

London, England

March 2015

Day 3, Afternoon

Welcome, friends to this final session of our three-days program here in London. I am very happy that I spent these days with you and shared my experiences and shared the teachings of the Great Master Hazur Maharaj Baba Sawan Singh Ji with you. All that I have shared with you has come from this Master. It's his teachings, and they have worked for me. I hope my sharing these teachings with you will work and help you also in this. I want to finally say, like I said in the beginning, that we can use meditation, which is a ritual, up to a point. Meditation by itself does not take us to Sach Khand. Something else does. And that something else is Guru Bhakti: love and devotion for the Master. That's the final thing I have found out. Meditation is for our mind. Our mind has to be satisfied. We answer questions for the mind. Mind puts obstacles in our way, and we have to satisfy the mind. Otherwise there's no reason. Uneducated, illiterate people have come to this Master, never asked any questions, first time they see him, and something happens, and the inner door is opened. They have no questions. But we, who are highly educated people, we have educated ourselves to the point where we have so many questions, and therefore unless our mind is satisfied some suspicion remains. And therefore, we need answers to our questions.

There is no harm asking questions. Like I said in the beginning in the morning, I asked many questions. I wanted to be fully satisfied before I could believe certain things. I talked of blind faith and living faith. To some extent faith is always blind. Because if you see something, that is not faith. That is experience. Faith is to believe something without seeing it. To that extent it is blind. But the difference between blind faith and living faith is that you take a very small step in faith, very small step, and some experience that adds to it...then you believe in the next step. Then something else happens and you believe in the next step. So, to the extent the first step is a leap of faith, it is not different from blind faith. But you cannot accept the whole thing on faith. You should accept one step on faith and then move on it. Faith is a very important ingredient in the spiritual path.

There is a small story of two young boys who went to the beach in Juhu. I told this story earlier. You might like to hear it again. The two young boys went to Juhu beach in Bombay, in Mumbai, in India to have ice cream. One boy had five rupees in his pocket, and the other boy did not have any money. So, the boy with five rupees invited his friend: "Let us go on the beach, and we'll have ice cream." On the way they saw a holy man sitting and making little sand castles, sand homes. With the sand he was making nice patterns of buildings and so on. And they liked those buildings, they were so beautiful. This boy with the five rupees,

he said: "I want to buy one of these." The other friend said: "Look, you only got five rupees. We brought it for ice cream, not for buying sand." But that boy who liked the sand houses liked them so much he asked the holy man: "Can I buy one of these houses?" And the holy man said: "Do you have the price to pay?" He said: "How much is the price?" He said: "five rupees." The boy took out five rupees and gave him. That boy brought a plywood and put it under the sand house and carried it with him. His friend was so unhappy. "We came for ice cream. You wasted time on sand. What will sand do for you? This was a rotten deal you had." While he was cursing him, angry with him, they reached home.

At night this boy who was so angry had a dream. In the dream he felt he was flying in the sky. And in the sky, he saw many houses all lighted up. And he said this must be heaven because I can see so illuminated houses—radiant—and they looked very beautiful. But he noticed they looked like the houses that holy man was making with sand. He said: "I didn't realize that man was making those houses based on the patterns from heaven." As he was flying in the sky, he came across a house that looked exactly like the house which his friend had bought for five rupees. And as he flew in front of the house he saw his friend's name written outside. He said: "I did not realize for five rupees my friend has bought a house in heaven." At that time his eyes opened up, and he woke up. Disturbed by this dream, he ran to his friend. He said: "Yesterday I was cursing you. I was angry with you. Now I want to buy that house which you bought. I will give you ten rupees." The friend said: "No, no. I got it for myself. You go and get your own." So, he ran to the beach again, to Juhu Beach, and he saw that holy man making more houses. He said: "Can I buy one of these houses?" And the holy man said: "Have you brought the price to pay?" He said: "Yes! Here is five rupees." He said: "No, the price is five thousand rupees today." He said: "How can it be? What kind of inflation is this? Yesterday it was five rupees. Today it's five thousand rupees." He said: "No child. Your friend bought it without seeing the real one. He bought it on faith. You have seen and come. When you see things, you pay a high price. But on faith you get a great bargain."

