

Do Meditation Every Day

Toronto - May 20, 2013

Friends, welcome to this third and final session of the current program for this visit of mine to Toronto. I hope to come again and see many of you again and that will be a good opportunity to follow up on what we are doing. If you give me a report card next time that this is what we did, that will be helpful; that we did this kind of meditation, we did so much and we prepared ourselves. Those who are not initiated, that we went on vegetarian diet, we have been able to maintain it, we don't drink, we don't take drugs. Because those requirements, though they may look trivial and are trivial in a way, but they have been made a means of controlling the mind. The whole idea of the spiritual path is that you take charge of your mind. The mind should not take charge of you. And these instructions, "Do this" or "Don't do this," we don't have too much of this, because religions have a lot of it. So we try to simplify it. And the simplified way is to be vegetarian. Don't take meat or fish or eggs. Don't take alcohol. Don't take drugs.

There is some basis also for these restrictions being chosen. We could have taken some many other restrictions like don't take a bath or don't take a shower, but that was not imposed. There is a little basis for this that when we eat meat, when we eat any flesh food of an animal that has been killed, even if we have not killed the animal, but the fact that we are eating the food of an animal that was killed stays in our subconscious mind and that interferes when you try to concentrate your attention. Think of it like this. If you kill an animal and come and concentrate on what you were doing, you will find that the time you take to concentrate on any task becomes longer. Like reading a book. If you read a book and you find that it takes you about a minute a page or 2 minutes a page, go and kill an animal and start reading the same thing, you will take longer than that. If you kill a man, you get stuck. You can't even move on that page.

Actually, this power of the sub-conscious in a human being to create a disturbance in your power of concentration of attention is responsible for not making progress on the spiritual path. But there is a difference. If you kill an animal, the time for recovery from that loss of power of concentration is much shorter. But if you kill a man, the time is much longer. Even if you pluck an apple, there is a little time lag between when you can come back to your normal, because everything has life. Even plants have life. Vegetarian doesn't mean that you are not taking life. You are still taking life. But you are taking life at the lowest degree of its impact upon our consciousness or sub-consciousness. As you increase the degree of life, degree of consciousness in the food you are eating, the effect goes on increasing. That is why we want to keep it at the minimum level and vegetarian food, being that the level of vegetables is the least impact on our consciousness, and therefore, the power of concentration is not destroyed to that extent. So that's the scientific reason behind it - why it was first

chosen as a restriction or as a requirement for initiation.

The order in which these species have been placed; that the plants have less degree of awareness, and that the insects have little more, and the birds and fish have little more; that the mammals have even more, and that the human being has the highest - this categorization has been done according to the ancient Indian scriptures based upon the number of elements, prominent elements in each of these embodiments of life. Each of these forms of life carry elements. The elements in ordinary language are solid, liquid, gas, air or gas and discrimination, ether. But in the Yogic language we started calling them earth, water, air, fire, and ether. Fire is the property that requires us to be warm but there are many species of animals which do not need it.

Many reptiles and snakes survive with no warmth. They are cold animals. So they lack the element of fire. Vegetables' predominant element is water. All others are very minor compared to the other elements. In a human being, these elements are very well balanced. They all exist. Therefore, the human beings awareness is the highest out of all these species and it is a requirement that if you have to eat, eat that which has the least amount of awareness and, therefore, degree of impact on our consciousness. It does not affect consciousness directly. It affects our power to concentrate our attention. And since the spiritual practice requires concentrating of attention on ourselves behind the eyes, or at any level that we want to, the power to concentrate is an important thing. The whole spiritual discipline, the discipline of meditation is based on concentration of attention. That's it. There is nothing else that we do. All the steps can be condensed into the simple statement that all we need is concentration of our attention, wherever it may be. So that is why this concentration, power of concentrating our attention is vital and that's why the requirement about vegetarian food and simple vegetarians. But don't forget, it does not mean that just becoming vegetarian you become spiritual. Some people say, "I have become vegetarian, but I do not see anything." And, nor does it mean that become a vegetarian and be a glutton, and go to little India and feed yourselves several meals - lot of ghee and all that stuff. And say, "I only ate vegetarian, but how come I am still dense in my head."

The requirement also is eat less. Eat the minimum required. Overloading your system has the same effect as not being vegetarian. People don't emphasize that part, that overloading your system is also creating an obstacle in your meditation. So eat less and eat wisely, nutritionally. And there is plenty of nutrition available in the entire vegetable kingdom and you don't have to go into meat and all that. I came to this country and people laughed at me in the university. "How can you survive? How did you survive all this time? Since when have you been a vegetarian?" I said, "From birth." "Oh, you won't have a long life." Those people who questioned me are dead and I am still sitting here. So how can you say vegetarian cut down your life? They increase your life. Eating less increases your life. We all overeat. We don't realize it - that you can eat half of what you eat and you'll still be healthy, perhaps more healthy. So that is why when we say vegetarian, we also mean very limited quantity, which is

needed by the body.

