

## All the Answers Are Hidden Inside Us

Minneapolis, Minnesota — May 18, 2014

In the morning I was talking to you about the usefulness of having a human body in which you can, by suitable practice, find out who you really are — as a spirit, as a soul, as an immortal soul, the one that is never born and never dies. And this does not mean that anybody can do it. Only human beings can do it. That means that others can't do it. If you're in some other life form — animals, birds, insects, angels — none of them can do it. Only human beings can do it, and the reason for that is that we have a gift called free will. Free will means we think we decide for ourselves. Our mind has the capacity to feel that we have options open, and we can pick up any option we like, especially because we don't know that the options have been selected previously. We think we're making the selection now. That looks like real free will, which means we can make choices.

When you can make choices, you can become a seeker. If you seek, then you find. So, you cannot be a seeker if you don't have free will. So, this gift of an experience of free will is the greatest gift given for human beings only. Only human beings have that. Others don't have free will. They live instinctively programmed, and they just go with what is already marked out for them. All reactions of other forms of life are instinctive. Human beings deliberate and think, "Should I do this or not do this? Is it better or worse?" And that is free will. It is the same free will that makes us seekers. "Is there something more than what I have? Is this world the only thing that I have?" These questions come up, and we are baffled by the mysteries of life right here — we are baffled by the mysteries of our own self. What is consciousness? What is life? Why are we here? What's the purpose of life? Why did we come here? Why are there so many differences among people? Why is there so much discrimination in nature? If we are all God's children — this is for those who believe in God and think we are all children of God — if we are all God's children, why did he make us so different? Why did he make some rich, some poor? Why are so many afflicted by disease and by going through accidents? Others are leading a better life. Why all this?

These are very fundamental questions that come to all of us, and we can't get the answers. We go to religion. We go to spiritual groups. We go to philosophers and there are no answers. But the truth is, the answers to all these questions are lying within us. If you go within our own self, the answers are already hidden inside us. It is like a great treasure has been put into our own heads, in a locker inside, and we are searching for pennies outside, running around searching for pennies not knowing what a big wealth we are carrying in our own head.

Everything that you can see outside can be seen inside. Everything that you see in this universe is also there inside — in fact, it is in a more real shape than outside. When you would see the world inside, you will find that the world outside is just a copy of the world inside. This

experience, ability to see that, is a great human capability, that human beings can have these experiences. All that is required is a proper system, proper method of meditation, a meditation which teaches you how to withdraw your attention, not focus your attention.

We are so used to focusing attention on something outside of ourselves that even when we want to withdraw attention...close our eyes and want to feel we are in the head...we make a picture of ourselves, a little image sitting there in the head and looking at it, little realizing that picture of our self is not our self — *the one looking* at it is our self. We don't look at that at all. We don't feel that at all.

So, there is a method in this meditational technique which leads to high quality meditation. Quantity doesn't matter at all here. Somebody says I've been meditating every day for so many hours for so many years means nothing. If you're doing a mechanical exercise with no result it means nothing. When we want to strive for something, we want to get something, we work for it, if no results come, we give up. But people are praying, they are doing meditation all their life with nothing coming up. Don't they think that after all there should be some positive results of what we are doing?

But if you do meditation with method under guidance, guidance of somebody who has already done it, guidance of somebody who has seen the results and is able to guide us how to proceed, and if there are any roadblocks, any difficulties on the way he should be able to tell us how to resolve them, how to solve the problems on the way. Without that guidance we just keep on hitting like a blind person, just keep groping around...something will come one day. It doesn't happen like that. So that is why guidance is necessary.

Now when I say guidance, I mean guidance from somebody who has experiences, not guidance from somebody who's very learned and read all the books. You can read all the books — you don't get enlightened. You have to have a practice of your own to have your experience. So guidance of a person who knows little more — by practice, by little experience — is necessary to get good results in meditation.

Meditation starts from the eyes. Why? Because in wakeful state we are looking at each other from the eyes. We feel that we are behind the eyes as conscious beings. We feel that the body functions from our driver's force, driver's seat behind the eyes in the head.

Now there are two ways to meditate: one, to go below the eyes; and one, to go behind and above the eyes. Most of the yogic practices today are confined to putting attention below the eyes. They think that's very important to go below the eyes into the energy centers, which are running this body, running our experiences in this body, running experiences of sensory perceptions in the body and physical experiences. This area of the body from the eyes below is called *pinda* or physical body. It has only to do with the physical experiences in this world, but

the area from the eyes above is called the *anda* and *brahmada*, which means of the ethereal nature, of the astral nature, of the sensory systems alone by themselves, and of the true nature of creation, to go into that.