So, this little story just illustrates how some faith is necessary in order to make the first step and see things. And faith grows with experience. Faith does not grow by itself. Faith will grow as more experiences come. But a little faith is necessary to move forward. So, I would suggest that we should experience things to build on the little faith that comes automatically because of our seeking. Because we are seekers, we have some faith already. We have believed something is there. Automatically. Nobody comes to seek something without feeling there is something ("I know I will get something.") We don't know what, we don't know how much, but we have some feeling. That's a starting point. After that experience will build it up. To get experience at this stage at which we are, we have to put in our effort. It looks like without effort we'll get nothing, so at this stage you have to put effort. Effort means: to put in that kind of effort which our Satguru or Master has told us. If he says do your meditation regularly, we should do our meditation. If we don't do

meditation — and that is the primary instruction of a Master, that you should do meditation regularly, and we postpone that — we can't expect the next step to happen. It does not mean that with meditation you will automatically see Sach Khand. You will never see Sach Khand by meditation, I can tell you this. Meditation only takes you further, and some other experiences will take place, building your faith. But if you don't meditate, you don't go anywhere. So many of us, I notice, me included, my friends included, have wasted so much time in keeping meditation locked up in our cupboards. We get initiated, and we say in the beginning we are very keen. We say, "Now we are going to get something." And we meditate very well. Then it begins to become less and less and nothing happens and then we think it is boredom, it's not worthwhile, and we give it up. What happens? And then we get nothing. And then we wait for years and years hoping something will happen. How will something happen when we didn't carry out step number-one? Step number-one was not that by meditation we won't get anything. Step number-one was that Master has said start from here. If we can't take the very first step, how are we going to expect other things to happen? If I am asked by my Master to do meditation, I am doing it to see whether following his instructions will give me something. But if I don't follow his instructions, then I won't get anything. It doesn't matter what we think about meditation or not. It is because he has given us a way, a prescription.

It is like getting some medicine, a prescription medicine, and we lock it up and say one day we will take it. It's no good. We have to take it right now. So that is why I am again sharing with you: I know meditation is not easy. I know even the desire to meditate may be strong but time slips, and we say tomorrow we will start. Okay, next day. Today I was too busy with other things. Today I don't get time. Today I overslept, so tomorrow morning I'm going to start. And that tomorrow sometimes never comes. Sometimes months pass, and we keep on saying tomorrow. So, we postpone this thing. I am suggesting very seriously that if you want to get the results I speak about, if you want to be successful on this spiritual path, you should put your meditation as Priority Number One. Everything else will follow. But if you say today I am very busy, tomorrow I'll do meditation, then you are not putting meditation Priority Number One. Priority Number One means you get up in the morning and nothing should be of more importance to you than meditation. No matter what the appointments for the day are. No matter how pressing the call is. Meditation: Number One. If you do five minutes meditation every day in the morning when you wake up and five minutes meditation at night before you go to sleep (I'm not saying do two and a half hours — I'm saying five minutes), if you do this every day you will see the momentum of this meditation growing, and you'll start getting benefit. But if you say I will do two-three hours on the weekends, it won't work. Meditation is such a strange thing. It needs its own momentum. It requires momentum. If you do every day, you'll make progress. If you miss and don't do it one or two days, you'll go back and start from square one every time. If you

don't keep up the pressure of meditation every day, you loose, and you have to start as if every time you start all over again.

So that is why it is very important to have high-quality meditation. Not merely meditation, high-quality meditation. What's the difference between meditation and high-quality meditation? Meditation is that you close your eyes and repeat parrot-like the words given to you. High-quality meditation is that you are anxious to meet your Master, radiant form of the Master here inside. You are passionate and anxious. "Where are you hiding when you meditate?" Why is there a curtain before me? Are you hiding behind this curtain?" You have a conversation. Anxiety to meet the beloved. When you have those thoughts it's high-quality meditation. But if we merely and mechanically keep on sitting and say we are doing meditation, that is not high-quality meditation.