When we come to alcohol and drugs - alcohol and drugs scatter our attention and makes it even more difficult to concentrate. They scatter our attention in such a way that it takes time to build up. We lose the power to concentrate attention when we are under drugs or under the influence of alcohol. So that is why we say do not take alcohol, if you want to really practice. If you are a pseudo-practitioner, you can do whatever you like. But if you are a real practitioner of the spiritual path, then it is good to avoid these. So that is why these requirements were made up. And in terms of the total program of the spiritual ascent to higher levels of consciousness, these are very minor things. It is easier to be vegetarian than to control the mind. It is easier to avoid alcohol than to have control over what you think. Those are more difficult things, but those require very special attention, very special grace. So we start with the simple things, which are much easier to do. To be a vegetarian and to be a teetotaler, not drinking, these are minor things compared to what the rest of the program requires; what the rest of the meditational progress requires. So, therefore, let us start with the simple things and then we go on to the next phase of how to control the mind.

The mind works as a machine. It is a very sophisticated computer. Whatever you input into it, it provides the output from there. It is a processor. It processes all your input, whether you put sensory inputs, or put thoughts and it processes them. It is not you. It is not consciousness per se. It is the application of consciousness to these processes and it works in a very limited field. It only works where you have time and space available to it. You take these away, mind stops functioning automatically. It disappears. The fact that the mind creates the experience of time and space and only functions within that makes it a very limited instrument. Though it is very useful for communication. It's very useful for making varnatmak or spoken language. It is very useful for transmitting knowledge through that. It is a very useful thing for appreciating, understanding things, and trying to make sense of things. But then it stops there. It does not take you any further. In fact it becomes a block. It becomes a block by saying, "That's me. I think, therefore I am." What a mis-statement. The real thing is I am and I am. Therefore, I have a mind which thinks and I can use my mind which thinks. The truth is that "I am" is a perfect statement. The two words are perfect by themselves. What is I am means - you exist.

Consciousness exists per se, does not require a mind; does not require a body; does not require senses. It is the origin of all forms, origin of all creation. Therefore, I am is the secret that you are there and the rest is all accessories added on. Mind is the first big thing that is added on and since it has the ability to think, ability to put sense perceptions together and make sense of them, ability to apply logic, apply steps of syllogism that give you results. It has that capacity. Use it. It is meant to be used. It is meant to be used for discussion, for talking, for understanding, for writing, for reading. It is meant for that, but don't make it dictate to you what you should do. That decision what you should do should come from yourself, your soul, your intuitive self, the self that knows by itself. The gut feeling that comes to us, that knows who we are - that is the master. The thinking machine is the slave.

We should make use of the slave; make full use of it, but don't get controlled by it. So what is happening is we have turned the whole thing topsy turvy, put the cart before the horse and the mind is leading us instead of our leading the mind. We don't give proper inputs to the mind, so we have to design these devices like meditation and repeating words and doing these things just to somehow lead the mind into the right direction; that look, I can tell you what to do. Mind doesn't want to do meditation. Mind doesn't want to repeat the simran even, doesn't want to repeat. If you try to put the simran in the mind, the mind starts repeating like a parrot, very often, from the mouth only. The words are coming from the mouth, mind is running thinking of all the business of the world. In fact the louder we start speaking with the mouth, the more it runs outside. People have had that experience. That is why, this is not simran.

Kabir says,

“Mala to kar main firey, jeebh firey muky maaye

Manwa to chahun desh firey, yeh to simran naahi”

If you are holding the beads in your hand and your mouth is repeating the words, but your mind is running around all over, don't call it simran anymore. That is not simran. Simran is done with the mind. The mind must be occupied with the words and as I indicated yesterday, the mind should be occupied at all levels. And if the mind brings a picture of somebody, involve them in the simran. Simran should be like an orchestra; that everybody, everything, every voice that comes in our head should be doing simran at the same time. Do not give a loophole to the mind to start into another channel and think of other things. Then you can control the mind. Of course because we have been subject to this slavery, slave of our own slave for such a long time, it needs some practice to get out of it, but worthwhile. It is worthwhile trying to have some practice so that we control the mind rather than being controlled by the mind. There is an exercise that I suggest to people to do and that is to look at our minds and they get little startled in the beginning, that how can you look at your mind? Very easy. Because the mind doesn't disappear, it is always thinking. It is always in front of us. All thoughts are mind. If you can sit in your head behind the eyes and look at your thoughts, not that you are thinking, allow random thoughts to go through which your mind is doing, you will find out that thinking process is not you. You can listen to it and watch it. It has happened right in front of you and that is a big head start towards more useful meditation. Before doing that, I would like you to practice with me a little meditation. How many of you would like to do a little practice meditation?

In the practice of meditation, as I have understood it and practiced, and I made this mistake for many years after initiation till I got a clarification from my Master. Hazur Maharaj Baba Sawan Singh Ji clarified this to me that I was missing out the most important thing and that is to seat yourself behind the eyes before starting meditation. Why is that so important? Because we think we have a special chair for meditation, people have. We have a little room set apart in our homes for meditation. We have special mats we buy for meditation. And I have been

taken to homes and told me, “You know, we have a nice, new mat we got just for meditation. Sit on that and meditate. We have a new chair. We only reserve it for our meditation.” When I see those things, then I notice that we are meditating on those things. Even if we are saying we have a special room for meditation, do you know what we are meditating on? On the room. Because where is your thoughts going? That I am going into that room for meditation and the room remains in your head. Where will you make progress? How will you go within? You sit on a special mat, you are meditating on the mat and that doesn’t go away even when you are meditating. You have a special chair, you are meditating on the chair. Therefore, great master emphasised that you should forget all these outside things. The meditation should be done in the room that is created behind the eyes within our head. First step, that when you want to meditate successfully, you should seat yourself behind the eyes and consider this head alone as your room. You already have a head start by being inside. It is important to sit there, then do anything. Whether you do simran, or you contemplate your face of the master, you contemplate dhyana, or you try to hear the sound current inside. Any practice you want to do, should be done first by seating yourself inside.

