

8 Senses | Love and Devotion | Meditation Tips | Sub-Astral

Rice Lake, Wisconsin—September 10, 2011

Friends, welcome to this evening session for Mediation Workshop. Human beings have been endowed with eight senses. You normally hear only of six senses, sometimes only five. The five senses of a human being are senses of perception for experiencing this world. The five senses—seeing, touching, tasting, smelling—all these are five senses are only for perceiving and experiencing this world. There's something beyond that called the sixth sense. At one time, people thought only women have the sixth sense. Actually, we all have the sixth sense. It's called intuition. Intuition is more important for the human life than the five senses. The five senses are shared by many species. But the sixth sense is not shared by them. The intuition is unique to human beings. But you will find in life more important than even intuition is the seventh sense. The seventh sense is called common sense. It's very uncommon. Common sense is the ability to distinguish between what is a priority and what is not, to distinguish what is important and what is not. If you look at your own lives, you'll find how often our priorities go wrong, and because our priorities are wrong, everything goes wrong. And if we straighten out our priorities, by knowing what is important, what is not, our life would be different.

So to prioritize your life and to make more important things more important—and ignore the trivial things—is a very great secret of improving your life. Therefore, common sense is important. But the eighth sense is the highest sense of all. That's called the sense of humor, the ability to laugh, the ability to laugh at any situation, the ability to laugh at your own situation, the ability, while trapped in this physical world, to laugh at it and get out of it. So this sense of humor is very important. And what I have noticed is, in my association with several masters, that the Perfect Living Masters had perfect sense of humor, and they always could laugh at any situation and make us laugh at the same situations.

So, the sense of humor is important. In meditation, many people meditate very seriously. You can see on their faces. But many people say, "What is there to be serious about it? We are having an encounter with reality. We are going to meet our master. It's something to have a smile on our face." So, the veteran practitioners of meditation, they have a smile on their face when they meditate. They have a smile on their face internally, on the image they make of themselves and of the masters. Both have smiles on their faces. So that's a great advantage in meditation.

I talked about the different practices that constitute good meditation, and you did a little bit of practice. I told you how to locate yourself at the third eye center, which is very essential for good meditation, how to use the repetition of words, or simran, effectively by listening

to it rather than repeating it, how to use the sound current by concentrating on the sound current from the center and not moving towards it. If you remember just these few tips, you'll find how much your meditation will improve.

But the most important thing I haven't mentioned yet, which makes a meditation effective or non-effective, and that is that meditation is only effective if it is done with love and devotion. Love and devotion is the most essential part of meditation. Some of you have heard a story from me about an old disciple of Great Master. He lives in the city of Ludhiana in India, Punjab. And all the masters, including Great Master, have visited his house at some time or the other. And he has been blessed so much. And when one of the masters was visiting his house and I, accompanied by two disciples from here, went to visit him, the master just stopped his discourse and came and had lunch with us. His host was very impressed with that, and he said, "You seem to be very close to these masters." I said, "The masters are close to everybody, and it's only a question of getting an opportunity." He said, "I have a question to ask you." I said, "What is your question?" He said, "I have been initiated by the Great Master, the same Master who initiated you. Great Master initiated me, Great Master initiated you, but we have had many different experiences. The way you talk it looks like you have had a lot of experience with meditation and succeeded in getting what meditation is meant for. I haven't got anything. I have followed the rules given to me: two and a half hours of meditation every day, no alcohol, no drugs, no meat, led a pure life, and I meditate every day and I don't see anything, I don't get anything. How come forty years I've wasted, and I keep on doing the same thing over and over again and there are no results? Can you give me an answer?" I said, "Why should you...how do you choose me to give an answer? You've been meeting all the masters." He said, "I chose you because I hear you are giving answers to other people. I just saw you giving answers, so I thought maybe you can answer my question." I said, "Okay, first of all I should tell you that merely because I talk of these things doesn't mean that I have any experience. I could just be what they call a *Vachak Gyani*. A Vachak Gyani is one who talks a lot but has no real experience. And it is said by some of the mystics: 'One who knows, speaks not; one who speaks, knows not.' So how are you so sure that I know anything? Secondly, this question you are asking, you should have asked the Master." He said, "I did ask my Master. I asked the other masters too." And I said, "What answer did they give you?" He said, "They smiled and didn't give any answer." I said, "They must have presumed that you have the answer inside you. But you know it's a very tough question. If you want my answer, I can give no answer except by reference to Great Master. Therefore, give me time to check with the Great Master, that here is a disciple of yours asking me this question, what answer should I give him? He said, "Please check out and tell me." I said, "That'll take six months. You know, it's a long way off to Sach Khand. Communications are bad these days. Give me six months, I'll give you the answer." He laughed, and we left.