There was a friend of mine in San Francisco many years ago. I visited him and stayed at his house. I was very tired after a long journey from India to San Francisco, so I thought I'll go to sleep and rest. But he was a very good meditator. He told me, "Very good, Ishwar, you have come to my house. Tomorrow morning — three o'clock — we'll get up and do meditation together." So, I was a little upset that I am going to sleep and have rest but he's out for meditation: two and a half hours. But to keep up the faces I said I'll sit with you also. He put the alarm on. At three o'clock we woke up, and we both sat in meditation. We both crossed our legs and sat and closed our eyes. But I was not really meditating. I was thinking what he is doing. So, from time to time I would open my eyes and see what is he doing. By coincidence, by chance, every time I opened my eye he was also — he had a watch on his hand — he was also doing like this: looking at his watch. Every few minutes, I don't know whether it was by chance or maybe he was always looking, I don't know, but every time I opened my eyes and looked like this, I saw him looking at the watch. He had to complete two and a half hours. So, we struggled and completed two and a half hours. And then he said: "Very good meditation we had." I said: "My friend, yes, it was two and half hours' meditation, but it was not meditation on our Satguru. It was not meditation on the sound inside. It was not meditation on our self. It was meditation on your watch." We can meditate on anything. Now that is very poor-quality meditation that we are thinking about the watch all the time. "When will we complete two and a half hours?"

I tell you: if you meditate — high quality — and want to use that system of sitting in the head and making that your meditation chamber and calling on your guru, "Come, why aren't you coming? You told me you would be here waiting for me. Where are you waiting? I want to see you! I have come according to the appointment you gave me. I am at the railway station and you say you have the tickets to travel. Where are you? I want to do this." Then manifest. Do you know what will happen? You will think that you are meditating for five minutes and two and a half hours will pass. But if you are not that anxious, it will

look like two and a half hours and the watch will say five minutes. It all depends on the quality of meditation. Use the meditation as a means of contacting the Master who says he's sitting inside you. When he initiates you he says, "I have manifested myself inside you. Therefore, you come and meet me inside." That is the whole game. He has not come here. He's just an image of his outside in the physical body has come. You can't see that physical body too often. We have so many people, and the one man is coming as a human being. How can we get too much time from him? We need more time. We need to be able to talk to our heart's content. We want to have companionship. We want to travel together. We want to eat together. We want to do everything together with the Master, and how can we do it with a physical person who is outside? But we can do all these things with the Master inside. And big advantage of getting Naam from my Master, getting initiation from a Master, is that he's always inside and we can have all these things together. But if we never even contact him, have no idea where he is, don't even try to see him, don't even remember him, then how can we have all the joy of companionship with a friend who we call a Master?

So that is why I recommend that meditation should be high quality where you are communicating with the Master. Use the words. The basic purpose of using the words of mantra, or simran, which the Master gives us is not merely to repeat it in order to control our mind, in order to stop thinking about other things, also to prevent the mind from making a false image of the Master, these words which a Perfect Living Master gives us to repeat, no matter what the words are, they get empowered at the time of initiation and the power of these words is that when you repeat them nothing negative can come in front of you and not even made up by your own mind. It's so powerful. Try them out. If you have never used this special power of these words of simran that we are given, then we've not fully utilized our initiation. So, the idea of repeating words, even when trying to talk with the Master, is to make sure we are not talking to our mind, but we are talking to the Master. If you use contemplation, *dhyan*, visualization of the Master, you close your eyes, you can't see the Master, but you say I want to see the Master, and sometimes you imagine seeing the Master.