In 1962-63, I was here in this country first time. I came to study. At that time I met some satsangis and I mentioned this very fact to them that you know, we make a mistake by sitting in our body and sitting in a special chair and then we meditate. What happens? We are constantly aware of our body and the chair. We never leave it and we don’t even realize. We think sitting on the special chair, sitting with our eyes closed is good enough. Where is our attention scattered? Right where we are sitting. Consciousness? Where is the consciousness? There is a room, we are sitting in the chair and we are meditating. Where does it take you? You have to remove yourself from the outside and bring it inside and the very first step is to go and sit inside. And they asked me, “Where is it written in the books what you are telling us? We haven’t read it in the books.” I said, “Well, I think great master explained it many times.” They said, “Well, show us.” I had never read any books on spirituality before that date, I must tell you. In fact, I have hardly read any spiritual books till now. But they said that, “We have great master’s books. Show us.” I said, “Do you have something which great master’s words are there?” “Yes, there is a book called *Spiritual Gems*. These are letters exchanged by great master with the disciples overseas, particularly in America.” So I said, “Can I take the book and see?”

So I took *Spiritual Gems* and there are number of letters. So wherever the master said, “First seat yourself behind the eyes, then start,” I marked it. I returned the book next day with 16 places marked where he said the same thing. How come nobody read it? Well they didn’t read it because they did not want to read it. I think we read what we like to read. In the books we pick up what we are ready for picking up and we miss a lot of things. Every time we read a book something new is coming up in the same book. So I told them, “Look here, it is written here so many times.” So it is of utmost importance to be there and then do the other exercises. I recommend that you, to start off, understand that you are not the mind and look at

the mind working through thought process, because mind always thinks. You never think. Mind thinks. You use the mind for thinking. You use the mind for thinking and doing what the thoughts require. But you don't become the thinking machine yourself. This ability to be able to see the mind thinking comes up by a short exercise which I would like to do with you. So before we do that meditational exercise of watching the mind, let us first practice how to sit inside our head. The way to do it is that you imagine your body to be a house. It is a house made up like the shape of a body, but it is a residence of ours. We live in it and there are many levels, many floors of this house. The sixth level, the sixth floor happens to be right behind the eyes; the other levels being at the throat, the navel and so on. So, because of the energy chakras lying below, it is easy to consider them as levels of the floors of a house.

Now, we close our eyes, sit in our body and think of the body as a house in which we live, not that we are sitting on a chair or anywhere. We are sitting in our house on the sixth floor. First step. Once we know we are on the sixth floor and we see what kind of floor do we have. If the floor is flimsy and we don't even know it is just darkness, we will slip through it. When you slip through the floor, what happens? You go to sleep. Do you know how sleep occurs? Sleep occurs when the attention, which in the wakeful state is focussed at the third eye center, drops to the throat center and you are dreaming. Every time you go to sleep, your focus of attention drops. There is a proof for that if you want to test it out. Tonight, when you are about to sleep, when you are feeling sleepy, try this experiment. With your hands, right now, if you close your eyes and want to touch your eyes with your hands, with eyes closed, you know where the eyes are, you can all touch it. Nobody misses that. You know where the eyes are. So you put your hands like this and you touch the eyes with eyes closed. When you are sleepy, try to do that and you will see that you will touch your nose and you think you are touching your eyes. What's happened? It is the focal notional point from where consciousness operates in the wakeful state that drops. When you are dreaming, in a dream state with yogic practice, you could also do this exercise, pre-determined exercise, pre-suggested exercise which can be done by yogis that you want to touch your eyes while you're dreaming, you'll touch your throat and think you are touching your eyes. It is a natural thing. Therefore, if you want to be on the sixth floor, you must make it a firm, strong floor. When you visualize, imagine that you are sitting in the sixth floor of your body, which is a house. You must make the floor behind the eyes very strong, reinforced concrete. Make it by imagination, even if it's a wooden floor, strong. Before you start the practice of meditation, jump on it, hit it with your feet right here. Make sure it is strong, that you won't go down. See the floor. Check it out. See that your room has all the requirements of a room, maybe windows, maybe furniture. Put furniture there. Pick up a nice chair to sit on for meditation; not this chair - that chair inside. Make up a chair. It is all imagination. You can make the best chair. It is going to be free while making it in imagination. Then you sit on the chair or on the mat, whatever you like. You want to sit on the floor? Sit on the floor there. Sit on the floor. Any asanas you are used to? Perform them there, not outside. When you are seated well there, then you can do any of these meditational practices you want. You can watch the mind, you can do simran, you can control the mind's thinking, you can hear the sound current, you

can do the contemplation of your master, who appears right there. But be careful to keep the chair where you are sitting or the mat you are sitting right in the center, not in front. The tendency will be, and always has been, the tendency is to move forwards to the level of the eyes. And we want to be behind the eyes. We want to be at the third eye center. Where is the third eye? The third eye is not in the eyes. The third eye is behind and between the eyes. It combines. When we say the two eyes are looking and creating this stereoscopic effect of seeing distance, that we are creating this through the two eyes because they see two different images and combine them, where are we seeing? We are seeing a single image being combined by the two eyes. Have you ever noticed where are you seeing it from? Obviously, not from this eye because this eye can only see one, this eye will see another thing. When you combine, where do you see it from? We are always seeing everything with the physical eyes from the third eye center.