After six months I went back to him, and I said, "I found the answer for you. The answer is that you were meditating every day thinking it's a mechanical exercise. You thought that just by spending the time with your eyes closed is good enough for meditation. You forgot the most essential part of it, which is that the meditation should be with love and devotion, that when you are meditating you should express your love and your devotion to the master."

Why do we always say love and devotion? We don't say love or devotion. You will notice that most of the time these two words are used together. Love and devotion is essential for good meditation. The reason why we clump these two words is that we do not know what love is. Although love is in our hearts, love is in our souls, we transfer it into an attachment through the use of our mind. Even if real love comes up for somebody, we think so hard about it that ultimately it becomes just an attachment and we began to see, "I am doing this for you, what are you doing for me?" It becomes a business transaction. No love is left there. So we have forgotten how to love somebody. The masters have not forgotten. Their love is real. Their love is pure and simple. But when we are affected by their love, we are devoted to them. Devotion is a response to the love of the master. And that is why we say love and devotion are essential in meditation, because the master expresses his love in many ways, and we are touched by that love. And we feel like having devotion and we are responding to the master through our devotion. Both are equally important, love and devotion. And that is why if there is no feeling of love and devotion, if you cannot experience the love of the master and show your devotion in whatever way you want during meditation, the meditation becomes empty. It's an empty meditation. It is a mechanical exercise. It's just a part of the exercise, mental exercise, repeating words with the mind and...nothing spiritual about it. What makes meditation spiritual is the love and devotion that we include in this meditation. So, what we practiced in the morning was interesting but only becomes effective through meditation if it is accompanied by love and devotion.

So, so many of you have been initiated by masters, Perfect Living Masters, and you know how important it is during meditation not only to repeat words, not only to have the image of the master. Express your love and devotion in the meditation. The quality of meditation changes immediately and you get the results much faster. Would you like to try it now? Let's try. To the morning practice, add this new ingredient which is the most important ingredient. Now when you go into meditation, express your love and devotion for the master like you have never done before, and see the effect will be so different than what you see after that meditation session. Close your eyes. Locate yourself in the third eye center behind the eyes.

[Pause for Meditation Practice.]

You can rub your face, your hands. In longer sessions of meditation, it's always good, because you're putting yourself in one position in the body. You can rub your hands and your legs before you arise, instead of arising suddenly. How many of you enjoyed this session? Very good. I am so happy. This is a successful meditation workshop going on. How many of you would like to fly in the sky? We'll do that tomorrow. Tomorrow we'll have some flying experience with our astral bodies and we'll do a little more later tomorrow.

There are several levels of consciousness that are attained through meditation. We define them as simply five levels, being the physical level, the astral level (sensory or astral level), causal level or mental level, the spiritual level, and then we talk of the highest totality level of totality. These are broad definitions, broad classifications of different experiences. Actually, there are many sub-classifications also. Within each area there are different experiences. Even the astral plane, of which sub-astral is the lowest part, there is an area of the astral plane which is called the astro/physical overlap—and then there's a pure astral plane. The astro/physical overlap is where, although you get disembodied and are not working in this body, you still remain attached to the experience of this physical world. Most of the disembodied spirits function in that overlap. When we talk of ghosts, that ghosts move around, spirits move around, people who have died sometimes stay on in the same place or haunt houses, haunt people...when we talk of that phenomenon, we are really talking of disembodied spirits operating in the physical/astral overlap.

When we in our practice, meditational practice, fly, which we will do tomorrow, we are using that area. We are using the area of the physical/astral or astro/physical overlap area so that, while you are having an experience of flying, it's still connected with the physical experience here. So you'll see the same things here. Sometimes you see them brighter because the astral side brightens up things. But you can still see the buildings and the houses and the earth and planets here, little more bright and shiny. You can still see that the sky is bright. But even darkness is bright—some experiences that you don't really see here. If you can see something, even in darkness, what would you call it? If things are absolutely clear even in pitch darkness, either those things are radiant— they are themselves having light in it—or there is a kind of light which we don't see here. In the astral plane you see that. So there are several experiences which are different from the physical and yet they are tied up with the physical experience also.