Therefore, if you want to have experiences of energy, you can go down into these various centers below. If you want to have experience of higher awareness, then you go behind the eyes and above the eyes. There's a difference between energy and awareness. We sometimes use these words very loosely, saying, "There's a great energy which has led me to higher awareness." Energy never leads to any awareness. Energy leads to energetic experiences. Energetic experiences can be created in so many ways. People say, "I did my yoga at the heart center, I saw stars shining." I said, "If I knock you on the head you'll see the same stars shining." That's not a big deal.

I worked at Harvard University. Two professors were experimenting with mushrooms, experimenting with LSD, DMD. They isolated this acid from the Mexican mushroom to start with. They were professors at the same time, professors of psychology, Dr. Richard Alpert and Timothy Leary. They were both expelled for doing these experiments with acid, from the University. They had set up a yoga center there, and in the yoga center they were experimenting with drugs, experimenting how we can have a kick. They got lot of highs. So at one of the parties which I was invited, I saw a group talking about it, so I also talked to them... "That's how it happens that you see the colors coming, you see the walls come up to you..." I gave some description, and they looked at me, "You too?" I said, "I've never had drugs at all." "Then how are talking about this?" I said, "I have practiced the yoga of the heart center and these centers — they create the same experiences." They invited me to give a talk in their center. The title of the talk was "Turning On Without Drugs." So, I did give the talk. "These are not big deals that you're talking about. These are energetic experiences where the energies run the whole system, the energies run our physical systems. But if you want to have higher awareness beyond the physical, if you want to have higher awareness beyond the overlap of the sensory and the physical, if you want to have awareness of the soul, that's not possible through these chakras at all."

These six lower chakras, they give only energy experiences of this overlap which is creating the physical world around. People have out of body experiences. Okay, you can think of something outside now and say, "I am standing on the road." There's an out-of-body experience right there. By imagination you can create an out-of-body experience, and this looks imaginary because your attention is more on the body, not there. If you put more attention there that'll look like a real out-of-body experience. Don't take these as some big things of awareness. You're not getting any knowledge of the higher self. You're just getting strange, unusual — maybe sometimes wonderful, sometimes unpleasant — experiences.

So, the real way to discover who we are is not to go below the eyes, but to go behind and above the eyes. Just like these are six centers of energy, there are six centers of our astral self also behind. This is called pinda, or physical body; and anda, or the astral self, the sensory self. Then there are six centers of brahmanda, and where our true home is, sach khanda. That is the eighteen centers in all. And the twelve centers behind the eyes, they don't come down at all. If you want to have higher awareness, then you meditate at the eye center and withdraw attention from there and go higher, not lower.

I ask people, "Do you meditate?" "Yes." "Where do you meditate?" "Oh, we have a very special chair we kept in our house." "Can I see the chair?" "Yeah, see there is our meditation chair. We keep it here, very sacred for us when we meditate." I said, "What do you meditate on?" "We meditate whatever you say...we do our mantra...we do this." I said, "I think you meditate on your chair. If the chair is so nice and you sit and meditate on that, you're constantly reminding yourself what a nice chair you have, so you're meditating on the chair." Some people have set up a special room: "This is our meditation room, this is our temple, this is our place where we think of God." But the room is earmarked for that, so the attention remains in the room. You don't go anywhere else...the mind roams around in this enjoying the wonder of the nice room you have just set apart for that. The mind thinks of nothing but the room and all the other thoughts that can come around outside of yourself.

Therefore, the very first requirement for effective, good meditation, is not to meditate outside — on a chair, in a room — but to meditate inside, considering this head to be your room, and a chair artificially, imaginatively placed there to be the chair. That draws your attention automatically to the right place to start your meditation. If you close your eyes you will find that you see darkness. The darkness is not inside, it's still outside, but you are inside. The point that you are looking at the darkness, that's inside. The darkness is still outside. Why is it dark? Because you closed your eyes. It does not mean that by closing eyes you're inside. By closing eyes you have stopped seeing what is in front of you. That is not inside, so don't consider that area to be inside. But you know you're looking at the darkness. Where you're looking at the darkness from, that is inside, and if you can think of that...imagine that position where you're looking at from, that you are actually located there... Once you know you're located there, you can start meditation.