The third eye, if I would put my two fingers like this and these are two eyes, eye balls here, where these fingers meet is approximately where the third eye center is. It is almost between the ears. That is the location. When you assume that your head is your meditation chamber, then you have to move to this place, put your chair in the center. Check out. Is it between the ears? Are the eyes sufficiently distant? Am I in the center? Check it out. Then sit there. I am telling you a little secret. If you can just sit there for a while and do nothing else, you will get enlightened. If the attention is pulled up only to that spot with nothing else being done, it gives you such a great enlightenment and knowledge of what is going on. You will get answers to your questions by sitting there. So the important step is first to sit down. It takes a little while to practice. Once you are seated there, then do the exercises, and we will do some today.

First exercise is to get seated there. Now you can take any position, any asanas - asana means body posture - which is conducive to meditation. There is a rule for a good asana and the rule is that the asana should not be so relaxing that you go to sleep and not so unnatural that it creates pain and aches in your limbs, because if you are making a totally unnatural asana of yours and the pain is in the knee or in the foot or in the leg, attention will go to that pain and not to the meditation. And if you relax too much, then you go to sleep. How to find the balance between the two? It should not be too comfortable to make you sleep and not so uncomfortable as to draw your attention to the discomfort. So, the best is if you are sitting on chairs, to sit upright. Sit upright and in a normal way. Sit vertically upright. Some people say, "Can't we do meditation lying down?" No, because our system of energy and the whole distribution of energy and functioning is vertical. Our centers of energy are placed vertically, one above the other, and when we lie down they create something different and we do not then rise anywhere. We want to have an experience of rising higher to higher level, which is like a physical height inside. We like to fly inside into a sky, into another sky and that requires that you be upright. You can sit on the floor and then be upright. And if you are upright and not put any tension on any part of the body, you are ready for meditation. Can you all do this? Just make your own adjustments on your chair and then you are ready for the

step one.

Close your eyes. Imagine that you are sitting in your head. That is your sixth floor room. That's your meditation room where you will come every day to meditate. There is no other place to go to. That is the most appropriate place to meditate.

(meditation)

Rub your face and your hands and welcome back.

How many of you could successfully do this?

How many of you had a hard time separating the mind from the self, from the listener? Need a little practice. You are the listener. The thinking was not being done by you.

How many of you felt that if you give a free hand to the mind, it is so bizarre what it is thinking. So funny what it thinks. The mind is a thinker, the speaker. The soul is the listener. Always. That will help you - this particular feature of the mind and the soul. I want to tell you that the idea of putting your attention there, it sometimes looks little difficult because you are used to the whole body being yourself and therefore you don't know how to put yourself there. We don't make a little picture of ourselves there and say we are sitting there. That is not us. What is looking at that picture is ourselves. When we see ourselves as a little image sitting behind the eyes and we can see it, that it is not us. Who is seeing it is ourself. So, you have to pull back yourself from any image you make to yourself.

Practice is needed. But this is important if you want to be successful. Meditation, to locate yourself. I will do a little exercise which I normally do in meditation sessions, just to give you an experience of the movement of attention on the body, where you can move it anywhere you like. This is called the orange juice experiment. How many of you have done it before? How many have never done it?

Ok, for those who have already done it, you may participate again or you can ignore it, but those who haven't done, please join me.

Welcome back.

How many of you were successfully able to do this? It is a simple exercise. How many of you still have orange juice stuck in you? How many have had no problem carrying all of it out? Very good.

What was the purpose of this exercise? The purpose of the exercise is that your attention moved from one point of the body to another, with ease. You could take it to the top, you could stop at the eyes, you could stop at nose, you could stop where you liked. That's your control over your attention. It is this control over your attention that you have to use to remain behind the eyes. It is this very control that you just used with this experiment that you have to use to stay. You know what attention it was. You were able to see the orange juice.

You were able to see the level. You could see the surface moving down. There was no orange juice. But the power of imagination was good enough to draw your attention wherever you wanted. Therefore, attention can be kept there and not be dispersed. It's matter of concentrating your attention. When I was giving instructions to you, you were listening attentively to me. I saw you listening attentively, acting upon it, and taking your attention wherever directed. If you can do that, you can easily put your attention behind the eyes and meditate. You just have to put your attention where you are - imaginatively. No pressure on the eyes. You had no pressure on the eyes in the orange juice experiment. No pressure on the head, no headache, no body ache. It was an imaginary experience. You used only imagination for this. Therefore, to draw your attention to the center of the head, you have to imagine you are there. No more than that. You don't have to try to be there, that you put pressure. People think we have to roll our eyes back in order to be there. No. No pressure on the eyes. There's no pressure on the head, no headache, very relaxed like you did now. I found you all did a very relaxed exercise. It is the same relaxation that should be there when you sit behind the eyes.