During the meditation exercise we did the other day I said do not imagine a picture of the Master. That is your mind always. If you take a picture of Master and look it and say that's what I'm thinking of, that is not *dhyan*. That is not useful contemplation. Useful is to remember when you met him. Remember how you met him. What he looked like as a living person. Then he becomes alive. When you recall the living person — and you can remember things, you can remember friends when you met them and their image comes in front of you — that is how it should be done. When you remember and then talk to the Master — it's a little art how to practice to do the simran and at the same time talk to Master, but by a little practice you can learn it, because you can use the second channel of the mind's words to speak and use the basic channel to see the words. With practice one

can do it. But if you cannot do it, repeat the words, then pause, and then talk to the Master and then repeat the words again. But in any case, you should do *dhyān* of the Master. See him. And remember him. And what will happen? Suddenly, he will start talking to you as if his old contact with you which you had is continuing still. And then is the time to use the five words of whatever mantra is given you and he will become alive inside you. And as you see him more and talk, with eyes closed, in total darkness, you will see him. That is why we call him radiant form. Some people think radiant form of Master means that he's standing somewhere, light is coming from him, based upon some painting somebody has done. I saw a painting that Master is standing in radiant form far off and light is coming right from his feet, from his lotus feet, the radiant form of Master, light coming from his feet. Whoever has done that picture/painting did not see the radiant form. The radiant form is that when you close your eyes in darkness you can still see. The radiance is in everything you see. Not only Master. Everything becomes radiant. The whole astral plane can become radiant. You had some practice this morning on seeing flowers. Some of you saw radiant flowers. It all looks like that. But if the Master is there and your form is there in total darkness, obviously it's radiant form. And as you talk to the Master he becomes alive, and then he becomes like a friend, and then you enjoy your meditation. It becomes so different. Yesterday when I asked you to do a little *dhyān*, I asked, "Did you enjoy this meditation?" All of you raised your hands because it's so different from just sitting mechanically and doing this meditation.

I don't know if I've shared this story of my friend Hira Singh from Ludhiana. He was a great disciple of my Master. He had a foundry, a little factory, in Ludhiana. He was such a great old disciple. We got initiated about the same time. Now he has passed away, so I can tell you his story. Great Master went to his house and had Satsang. Great Master passed away. Other Masters came, of different lineages, of different deras, and he invited all of them to his house. He said all holy people. They all believe in great Master, so he believed in calling everybody. I saw so many satsangs at his house. One day one of the Masters was at his house, and I had taken some American friends with me to India. I showed them the Dera; I showed them where Master used to live; showed them other places. Took them to Ludhiana where I had worked. I was vice chancellor of a university, an agricultural university. I said I'll show you my places and took him to Hira Singh's house. And there was satsang going on — by chance — so we stopped there, and we met that Master who was there giving satsang. He interrupted the satsang to have some chat with us, and we had a little lunch there. Then lot of people were there who know me, and they began to ask questions, ask about spiritual questions, about satsang. So, I was giving answers.

Hira Singh takes me aside and says: "I want to ask you a question." I said: "What is it?" He said: "You and I have been initiated by the same Master. I don't know how well you have followed his instructions, but I followed them rigidly. I have been doing — now for more