This is step one. Most people that I have met who say they are meditating missed step one. If you miss step one, how can you take step two? That's the most important step. So I would like you to experiment with me today. If you can locate that, you've made a big leap towards successful meditation. If you can place yourself at the very place from where you see into the darkness when you close your eyes, and know you are there, but don't think this whole body is you, but you are in the head. To do that, we use a little imagination. What is the imagination? That this is not you but a house in which you live, that your body is your house. It has several

floors, counting all the energy centers as floors, you're on the sixth floor already. You're sitting on the sixth floor, and you imagine there's a floor, right behind the eyes. On the floor there's a chair on which you are sitting and looking out. You concentrate on being on that chair in the center of this room which we call our head. If you can do that, we'll proceed with good meditation after that. Let's try.

Close your eyes. Imagine this body of yours is a house in which you live, and you can move your attention — your attention is where you are — you can move your attention anywhere in the body. You can go think of the arms, then the attention goes there; think of the feet, the attention goes there; you think of the head, the attention goes there. Think of the attention from where the attention is going out, which is in the center of the head, and see if you are actually sitting in the center of the head with the rest of the body below you, the top of the head above you, the ears on either side of you. That's the wonderful room that you have already set up for you. You can decorate it, you can make it a wonderful place to meditate in. But that's your meditation chamber which you will use all the time — and you'll be successful!

Imagine you are behind the eyes, looking at everything. You can turn around and see what's on the right, what's on the left, what's in front, within the head. There's so much space there, you can even stand up and then sit down again. You can walk a little bit and then again sit down. Don't think of anything else except where you are. What are you watching? Where are you? What is just next to you, on either side? What's around you in this space? If you see any lights, figures, images, ignore them. Consider where you are sitting, in the center. Keep your eyes closed till I count five. One...two...three...four...five...open your eyes. Welcome back.

How many of you could feel you were in the center in the head? Beautiful. How many of you could not do it, you had a problem? How many of you had a problem because you were thinking of something else and couldn't stay there? That's common, yeah. The meditators prescribe the use of mantra, repetition of words. It has several purposes, but one of the purposes is to prevent the mind from thinking of other things when you are located in this third eye center behind the eyes. This is repetition of words, words which may not have any connection with outside things, to repeat those words, to squeeze the words of thought out, and keep the mind, the thinking mind, busy with those words so you can think of other things less than this. That's one of the purposes of using a mantra.

A mantra generally does not consist of things, of words that have meaning outside. For example, a mantra, a very bad mantra, would be, "A good large pizza." If I decided to do a mantra and say, "Good large pizza, good large pizza," I am never going to go anywhere inside. All the time the pizza will be in front of me. Therefore, a mantra is good which has either has no relevance, no meaning for us, and if it has a meaning, it has a meaning with something we should be expecting to see inside. When Perfect Living Masters, who have practiced this art,

want to help us, they give that mantra, they give those words which are related to experiences we will have inside. We have not had those experiences yet. But when we have them, we understand why these particular words were given to us. But in any case, it does not draw our attention outside.

If you have to have a mantra which is temporary, because you have not been given one by a master, by your guru, by somebody, you can coin a mantra, but it should be one which deals with the spirit. For example, you can have a short sentence expressing your love. Love comes from the spirit. You can have a short sentence appreciating the beauty of what you see inside, the beauty of your experience being there, something like that. A short phrase, you keep on repeating, the mind will get busy with that.

This is one of the biggest distractions in meditation, that even when we are trying to repeat those words, the mind can still think of other things. It seems to repeat the words with the tongue and think of some other things with the mind. Even if you're able to think with the mind, the mind seems to have different channels that it is repeating words, [and] on top of it it is making comments also: "Ah, you are repeating too fast, you are..." as if they're two minds, two voices. Sometimes they are three. Sometimes, when we block all three by making all three voices say, repeat the same words, then a person appears, some friend of ours appears, telling something else distract us.

The secret of good repetition of mantra is, if a friend appears, somebody appears, make the friend also join in the mantra. Don't try to say, "Okay, then put back my attention." No. Make it a chorus going on. Whoever comes in, whatever voice comes in, you all join in. In the end you will find a huge chorus of voices all repeating the mantra at the same time, and your mind can't run anywhere. Have you ever tried this, this multiple voice mantra? That helps much more than just repeating and thinking of something else at the same time.

Now how many of you have a mantra? Oh, most of you. How many of you don't have? You can make up one, today, a short sentence, anything that you'll repeat, but don't keep on any other words except just the repetition of those few words. Okay, now let's try the multi-language, the multi-level mantra. If any voice that comes, yours or somebody else's, you all join in the voice in repeating the mantra at the same time and let's see how better it works. Close your eyes. Let's start.

Locate yourself at the sixth floor of your house, in the meditation chair or rug or pillow, whatever you have, sit in the center, behind the eyes and repeat slowly, listening to what you are repeating. If any other voice comes, listen and join in. Let two voices repeat. Three come, three repeat. Any number. Don't let the mind think anything else except the words of mantra, and you listen to them intently, with a lot of attention...