Lets do another exercise - repetition of words. Many of you are initiated already. Many of you have used other mantras at some time or the other. In this exercise use your mantra which has been given to you by your master. Use the words that you are required to repeat and repeat them behind the eyes, in the center of the head. Nowhere else. Not with the mouth, not with the tongue, but only with the mind, only with the thoughts which you heard earlier. The thoughts have to be converted into repetition of words and should be done in the center of the head. That's a simple requirement. Be in the center of the head. Allow the thoughts to repeat, not your mouth. But since we are so much used to speaking with our mouth, the mouth may move a little. The tongue may move a little bit. Let it move but don't put attention on the tongue. Put attention on the repetition with the mind behind the eyes. Those who are not initiated and have never used a mantra, coin up one now. Just make up short phrase of a few words, a phrase expressing your love and devotion for somebody, anybody, an expression of love and devotion, a short phrase and keep on repeating it. But repeat with the mind behind the eyes. Those who have a simran, have a mantra, please use that. Ok, close your eyes. Go into an upright position. Get into your sixth floor house. Go to the center of this meditation chamber on top of this house and within the head. Go to the center and having reached the center, seated yourself comfortably, relax, and then repeat. Repeat the words very deliberately, loudly enough to be heard, heard by yourself. You don't have to merely speak. You have to hear and listen to them attentively. If you don't listen to them attentively, your mind will start thinking of other things. Put your whole attention on listening to the words that your mind is repeating. That's the key of good meditation. Repeat slowly. Pronounce each words properly. Hear each syllable of it, no rush through.

How many of you succeeded in repeating the words with your mind? How many of you stayed in the center while doing it?

Good.

How many of you had difficulty doing it?

Practice. Again it is matter of practice, more practice. And it becomes very easy. When it's easy, doors inside will open. I can assure you if you can hold your attention even for short periods, not two and half hours, inner doors open and new skies will open up.

Let us do one more exercise like that, because I said yesterday and today that the path is one of love and devotion. What we have done so far is mechanical. Where is the love and devotion in that? Now let us add that element. When you sit here, if you have been initiated by a master, think of your master. Contemplate his face. Contemplate he is sitting there and talking to you. Do not contemplate on the picture of the master. Do not think that the photo is going to be the appropriate thing to remember your master. Remember your master how you saw him. Any old memory of the master, bring that back and repeat the words at the same time when you are looking at the master. Repeat the words to make sure it is not a pure imaginary picture being made up and if you are repeating and you make the form of the master, it will disappear. You won't be able to see the forehead and the eyes of the master, if he is not the master. If he is, you will see the face very clearly. Eyes will shine out in front of you. But if it is not, your mind is making up, even if you see briefly, it disappears with the words. These are powerful words of simran which perfect living masters give us. So now we're adding. Express your love and tell the master how you want to do seva for him, how you express your love in different ways. Just express it, talk. Give expression to the love and devotion. Accept the love of the master and watch the love flow from the master for you in this exercise. So in this exercise you will add this feature that you will go back to the meditation chamber, go in the center, visualize, imagine the form of your master as you saw him. And those who haven't seen the master and been initiated merely by a representative, they have to imagine the master as a live master, not the picture. A photo blocks you from having access to experience of love and devotion. You can't have love and devotion for a picture, for a photo. It has to be a person, a real person, and therefore you must imagine the master to be really there. But those who have seen a master and been initiated personally by the master, for them it is easy. They can recall an actual memory of how he was. What happens that in this exercise when you contemplate dhyān of the master, contemplate the face, figure of the master in front of you, when you do that and the simran is holding the image there, the master will change from the image you are imagining and be alive and answer your questions and talk to you. Talk to you what he did not talk when you saw him. So he becomes a live person. But the meditation of simran should go on to check that the mind doesn't start making up and talking. If these two things are done, you can have communication with your master at any time 24/7.

It is a possibility even if you have not seen the radiant form of the master. Requirement, imagine from memory the masters face, particularly the whole body if necessary, sitting, walking, whatever he was doing in the same form, repeating the words. If the master stays, he

will turn around, talk to you. He will be a live person and it will be the master and you can then exchange any information you want, any greetings you want with the master. This is a very easy way to access your master by the means which perfect living masters give us. That is exactly the mechanics of this, that you can talk to your master anytime day and night. You don't have to wait for emails or for letters or for telephone calls. Master sits inside us all the time and is accessible. Let's try. So many of you are initiated by living masters and you should be able to now get in touch with them in this exercise. Close your eyes. Go back to the sixth floor chamber. Go in the center. Start by repeating the simran. Start by repeating the words and then visualize the master who comes in front, through imagination of course. But the imaginary image will convert itself into a real image. If the master's face and eyes are withheld, forehead and eyes can be seen while you are repeating the words, then the master is there.

Open your eyes. Welcome back. Rub your face. This is a follow up that I do. Rub the face and the hand because in deeper meditation you will find that you leave the body every time you do meditation. When you come back, this helps you come back into the physical body very quickly, so that is why I just do it just as a routine almost. You don't need in the beginning but it's good to practice this and it becomes easy because your legs go to sleep, your hands go to sleep, you don't know where they are and this brings you back right to your activity in this level, physical level. How many of you were able to successfully contact your master in this exercise?