If we were to consider this universe created with time and space as extending to infinity on all sides—supposing in every direction, the spatial universe is infinite—what would it look like? If infinity is a measure, and you find that every side you look around in this universe, it's infinite, you will notice it'll be a sphere. If infinity is a number—you can reduce it to a number since every side is equally distant and all the several sides make up a big, a very big bubble-like situation, a sphere—it is indeed a spherical universe of infinite dimensions,

whatever that means. It doesn't mean much, but in mathematics it means something. Now if you have another sphere like that, a bigger sphere than that, which we call the astral universe, and put it on top of this sphere and some of it overlaps, it'll cause a shape like a fish. Understand, if the sphere is put together, even the tails will be slightly visible because of the ends, but otherwise it's like a fish, exactly the shape of a fish, the overlap portion only. If you put a second causal sphere on it, that'll make a second fish with the astro/causal region or the region of the *bunk-naal* or the crooked tunnel. So, if you look at the space created in the three worlds, physical, astral and causal, you will notice they, because of the nature of time and space, are infinite, and therefore they're spherical and each sphere seems to be above each other. Some is overlapping. The two area that overlap can be called two fish. It's so recorded in the Bible that Jesus Christ served two fish to five thousand or fifty thousand people. And people are imagining how he caught the two fish from the pond. He must have cut them into pieces to serve to so many people. Nobody realizes that he gave the knowledge up to the causal plane. He initiated them into this knowledge, and the knowledge was represented because of the nature of these three regions as two fish. Now, the two fish are very important, because it is the overlap area that we can have many experiences that confirm lot of our faith. We have had faith based on religion, based on upbringing and so on, and the experiences that convince us that faith was right is mostly in the overlaps. So that is why the two fish are very important.

Now when we have these experiences in meditation workshops and sessions, most of the experience is in the first overlap, the astro/physical overlap. And then you can go into pure astral life. The astro/physical has some differences from pure astral. When you are in the astro/physical, the feeling that you have free will and control still exists because of the connection with the physical. When you're in pure astral, you'll discover that everything is predetermined, and you can see it. And you'll discover that your will no longer applies. And not that you can still feel that you have a free will and that you can modify things. You'll see you cannot modify, because you are automatically operating at the level of a predetermined akashic record. So, the experiences in the overlap is different from the experience in the pure astral stage.

I am mentioning these things to you because sometimes the grand classification of five stages does not refer to these overlaps so clearly. So that is why sometimes questions arise. Where do the disembodied spirits have those experiences? Where are these ghosts operating from? And who are these ghosts? In India we believe there are two kinds of ghosts. Some we call *bhoot* and some we call *pret*. Bhoot refer to those ghosts or disembodied spirits that can move about anywhere in that overlap. Pret is a ghost or disembodied spirit that is stuck or haunted at one place and is haunting that place and haunting people around that area. Most of the time the ghosts are...the bhoots are people who have been disembodied but have not moved any further and, because of their

attachments and desires, are still trying to reach out to physical things. They try to meet people. They can't meet them because people can't see them. They try to move things. They try to perform some small miracles. So, we say there is something happening here, this place is haunted or something. Somebody is trying to reach out, but they can't communicate because they're no longer physical. They operate in that area.

The prets normally are where an unnatural death has taken place by murder, by suicide, by accident. And those disembodied spirits, who have lost their bodies because of these events, stay on in the same location for the remainder part of their notional life. So, they operate differently, and you can, if you are sensitive enough, go to a place and easily feel the presence of those. If you're a little more advanced, you can even see them, that they are stuck there. If you see them and they can see you—they know that you can see them—they immediately pray to you for release from where they are and then, if you have a Perfect Living Master, you can help many of them. It's a great experience to be able to help souls, disembodied spirits, stuck in different places, who just by virtue of your association with a Perfect Living Masters can be helped, to be released, so that they can move on.

Sometimes it is not an attachment that holds these people back. It is an event which is covered with guilt, and they feel that they've done something wrong and they did not get the time to make amends, did not get time for forgiveness. They're trying very hard to get an opportunity for forgiveness, and since we cannot see them, and they try hard to forgive us or ask forgiveness from us, a stalemate keeps on and they'll get stuck there. If you are, through meditation, in a position to help them, you can easily forgive them and accept their forgiveness and they move on immediately, because that's the only thing that is holding them back.