Keep your eyes closed till I count five. One...two...three... four...five...open your eyes. You can rub your eyes. If it's longer meditation, you'll find your attention is withdrawn. To get back to body awareness, this helps, to rub your hands, and your knees, and eyes. That's why I routinely do it.

How many of you were able to do this, better than last time? Better, that's good. During this exercise which we were doing this meditation, a multi-voice mantra, did anyone hear any other sounds besides the sound of the mantra? Well, when you hear an inner sound — not the sound of your own repetition — and it is not connected with any sound outside, you can switch between mantra and the sound, because the sound is coming from the center of your own self, the sound of consciousness. And if you listen attentively to the mantra, or listen attentively to the sound, the attention gets pulled behind the eyes. Both of them are useful.

What we have done so far is a mechanical exercise. By doing that you can withdraw your attention to the point where you become unaware of this body and can open up the astral body and can fly in that body. You can fly and have experiences of another world, experiences of an astral world. This is good enough for that.

It is not good enough to go beyond the mind, because whatever we did is a mind play. Use of language, repetition of words, this is all a game of the mind. We are still playing within the realm of the mind. To go beyond the mind, we need an additional element, the element of love and devotion. True meditation will not be there if there is no love and devotion in the meditation. To have that feeling of love and devotion, you must have a beloved to whom you're expressing your love and devotion.

Very often, we have somebody we love deeply, and we meditate upon that automatically. But very often we are disappointed in life and in so-called beloveds, so-called people who we thought are real beloveds. But when we have come across a Perfect Living Master whose love is unconditional and we have experienced it, it becomes easy to focus on that person, easy to focus on a Perfect Living Master and his love if we have experienced it. If we have seen him, maybe more than once, and know that there is that pull coming from there and that's the real pull, then we can use that as the figure for expressing our love and devotion while we are doing the repetition. That's called *dhyān* or contemplation of the face of your beloved while doing this...makes this meditation not only meaningful and more effective, it can eventually lead us even beyond our own mind, and we swim in love, which is an intuitive knowledge that takes us to a still higher stage beyond the mind. Without love and devotion, you cannot go beyond the mind.

Let's try, just as an experiment, that now you add this other element to your meditation which you which you were just doing, that instead of merely repeating words...sometimes repetition of the words, pause and talk to your beloved, and look at the beloved. Is the beloved visible to

you? Can you see and converse? Complain if you have a problem. Tell how you feel. Make it a personal conversation with somebody that you love. If you have a master who loves you and you love him and you experience that, that's a very good choice. If not, anybody that you love really, you can be a substitute for temporary mantra at this time, temporary image at this time.

Let's try. Close your eyes. Go back to the mantra — multiple language, multiple-channel mantra — and in that you also bring in now your beloved and express your love and say how you appreciate what you're getting and how you have some complaints about what you're not getting...

How many of you could successfully do this? How many of you enjoyed this session? You see, by introducing love and devotion in your meditation and making it a personal encounter with your beloved, it becomes interesting enough for you to meditate. Otherwise it's called dry meditation. That means boring, boredom...we just try to do it as a chore. We have to do so much, and people say, "Oh, I have to do two and a half hours of meditation. Two and a half hours don't pass. Every time we think two hours have passed, we look at the watch — only fifteen minutes have passed." So, you see, time seems to change so much.

A friend invited me to San Francisco, and he said, "Oh, I am very happy to see you, Ishwar. You are an old initiate, old meditator, and it's great for me to meditate with you tonight. Early morning, three o'clock, we'll meditate." Actually, to tell you a secret, I was tired — I wanted to sleep that night. But anyway, to keep up my appearances with him, I also got up. He put the alarm on. At alarm three o'clock in the morning we were up, and we were both meditating next to each other. I knew he was a serious meditator, serious disciple of a master, so I respected his meditation. And I had, you know, become a little bit of an old veteran...you know, a veteran of this, so one can take it easy. So, while he was meditating seriously, I was from time to time opening the corner of my eye to see him, what he was doing. Somehow, by coincidence, every time I opened my eye to see, he was also opening his eye to look at his watch. Every now and then I'd see what he's doing now...like that, quietly. After two and a half hours, which was a grueling two and a half hours to wait like that, he said, "Oh, we had a great meditation session!" I said, "Truly it was a great meditation session. The only thing I want to point out is, it was a great meditation on your watch. It was not meditation on either of the third eye center, or on your beloved, or on the way inwards."