Good. Some of you. Others have to try more. This is a means of really meeting not the imaginary master that you imagine but your real one and this is a secret. It is the secret that by imagining something, you can go to the real experience. Somebody criticized me for suggesting that we imagine these things. They say, "You are recommending people to imagine a master?" I said, "Well, two questions. First where does imagination come from? Have you ever thought of it? When we imagine, where do we imagine from? Where does imaginary thought, imaginary power come from? Where does the power of imagination come from? It comes always from astral plane. There is no other source for imagination. The source of all imagination is the astral plane. Secondary, if you have reached that level and had actual experience of withdrawing your attention and going into the astral plane, you will find what you thought was imaginary here became real there. And so imagination is not as imaginary as we think. But we place more emphasis on the reality of that which is not being imagined, but which is being created statically, not moving. This is real, that's imaginary. It's an artificial distinction."

I even gave an example to you the other day that if I were to say, "Imagine you are standing in that corner. You can, while sitting here, imagine you are standing in the corner. Are you sitting here or standing in the corner? You are imagining, you are seeing yourself, you are feeling that you are in the corner. You can feel the glass and you can lean against it. The sensory perceptions are still taking you to the corner, but you are all sitting here. How much of you are sitting here and how much is standing in the corner, in terms of attention? May be

95% of you sitting here, 5% is there, of your attention. The attention is all on this body here and we make it real. Supposing we could change the balance and make it 55% there and 45% here, immediately the effect will be that will become real, this will become imaginary. You can try it out. Imagination is not that imaginary like we think. Imagination creates the reality of the other experience of the astral plane. And from there we draw all imagination, inspiration. The poets write poetry, scientists discover things. Where does the inspiration come from? All inspiration is coming from there. All imagination is coming from there. And go and check it out, you can find out that is what is happening. Unless we go there, we have our own definition of what is real or unreal. We have our own definition of what is imaginary and what is not. But this process, this particular process of meditating, of imagining the master there and if he has empowered the words that he gives us to meditate on, it's a check that it is not the made up image by the mind at this stage, it is actually drawing the radiant form, the actual form of the master at the astral plane. It is a very useful thing. So one should do the meditation by repetition of words at the same time as the dhyana or contemplation of the form of a master and you can talk to the master, get answers to your questions right there. It is open to everybody. Of course needs practice. Everything needs practice. I would like to tell you another story I've been telling, because you know when you get over 80 years old, all you do is tell old stories. So I am now used to telling old stories.

Once upon a time in India there was a king, a princely king of his state. He was a good marksman with his arrows, bow and arrow. He was so sharp with his practice of bows and arrows that he could hit any target right in the center. Not only that, if the target was laid like this, he could send the arrow up and be absolutely accurate and hit it down vertically. Such a great expert.

One day this king was coming back from his hunt or some place and he saw his wife, the queen, standing on the balcony of the palace, a little high balcony on the palace and she was wearing, like many queens wear, lot of ornaments. One of the ornaments was a big shiny ornament, with jewels and all, in front of her forehead, hanging from the top. He said, "I am going to give a big surprise to my wife today." And he shot an arrow and the arrow went all the way up and came down and just lifted the ornament down and it fell down. The wife didn't even notice, it was so smooth and soft. Then he walks up and says, "My dear, you had some ornament here. Where is it?" And she puts her hand and says, "It must have fallen down some place." He said, "No. It is my skill. Look at that ornament. My arrow is still in it. I was able to shoot the arrow with that skill that it took your ornament." And he expected her to be shocked at this skill and appreciate it. What did she say? "Well, that's not a big deal. It's just by practice you can do anything." He felt so angry that I have done such a skillful thing and this woman doesn't appreciate it. She says, "By practice you can do anything?" He said, "I don't like this woman to be in the palace." They can get angry too, these kings. He got so angry and mad. He ordered the woman to be thrown into the jungle, into the forest and left there.

So the guards took the woman, who was a queen at one time, ordinary woman in the same

ordinary clothes in the forest. In the forest there were many animals who saw a new being come and they didn't know who that person was. They were all animals. But there was a she elephant there who shortly after that gave birth to a baby elephant and this woman saw the birth process and was very pleased to see a little baby coming out and she took the baby as it was born to a little stream of water, went and bathed the baby in that and played with the baby like this and threw the baby up and down. And the mother elephant was watching this. And then she put the baby at the feet of the mother elephant. Mother elephant was obviously, from her eyes you could see she was very happy, that here is somebody taking care of my baby. Every day she did this. Every day she bathed the baby and took care and jump on the hands and placed it at the feet of the mother. Because she was doing it every day, the baby was growing bigger and bigger and she didn't notice it. Ultimately, she was really jumping up a whole elephant. Elephant becomes so big, but she had got used to it. Her muscles had developed every day slowly to handle it.