than forty years — a regular meditation for two and a half hours every morning. And I have followed the instructions. I am strict vegetarian. I don't drink. I don't take drugs. I have led a very moral good life. But I have seen nothing inside. You...I don't know what you have been doing, but the way you talk it looks you have seen something. Maybe you have made some progress. And then you are answering people's questions." I said: "My brother Hira Singh, why are you asking me this question? Wasn't it appropriate for you to ask this question from your own Master? You should have asked Baba Sawan Singh Ji. When he initiated you and nothing happened, you should have gone to him, 'I am following your instructions regularly, and I am not having any experiences.' He said: "I did ask him." I said: "What did He say?" "He smiled and said: 'Do your bhajan and simran with love and devotion.'" I said, "Then?" "Then he passed away." I said: "So many Masters come to your house. Why didn't you ask them?" He said he asked almost every one of them. "What did they say?" "They smiled and said, 'Do your meditation with love and devotion.'" I said: "Then why are you asking me this question if you already asked these people?" He said: "Because other people are asking you this question. I also thought you are giving them answer, you'll give me answer." I said: "I want to tell you a secret today. When I give answer, I don't give it from my own self. I have to first consult my own Master. Inside. I ask great Master: "This man is asking this question, and what answer should I give?" So whatever Great Master tells me, I tell them. It's not my answer at all. He said: "Then why don't you ask Great Master now and tell me." I said: "I will try." He said: "No, no, you sit in bhajan if you want but ask Great Master and tell me the answer." I said: "He's not available so easily that you just contact him anytime and get it. It takes time." He said: "How much time will you take to get the answer from Great Master?" I said: "About six months it takes. (Because I was going to come back from America. I had to go back and go after six months.) I said: "It takes six months." He said: "All right, I will wait."

I had to return and after six months I went back and visited him in Ludhiana. I said: "Got the answer for you!" And he said: "What was the answer?" I said: "Same answer he gave to you 40 years ago. He said do your bhajan and simran with love and devotion. You did not hear the last part of the answer. Love and Devotion. You were meditating mechanically. You were counting the two and one-half hours. You were counting what food you were eating. You were counting what drink you were taking. You were taking what life you were leading. You were looking at all the worldly things. What happened to the last part of that answer every Master gave you, not only Great Master. Meditation — do your meditation with love and devotion. I said love and devotion were missing. You were repeating words, thinking words are important. Where was Master? Where was your contemplation and talking to Master? Where did you remember Master? Where'd you cry for your Master? Where was the passion for your Master? That happens when you are doing something with love and devotion. Have you fallen in love with somebody in this life? For ordinary person we fall in love and we cry and do so much for them. Are willing to jump fences to go and

meet the beloved here? And what do we do when we say we are in love and devotion for a Master? And you sit mechanically repeating parrot-like some words and think it is love and devotion? Please, make your presence felt and make Master's presence felt inside you when you meditate. Now try from tomorrow. I will check up again after six months. (I used to go to India after six months). I came back. Went again after six months. He made far more progress, had inner experiences, more progress in six months than he made in 40 years.

Why I am mentioning this to you is that the high quality of meditation is important. Meditation without love and devotion is a mechanical exercise. It is dry meditation. It is not meditation that will give you results that we talk about. So that is why, when you meditate, do it regularly, every day without fail, high priority. Priority Number One with love and devotion. You will get the results. I am sharing this with you from personal experience. It is not from books. Books also say this. I'm not saying books don't, but we don't read that part. Hira Singh, my friend, did not even listen to these words coming from the Master. And he never listened to that part — a very important part. So meditation should be a part of Gur Bhakti. It is Bhakti — devotion — which comes from pure love of Master. You give Bhakti, you get devoted to that Master. That's what counts. Paltu Sabib says, "*Paltu Sahib ke Darbar mein keval Bhakti pyaar.*" Nothing else counts except Bhakti and pyaar counts in the darbar of that Lord. Therefore, if we have to make practical use of all that I have talked to you in the last three days, this is a practical use. Do your meditation regularly with love and devotion.

I hope these messages I have conveyed to you from experience will be helpful to you. Once again, I thank you all for very patient listening. I noticed how patiently you listen to me without any interruption, without any haggling, without interrupting me with questions or anything. And I could see in your faces love and devotion I am speaking about. I know you are very beautiful seekers. And when I see you in personal meetings or interviews or personal meetings, I see how much love and devotion you already have. Put it to use. Make use of it. Get something...that you are very lucky at this time to get this opportunity. This opportunity does not come easily. We have spent lifetime after lifetime without this opportunity. So, take full advantage of this opportunity. Thank you very much. Blessings. Great Masters blessings for all of you.

<https://youtu.be/3Jr10B7XXNk>

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