So, this kind of meditation, just to make up a certain quantity of meditation, to make so many hours with no intensity in it, with no feeling in it, what good is it? People have been doing that for years, some of them, forty years some of them, and thought they were on the spiritual path. Spiritual path is: every time you meditate, you take one little step forward. Also, if you meditate intently, which means that the mantra you repeat, you listen intently. Nothing else should be there except listening to the words you are repeating, slowly, deliberately or the sound that can



be heard inside, to listen to the sound with so much attention that you forget everything else. Fifteen minutes of such meditation is more, worth more, than two and a half hours of the other.

Therefore, it's not the quantity of meditation. Also, people think there is a certain sanctity about the timing of it — you have to get up by alarm at three o'clock to do it. But at 3 o'clock you're too sleepy and you doze off during meditation after five minutes, what good is it at 3 o'clock? At 5 o'clock, you get up, you're refreshed. Some of the people are refreshed at 6 o'clock. How can the hour be more important? "No, no, we hear that Master said that you should meditate at 3 o'clock. Great Master said himself." It is true. I was initiated by Great Master. He said, "Get up at 3 o'clock," and explained why. He said, "3 o'clock, everybody else is sleeping, the buses haven't started running outside, trains are not coming early morning, there's no telephone ringing — it is just quiet! It doesn't mean that there is a special thing about 3 o'clock. Therefore, it's just a suggestion that if you meditate at a time when there's least distraction, it's more useful. So, let's not make it like a...as if it's some kind of ritual.

Meditation is an experimental way to find out who you are, an experimental way to find out what lies inside if we can withdraw our attention inside and forget what is outside, forget what the body is — it's a method to find out. So, use it in a scientific way, like an experiment, and not that, just a ritual, that it's a...religions have suffered, have lost spirituality, just because they spend so much time on ritual, ceremony, rituals, keep on doing them, and keep on remaining out. They started with spirituality. All religions said, "Go within and find the truth." We are spending all our time outside. Now as we make our true path known to us of meditation and make that also a ritual, we are just making a religion out of spirituality again.

So that is why, think of it as an opportunity for a human being to concentrate attention and find out what happens. We have been given this gift — imagination, attention, concentration of attention — three things all of us can do. We can imagine we are sitting in the head — good enough! Whenever we imagine something, our attention goes there. When we imagine we are sitting, that this is a house we are imagining — there's a head on top of this house, is a sixth floor, and we are imagining sitting on the sixth floor...there's a nice floor, we can put curtains, drapes, we can put a nice carpet there, we can make it like a good place for meditation inside — using imagination.

Then we use a second method. Now that you've imagined we are there, our attention is there, we concentrate our attention there, which means don't think of anything else. This power to imagine, to put your attention where you like, and to concentrate it there, opens all the doors inside. And we all have those gifts. Make use of them. Don't make it a ritual. Spirituality is not a ritual; spirituality is not a religion even. Spirituality is open to everybody. All practitioners of all

religions can practice spirituality. It's not confined to any particular body or religion or nationality or group at all! It's open to all. All human beings can do it. So therefore, just practice it properly, correctly. If you have a problem, ask the mentor, ask the guru, ask the master, "What next?" Don't say, "I have got something, one day I will get something." That's not making use of the technique of meditation.

Then there is a thing called initiation by a Perfect Living Master, which I think is an even more valuable thing, though we can't understand what it is. We can get initiated by a Perfect Living Master, which is different from learning how to meditate from a master. Masters come and teach us how to meditate. Perfect Living Masters don't come to teach us. They come to take us back home to our true home. Their mission is different. Their mission is...this soul, the spirit, has been trapped in mind and body in this experience for so long, has been seeking to go out...now's the time, let's take this soul out. That's a different thing.

The teachings are all very easy to follow, because thousands of books exist on the same teachings. There are videos, books, all kinds of things available to us but teachings, teachings are not a big thing. And there's so many teachers, thousands of teachers teaching the same thing. So therefore, it's not the teaching. Initiation by a Perfect Living Master is something different. It is different that you have established a friendship with somebody who says, "I have been to my true home. I know where it is. Your turn has come. We have become friends here. We have to travel together and go back home." That's initiation.

Initiation does not take place by words. Initiation takes place by establishing a relationship right behind the eyes where we're trying to go. It is at the tenth door. That means these nine doors, these nine apertures — two eyes, two ears, two nostrils, mouth and two lower apertures — these nine doors are opening our attention outside, they're connecting us to the world outside. But when you put your attention there [points to forehead], you open the tenth door. Initiation takes place behind the tenth door, inside. A Perfect Living Master collects himself, places himself inside. Any disciple, any follower he picks up and says, "You're initiated," he places himself. You go there, you'll see him.