One day a troupe of entertainers was searching for something in that forest and they saw a woman playing with a big elephant and throwing up and down. They couldn't believe that a woman can lift an elephant like that. So they came and said, "You have a special skill." She said, "No, I do it every day. There is no special skill." "Well if you come with us, we will give you new clothes. We will give you a new job. We will make you an entertainer and show this skill of throwing an elephant up in your hands to people." She said, "Ok, I have had enough time in the forest. I will come along with you." So she began to perform for that entertainment company and began to throw the elephant up. The king heard one day that there is a woman who can lift an elephant. He said arrange that show in my palace. So the entertainment company brought that woman into the palace and the king gathered there and all the other court people came. And she demonstrated. He was so pleased. They took lot of money. He said, "Woman, it is an amazing skill. I want to give you this as a reward." She said, "King, what are you talking? By a practice you can do anything." He immediately remembered. He said, "This must be my wife. This must be the queen." He said, "Welcome back. You are right."

The story is told to say that in meditation, by practice, you can do anything. You can be the most successful practitioner if you just practice. Trouble with us is when we do not get some results we stop practice. We don't practice continuously. Some people have asked me that how often should we do this meditation? Two and a half hours looks very big. I know it is very long, especially in the beginning. When you start enjoying it, it becomes very easy. But when you are not enjoying it, it is called dry, dull meditation. Dry, dull meditation, two and half hours is a lot, we can't do it. We promise to do it but we don't do it. So therefore start with a small amount of time. Start with little, gradually increase it. I tell my friends if you want to really keep up the meditation, start with one minute. Next day make it two minutes. Add one minute a day. You will never feel it that you are increasing your time. Like that woman's elephant was growing up, it is just like that. And then two and a half hours will come naturally because you only added one minute a day. So, when you add little by little, it does not look very difficult. But if you try to do, say two and half hours every week, every

week on Sundays I get time I do two and a half hours. That is not as useful as doing 5 minutes every day. People forget this ... that the accumulated effect ... there is an accumulation of what you are getting from meditation. The accumulated effect is better if it is done regularly because then you add. Otherwise it is virtually. If somebody says, "I do once a week on Sundays, two and a half hours," you are re-starting every week. You are re-starting the whole process every week.

On the other hand, if you are adding a minute, you are adding every day without losing what you have already done. So it's very important to do meditation regularly. You can do it at a fixed time. You don't have to do it the same time because of your occupations, your vocations, what work you are doing. Some people are working on night shifts. They can't do it at that time. They can do in the day. Some people are born with a certain kind of rhythm that we have, a bio-rhythm. The bio-rhythm makes them only night people, or morning people and they are more alert at one time or the other. Choose the right time, but do it regularly at that right time and not miss any day. What we call misses, naaga in Punjabi. Naaga ni paina chahida. That means, you shouldn't miss any day. Even if that day is short. Great master used to say, "If you don't have time on a particular day, something new has come up, just do for a few minutes, and say, 'Haazri lag gayi hai ji, Haazri zarur roz lagao.'" That means you should mark your presence like you go to school and you mark your presence in the register, you go to office and you check that time machine that you have come in. Like that, it should be done daily, even for a short time and it works better. It is all a matter of practice and the more you practice, the more you will start enjoying it.

I have shared some of these experiences with you. I wish I could stay a few days and do a full meditation workshop with you so that you get the results while we are here. We don't do this for few minutes like we have been doing today. This is a sampling of how it should be done. It is not that this is good enough. You try to do as much as you can and then you will see the results. But remember, the key is not to allow the mind to scatter, not to allow the mind to think of other things. Use the mind to do your simran and not your tongue. While doing simran, don't allow the mind to think of anything else. If it starts thinking, put the second voice also to do simran. If it brings a picture of somebody, make that picture of another person also do simran. Don't give up. Don't start all over again. If you are in the middle of the simran and another thought comes, add the thought to the simran, the voice at the same point where you are. Don't restart every time. And you will see it becomes a habit and automatically you will have all voices in your head doing simran and it pulls you. That's when it pulls you. What does not pull you is, if you are doing simran, mind is thinking of something else outside. So that is important that you do not give up this repetition that you are doing just because some other thought has come. Add the thought. Change it to the repetition.

These are little tips I am giving you from my experience. I don't know if they are written in books or not. Maybe they are. Maybe they are not, but they work. They have worked for me. I hope they will work for you. And this is the greatest opportunity we have. I do not know

any opportunity in this world that matches the opportunity to be initiated by a perfect living master and to be able to achieve these results while we are still living in the human body without having to wait to die and come back. This is a very great opportunity. Initiation by a perfect living master is the most important event that can happen in anybody's life. What is initiation? Let me wind up my talk by telling you what is initiation.

Initiation is not a teacher telling you what words to repeat. Initiation is not a teacher giving you a mantra. Initiation is not a teacher telling you how to do meditation. Initiation is a perfect living master taking total full responsibility for taking you back home with no conditions. Initiation is a very big thing. Initiation by a perfect living master guarantees you are going back to Sachkhand, no matter who you are, what you are, what your karma is. It is the greatest event that can happen. When you are marked for initiation and the perfect living master's list A is there, you are marked. You have to stop worrying altogether. Do your best and leave the rest. Why do you want to do your best? For the sake of your mind. Even that is not necessary, but for the mind coming in and saying, "Unless I try, nothing will happen." We have to put in our effort. Nothing happens in life without effort. So we have to put in our effort and yet you find out that the best results are from effortless meditation. Effortless meditation means sitting inside at the right place. That's not an effort. That is just seating yourself at the right place. There should be no effort in that. It should be natural to you. Why is it natural? Because that's where you are right now. Where is your consciousness operating from? Not operating from your hands and feet. It is operating from the head, from the center, from the very place where we are recommending you start your meditation. It is a natural thing. You are naturally there. Therefore, it should be a natural process that you close your eyes and you are there. Know where is it that you are thinking from, where you are putting your attention from. That's the place. It is the same place I am talking of. So, it is nothing artificial. Effortlessly, sit there, relax, talk to the master, enjoy his company and you will be pulled inside. What could be better than that? But the mind doesn't want that. Mind says, "I have to put in some effort."

