inside. We have to be relaxed and ready and not resist that. Meditation does not consist of ‘trying’ something; it is not to resist being pulled inside. Sometimes we resist just because we are afraid. Sometimes we resist because our thoughts come in the way. We resist in so many ways. If you don’t resist, if you surrender to being pulled, Master will take you all the way back home.

So seva is as good as meditation. Remembering the Master is as good as meditation. Walking, talking, remembering, - this is all happening because of the Master. It is as good as meditation. These are the things that will build you up and not the mechanical act of sitting in a particular way and closing your eyes.

A friend of mine invited me to San Francisco many years ago and he was a disciple of a Master. He said, “Ishwar, you are an old Satsangi, the Great Master’s disciple has come here. Very good, we will meditate together.” I said “oh”. I felt a little bad, I wanted to sleep that night, by the way, but he said early morning at 3 o’clock we will meditate. To keep up appearances, I had to say,

“alright I will meditate with you at 3 o’clock.” By alarm, he got up. I also got up with him and we sat. He put himself in a correct position and very alert. He knew more of Yogic positions than I did. I was a little more relaxed than him and we closed our eyes and we started our meditation. I was not really meditating because from time to time I was opening my eyes to look at him (what he is doing). So my attention was not on myself or meditation. It was on seeing him. What I saw was, every few minutes, every time I look like this, he was looking at his watch because he wanted to meditate two and a half hours and you know when you meditate, every ten minutes looks like two and a half hours. So every ten minutes he would look like two and a half hours past and they don’t. So after real struggle with two and a half hours and he got up and he said, “oh great meditation session, thank you Ishwar you were here.” I said, “I am very happy you meditated. Only point observation I have to make it: you were meditating only on your watch. You were not only meditating on the watch, when you looked at it, you were meditating on when you will look at the watch again. So your whole meditation was on the watch and not on yourself.” Now that meditation will not take you anywhere: where you are just trying to complete two and a half hours, because that is the requirement that enabled you to go with that. But if you could think of the Master for those two and a half hours while walking it would be more useful.

I came to this country and people said “we are vegetarians”. I said, “Oh, very good, that is a good thing because if you are vegetarians you don’t kill any life of any high order except plants and plants are the lowest form of the order.” Anything affects our concentration, even eating vegetarian food affects us, but it is best to eat vegetarian. When we went out to grocery shopping- oh, they spent three hours looking at the fine print of every can they buy. “Is there something in it?” And I waited and watched. I said, “It says vegetarian. Isn’t it good enough for them? Why they are spending three hours looking at the fine print?” I couldn’t help but tell them, “If you had spent three hours in meditation instead of looking at the fine print, even the fine print would have changed and become vegetarian.” I remember you are taking some diet so far. Is diet going to take you to Sach-Khand? Has diet taken anybody anywhere? I went to Japan. A particular Zen Buddhist group thought that the only way to go to the enlightenment was eating a particular kind of rice and they brought that rice. They said, “This rice is going to do it.” I said, “If a grain of rice can take you to Sach-Khand, I will feed this rice to the whole world!”

Diet is simply one of the means of helping concentration of attention behind the eyes and you can’t take it beyond that (that the diet will give you enlightenment). So we overdo certain things and miss the real point. The real point is if you want to make progress, love and devotion is the secret. Meditation succeeds if it is with love and devotion. The spiritual path is nothing but a path of love and devotion. Beyond the mind there is nothing but love and devotion. If you want to go to your true home, don’t forget love and devotion. True seva is the seva with love and devotion. True healing of patients, those who do Reiki and other healing arts, only that healing is spiritual which is done with love and devotion. If you do it with your energy centers, and so on, you are spending your energy and somebody else isn’t getting it. But love and devotion multiplies. Look at a simple thing. If I want to give a gift to somebody, and I have hundred units, say I have got a hundred dollars and I want to give a gift of forty dollars to my friend. I give forty dollars, the friend has forty, I am left with sixty. Between us we are no better. Sixty plus forty is still the hundred. Supposing I want to give him a gift of knowledge and I have hundred units of knowledge. I give forty units of knowledge, my knowledge is not decreased. Between us we have a hundred and forty; it is worthwhile. Supposing I give him a gift of love (forty units of my love), I give forty units of love. I get forty units of love and the total is hundred and eighty. So, even as a gift, love is the best gift and I am proving it by mathematics now (Q.E.D.)!



Anyway, the point I am making for you is: do not forget, love and devotion is the secret, whether you are doing seva, whether you are doing meditation, whether you are on spiritual path, or whether you are seeking success in life. The most successful life will be if you can practice and enjoy love and devotion and there is no better experience of unconditional love than the one you can get through a Perfect Living Master because his love is always unconditional. There is no judgment involved at all in that. We all judge. A Master does not judge. Why doesn't he judge? Why doesn't he say, "This fellow is good, this fellow is bad?" Because he finds we are all trapped. What makes us good or bad is the trap. He has compassion for us. He has compassion for us being caught up in the good and bad stuff. Compassion is such a strong factor in the attitude of a Master. He looks at us with such compassion because he is no judge. He only extends unconditional love. If you bath in that unconditional love of the Master, love will flow from you for other people also. Don't forget, love and devotion is the secret. I am very happy you could find time to come over here and see me and I hope to see some of you again who will come to the meditation workshop in September, I think it is 20-22<sup>nd</sup>, and I am very happy to meet some new friends today for interviews late in the afternoon. Thank you very much. God bless you.

<https://www.youtube.com/watch?v=1Ra3kOmO4RE>

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