You'll see that the Perfect Living Master we're talking about is not even a person outside. That's a temporary body, like ours. If our body's temporary, so is the Perfect Living Master's. Body is temporary. That's not a master taking us to immortality and eternity. The eternal master's inside each one of us. We have a potential master, all of us, but when a living master outside connects us, then we can see a person in the same form as ourselves, alive, who's already connected with the top experience. He comes and says, "Your turn has come, let's go together." He will never say, "I'm teaching you this, now go practice and go." Teachers will say that. They can teach you a method, you follow it and get your results. He doesn't say, "I'm

going to show you the way, now you go.” He says, “We’ll go together. You just come to where I’m waiting for you, we’ll go together.” Beyond the tenth door, an initiate of a Perfect Living Master goes together. Experience is of a constant companionship.

One of the big advantages of initiation by a Perfect Living Master is that after some practice, when you can see his form in meditation all the time — whenever you meditate, or even when you’re not meditating — he’s with you, you can see that form, you’re never alone. Loneliness, which afflicts so many of us today, completely disappears. Life changes right there. Even if we are not meditating too much, at least we have company. We just go right in, fly together, see places, see adventures...it is safe, in safe hands...not that we get ourselves in unknown territory and sometimes we get trapped into unpleasant experiences, which people get to do this if they have no master to guide them inside. So that is why, if you have initiation by a Perfect Living Master you’ve got that big advantage, that you now have a friend, permanent friend, eternal friend, to travel with you on the spiritual journey.

And also, the friendship can be seen even outside while we are both alive, if the disciple and the master are both alive physically, that’s also great companionship. And if we have manifested the form of the — true inner form of the master inside — we have companionship all the time. It’s a very different experience to be trying hard to find something, and then to have a companion to travel together to a new wonderland, which was not true wonderland — we were there before. When you will go there you will find that this is not very new territory — that you have come from there. All that we’re talking about is going to those places. We came from those places into new experiences, delving more and more into covers of experiences.

The cover of the mind created the space/time experience. The cover of senses split the perception into all these five perceptions. The cover of this body made the whole thing material and physical, and all experiences became physical. It’s just a devolution of experiences. It does not mean that we’re going to any new place. We’re going back home, we’re going back to where we belong, to immortality. There was no birth of the soul, no death of the soul, never will be, never was. And our true self inside was never born and will never die. It’s part of the total, and that total is immortal — and there’s only one. When we say, “Oh, we are all one,” it’s not a feeling that you have to have we are all one. Go and see it, how we are all splitting our own conscious experiences into the many for diversity of experience — no other reason...that our truth remains the same.

So that is why I think I have just mentioned to you, and we’ve just practiced a little bit, in the few minutes we had, the way to meditate. Even if you’ve been initiated, you can make a mistake by going on repeating the mantra without any result. I’ve mentioned that, go one step further. I myself lost several years after initiation by a Perfect Living Master, lost several years,

not even understanding where to meditate. I thought, “Just sit somewhere, close your eyes, keep on repeating like a parrot, and one day something will happen.” It doesn’t. It never happened. I had to go back to my master, and said, “Master, it looks like nothing happens, you just keep on sitting and repeating, mind keeps on running, thinking of everything else, what kind of meditation is this?” Then he explained to me, “Very necessary, before meditation, before you even start, first locate yourself at the right place; otherwise your attention will never go in. Locate yourself behind the eyes.” I said, “That’s very difficult.” I said, “Let’s...you demonstrate to me how is it done. I’ll sit. Every time I think I am behind the eyes I think of the whole body behind the eyes and my attention goes right back to the whole body. How can I imagine I’m there? Either I imagine I’m a little fellow sitting there. Then, if I imagine that, that’s not me. That’s still outside, that’s in front of the eyes, it’s not inside.”

Actually, if you meditate and think, “There, you’re sitting inside, you’ve been able to now find the right place, and you’re able to see yourself sitting there,” that can’t be you. The one that is you is seeing that — you’re always behind that, that’s always in front of you. Not only is it in front of you, it is outside of your eyes. I give a little method to check that out, which people try: You close your eyes, you can see yourself sitting there...okay, then you bring your hands up. In normal times, if I say, “Where are your eyes?” you can touch them — you close your eyes, you can still touch them. So, bring up your hands quietly to your eyes. If you do it you will see that where you are sitting, the hands cross that before you touch the eyes, so that image was just outside of yourself. You thought it was inside because your eyes were closed. It doesn’t mean that your attention has gone inside the head at all.