On the spiritual path, forgiveness is very important. It is no use holding anything against anybody. It only holds you back. So, if you feel that somebody has done wrong to you, forgive them. It's not going...it's going to hold both of you back. So therefore, forgiveness. Also, forgiveness should be accompanied by forgetting. Forgive and forget. Some people tell me we forgave that person, but we can't forget it. That's not proper forgiveness, because they're still holding the grudge in their hearts. On the spiritual path holding grudge against anybody, holding a grievance against anybody, is a hindrance to meditation and to spiritual growth. So that is why, meditation is not merely the art of closing eyes and sitting and experiencing things. It's an art of living. So, your whole life can be made into a meditation by following these principles.

Great Master use to say if you make...if you are meditating for two and a half hours, one tenth of the time required by most disciplines, do you realize that you are only giving two and a half hours out of twenty-four hours to the spiritual path and twenty-one and a half

hours you are wasting away in sleep, in eating, drinking, working, criticizing other people? What is this kind of meditation? What kind of the two and a half hours—it's totally unbalanced. You have twenty-one and a half hours on one side in the balance, two and a half hours on the other side, that must go down. You must reverse this. So, he used to say how to reverse the formula of two and a half hours and twenty-one and a half hours, how to balance it by shifting the two and a half hours into twenty-one and a half hours and making the twenty-one and a half hours into two and a half hours. He gave a simple recipe for that. He said that if, when you are not meditating, you're thinking of your master and thanking him for whatever is happening, it's as good as meditation. You can count that period as meditation. If, while working, while walking, while talking, while driving, you are doing your simran or remembering your master, it's as good as meditation. If you meditate like this, you'll find that you could be meditating all day except for such intellectual work which sometimes requires your attention, undivided attention, and that is never more than two and a half hours in a day. At night, if you meditate before going to sleep, the meditation continues throughout the night. You can wake up any time and find you're still meditating, you're still repeating the words, you're still doing something remembering the master. In that case the whole night becomes meditation. If you follow this principle of using meditation as a lifestyle, and meditating all the time, and only working when it's really needed your undivided attention, you'll shift your attention from this and do something and get back to remembering the master, that's never more than two and a half hours in twenty- four hours. If you live life like that, you've reversed everything. Now you are meditating for twenty- one and a half hours, and you're only working doing other things for two and a half hours, and the balance is immediately tilted. And when you mediate for two and a half hours of actual physical meditation with your body, the results grow up very fast. So, I thought I should mention to you that meditation should not be confined to two and a half hours. It should be a style, a way of living, and that you, all the time, you get an opportunity to think of the master.

Great Master's grandson, who was a...who enlisted in the army, his name was Parshotam Singh. We called him Shoti for short. Great Master's grandson joined the army as a Second Lieutenant, and he was posted somewhere. He came back to Great Master and he said, "Master, I made a mistake. I, being your disciple, should have stayed near you, had your *darshan* every day, served you and done lot of meditation here. And you have posted me somewhere far away in a military, a military fort, where I am posted so far away, and I don't get the opportunity to do meditation, don't have your darshan, don't sit at your feet, which I would be doing here. So, should I resign and come back and sit at your feet and work for you?" Great Master said, "Not necessary at all. When you are in the military, in the army, and everything you do, you say, 'Master is helping me to do it. Master is doing it for me. Thank-you Master.' If you do it, it's as good as meditation. You don't have to come back. And if you do that, you'll get darshan every day. Here you will get sometimes."

And by doing the meditation all the time, what greater meditation is there than to remember the master? What greater meditation is there than to thank him for everything that happens around. Good things happen: "Thank you, Master, only you could have done it." Bad things happen: "Master, it could be worse than this. Thank God for making it light for me." There is an opportunity for us to thank the master all the time. And remember, it's as good as meditation. So, you can tilt the balance of your life by following these simple principles.

Tomorrow we'll continue these practices of meditation in greater detail, greater depth and then there'll be a flying experience.

Also, some of you have been receiving gifts from the roof of the building. How many of you have ever received gifts from the roof of the building? How many of you like those gifts? Wow, almost all. How many of you have never received gifts from the roof? Would you like to get them? Sure, sure, of course. Tomorrow we'll do that also. The Great Master will place some gifts on top of the roof. Not physical gifts, astral gifts. Nor can you pick them up with the physical body. But you can pick them up with your astral body. So, you'll have to go up to the roof with your astral bodies and pick up those gifts. Check them out and see what they are. Every time we have this experience, I find people are surprised at some of the gifts they get. There're totally unexpected and there're most valuable, but they all have some characteristic that they do not seem to belong to the physical. They seem to belong to something else. And we'll talk about it tomorrow again.

Okay. Thank you very much. Closed for tonight. Good night. God bless.

https://youtu.be/vs_6MQf52gI

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