Imagination has to be used and used like you are imagining you are there. So Great Master, my master, gave an example how to do it. He gave a practical example. He says, “Can you imagine you’re standing somewhere else?” I say, “Yes.” He says, “Raise your hand. Can you imagine you’re sitting on top of your finger there?” I say, “Yes, I can, I can imagine I’m there. I don’t have to make a picture. I feel I’m there, I’m not here, the body’s here, I’m there.” “Okay, bring it slowly down here. You still there?” “Yes.” “Still there?” “Yes.” “Jump in.” So I jumped in. Then he helped me, and I felt I was inside. Just a little technique he taught me, but he said, “This is so important, that meditation without first locating yourself inside is not going to be very effective.”

Once you are there, then the question comes, the mind becomes double active, thinking of things...if you have lost some keys, mind can tell you where the keys are at that time. It will think so hard at that time it never thought so much. It’s trying to survive, as if we are trying to beat the mind. Trying to survive, it becomes very active. Therefore, we are repeating words like a parrot and the mind is going on thinking of all other things of the world. Then to prevent that,

then we are to have multiple repetition of words, of mantra. Every time this happens, put it back.

And then, third point, listen attentively to what you're saying. Repeating is not the secret. Listening to what you're repeating is the secret. The mind speaks, the soul listens. The listening power is of our own consciousness, of the spirit. Always in the head the mind is speaking, always, and always the soul is listening, not the mind. Therefore, there's a divided function. The mind speaks, the soul listens. If you want to concentrate your attention, the soul's attention, listen attentively. Listening to the words is like listening to the sound inside. It's a starting point. The more attentively you listen, the better your meditation will be.

These are...these tips I'm giving after a lot, a lot of mistakes I myself made. I myself stumbled upon so many things, and that's why after so many years of practicing, not working properly, not succeeding, failure after failure, then some success, then grace...all that I've experienced, and then I'm sharing all this with you so that it cuts short your own time to make good progress. Life itself is short. This discovery of your own self is in a way a lengthy process, because it requires change of an attitude, a curiosity, a seeking to develop first, then you take it seriously. But the diverse diversions and the distractions keep on the way. It takes a long time to get that kind of an intense seeking, that you say, "I'm fed up of all this, this is not mine." To get to that attitude, it can take a few lifetimes. So, one lifetime is a short period. But if we learn from these experiences of those who have been experts at this, who have done this before, it cuts short our own time in making progress.

That's why I came here, to share these experiences with you, and this is, this path is not book knowledge. The books record these things. But they can't record very accurately because there aren't always words enough. There's not always language to describe some of these experiences which are different from experiences outside. The yogis who are practicing yoga in India...somebody said, "Can you tell us what you see?" All they could say is, "*Neti, neti, neti...*not this, not this, not this." They couldn't describe what it is...they could say it is not none of these things.

So, language cannot always describe these things. We make stories, analogies, comparisons with things like here, to create interest and to say some resemblance of these things is there. But the experience is so remarkable, so wonderful...each one will go through those experiences of discovering that you have so many layers upon layers of costumes you are wearing. It's like costumes. When you take off one costume you find the inner self. It's like, for every act we do in a play, you put on a new costume. This physical costume we have put on is for a physical play, and there's an astral costume we have put on, sensory costume, for astral play. And

there's a mental costume we put on for the mind's play, and there is no costume when we're our own self, soul.

And we have a play right there, too, and what's that play, when we are none of these costumes? The play is of individuation — we still play like there are many of us. Then we remove that individuation — that is also a costume — and find there is only one, there is totality of consciousness within which we have all participated. We never left. It's all, the whole show, is taking place within one consciousness, that total. The many is also being created within the one. The different forms of costumes are also within the one, and the discovery of your enlarged awareness to that level shows you who you are. That's our final true home, where we discover that we are participating — there's only one.

Somebody described this that we are not a drop in the ocean, we are an ocean in the drop. We are the whole of the ocean, now thinking we're the drop. Now awareness we have shrunk to a drop size to have that kind of experience of the many, and when we expand our awareness, we find we are the ocean. All this is possible, all this is lying, this big treasure of experience lying inside us while we're human beings. Life is short — don't postpone. If you are real seekers, if you want to get results, don't postpone, don't say, "Well, when I retire, when I get time I'll do this." The earlier you start, you get a head start on it, and of course you can give some time to it when you're busy with other things. But priority, the main thing is, to look at your list of priorities in life, and if you say, "Oh, I have to do my job, this priority, I have to look after my family, I have to look after earning, I have to go and do shopping, I have to do these things, I have my priorities — and at the end, when I get time, I'll do a little meditation." That's not a good enough priority. If you say, "Meditation is the best thing I can get in my human life. I shouldn't miss it. Other things I will take care of," — and then you put meditation top — "I can't miss that, I can do the other things, I can postpone something else, but not that," — if you put a priority like that, you'll be successful.

Now I'm going to tell you a little secret, an experiential secret. When you put priority on the spiritual path, on meditation, the things on which you're giving so much attention, get taken care of by themselves. That means you get some strange inner divine help — you get divine help to get things which you are trying to put so much attention on, and so much priority on, and they get solved, one by one, so fast. And why? Because your priority was right. So, don't think that you're going to give up your job or you're going to give up your work, or give your duties or obligations in life. You'll fulfill them better with meditation, and you'll find out for your own experience.

Well, I'm very happy that I was able to come share these things with you and share even a few short sessions of meditation, how to begin, so from there you can do a lot of other things. Now

if you have any general questions, you can ask now. Some of you have asked for a one-on-one interview with me. I will be very happy to meet you individually and give you answers. You can ask any question on what I said, or what I did not say, or if you don't have a question, only an answer, you can give the answer, or you can give a comment — free! It's now free for all.

Q. [Unrecorded question.]

A. Yes. You're on the right track. I want to tell you a story about failure. There was a...there was a judge, there was a judge in the neighboring state where Great Master lived, and he became his very close disciple, and he loved Great Master, used to attend all his meetings, and then, when he retired, he said, "Master, I want to serve you. I want to be around you." Great Master said, "You're an educated person, you have been a financial wizard, they say, you've been a judge of a court, high court — you've been all these qualifications. Take any secretarial job. You can write letters for me, you can read my mail, you can do this." He said, "No, sir. If possible give me another kind of job." He said, "What job?" "I want to be your doorman. I want to stand outside your door." He said, "Okay, if that's what you want." So that man spent years just standing about the door, receiving people, introducing them to master, and he felt so happy doing this. Somehow, he said, he felt this was great.

Then one day he told Master, "Master, I have been having so much fun seeing people, how they love you and how they come and go and the kind of messages you give to people...I've been listening to all and been very much benefitted but one thing I missed — I never meditated properly. I missed out on my meditation. So, Master, I understand that you normally go to a hill station — you have a house there in the hills. In the summer, when it's very hot, you go there, and this year you're not going. So, will it be okay if you give me the keys of your house? It has all the vibrations and ambience of your living there, and if you give me the keys, I'll go spend three months doing nothing but meditation, to catch up for all this lost time." Great Master said, "Fine." He took out his keys, "Go."

So, the man said, "What a great opportunity! I'm going to meditate in Great Master's house, up in the hills in great weather, and this will be...I'll catch up on all the lost time." The moment he arrived, he opened the house, a plumber came, and he said, "I have been waiting for somebody to come. There's so much plumbing work to be done," and he started working there. Some more people came, every day. There was more distraction there than anywhere else. He couldn't do any meditation at all.

After three months he came back and went to Great Master, returned the keys and said, "Master, I failed. I feel that was a big failure on my part, because I went for the purpose of meditation, to do everything, to struggle for what I could do and make up for all the lost time — I could do nothing." Great Master laughed and said, "You didn't fail, you passed, you

succeeded.” He said, “What did I succeed in?” “You succeeded in finding out that no matter how you try, it doesn’t work unless you have some help from outside, from the other side.” Unless you get grace, these things don’t happen. You are able to see the limitation of your own mind; you are able to see the limitation of your own struggle, the limitation... When you fall in love with a beloved like that who pulls you from within, you get these lessons, and the beloved that pulls you...because so long as we think, “I have to develop this, I have to develop this,” and you can’t do it, then you feel you are a failure. After that the beloved pulls you, you say, “Oh, that was the way. I didn’t know.” This pull comes from the other side. So, it’s a process, it’s a step in the same direction. You’re on the right track.

Yes?

Q. [Question from a child]: I haven’t been meditating very much. I’m glad you brought it up, because now I get to meditate.

A. Very good, I’m very happy. Keep meditating.

Okay. Anybody else?

Q. [Another question from a child about meditation.]

A. No? Okay, he will learn. Let’s grow a little more. Then you will learn. Okay?

All right, I’ll have the personal interviews for those who have asked and have given their names. I think...David has? Connie has? There’s Connie, and she has the list. If anybody has not given their name at this time, you can still give the name.

Thank you very much. Okay, it was very nice to meet all of you again.

<https://youtu.be/WVaiDJ8h4AI>

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