One colleague of mine in the Harvard University was a great meditator, wrote to me one day. He said, "I have discovered that effort comes in the way of mediation. Effort comes in the way of progress because the mind and ego take over. I am making effort. I am making effort. And I comes up very strongly and becomes an obstacle to progress. Therefore, I have found out," he wrote to me, "that effortless meditation is the only real way of meditating." But the end he wrote, "Now I am going to try very hard for effortless meditation." That's the mind. The mind is like this. The mind won't give up trying to say, "I am responsible; I am responsible for my actions." Of course you are responsible. Of course the mind is responsible. The mind created all the karma is responsible and should bear the consequences of its responsibility. But you are not responsible. You are just attached giving power to the mind to do what it is doing. Switch over. Give a different task to the mind and make it responsible for that task - task of meditating. And then you will find results. So initiation is a very powerful way in which the perfect living master connects himself to you within. He places himself within you in a way that you can see him inside. You can talk to him, be his

companion and he is your companion forever. This is a friend forever you can get through initiation. Initiation is not telling how to do meditation. I am telling you an actual incident with the great master.

There was a poor man living in a village very far away from the dera where the great master was and he had a vision of great master. Maybe he was initiated in the past. But he had a vision and he felt so strongly to go and meet the great master and get initiation and somebody had told him that the master gives Naam and that is the real secret. He said, "I must go." But he had no money. He had no money to travel, no money to buy a bus ticket and therefore he picked up a little bag, a little piece of cloth, put on his shoulder and started walking. He walked for almost a month to reach the dera. All haggard, full of dust, he reaches the dera and at that time when he reaches, I saw this incident. Therefore, I am a witness. When he reached there, the old man coming with all that dust on him and great master just stepped out of his house at that time and he was about 30 feet away from him. He saw great master and threw that bag and ran to him and touched his feet and said, "Master, give me naam. Give me initiation." And great master said, "What? Once again?" This is the first time he is seeing him. And great master said, "What? Once again?" Then quickly realizing what he had said, he said, "Oh you mean the instructions. I will give you tomorrow morning." Then he said "Yes, master." And we were interested to know what happened.

Master said, "You were initiated a month ago when you left your place and today we are just giving you instructions." Initiation is not the communication of instructions how to meditate. Initiation of a master placing himself in you and becoming your friend forever and taking you back home. So when we see these instances, we realize the significance of initiation. It is not a minor thing. It is a very big thing and one should take full advantage. If you got initiation, great. Follow the instructions of the master. Then you will go back home in this very life. Some people ...

That is another experience I had coming to United States that people said, "Oh, we have to go in four lives." Everybody talking of four lives. "Where did you hear this four lives business?" "Well, we heard it in sar-bachan, in Swami ji's texts. We heard it in some other books that once initiated you can't be here for more than four lives." I said, "But why are you talking of four lives now? This may be your fourth life. This may be your second, third life. Why are you saying, 'Now you'll have four lives?' Do you know which life it is after initiation?" "No." But where does four lives come from? Just because of a particular verse in the Sar-bachan, the text which was not written by Swami Ji, by the way. He never wrote in Hindi. He spoke Urdu, but the text is all made up later on like most of the scriptures have not been made by the founders of the religion. They made later on. The Bible was written 250 years later after Christ. The granths were written much later after the ten gurus had gone away. So the compilation was made and then it is altered. So he said, Swami ji's text in that said, how to move towards Sachkhand. He said, "Ek janam guru bhakti, janam doosre naam, janam teesre turyapal, chauthe main nij dhaam," which means, "One life is good enough to develop your love and devotion for the master. Second life is good to be initiated and work

on it. Third life is good to go to the astral, causal stage, but fourth life is good to go to sachkhand.” Because he has written that you can have a time table like this, it does not mean that you have to be like this. Now I don’t know what Swami ji meant, but I can tell you what great master meant. Because my dad, my father was initiated by this same master. He once heard ...

He was absent from the satsang, but somebody told him in the satsang today great master was saying that once initiated by a perfect living master no human being has to come back on the physical plane for more than four lives. So he went in the evening to great master. He said, “Master, I understand you said that human being after initiation cannot come for more than four lives. Is that true?” Great master said “Lekhraj,” that was my father’s name. “Lekhraj, why are you worried? This is your last life.” He said, “No, I am worried because I may need more than four. You are putting a restriction.” He said, “Why do you want more than four?” He said, “What about you? If you start returning here again, do you think I will leave behind in Sachkhand and you are making trips back to this universe? I want to come back too.” Great master then explained and many of us were there. He said, “If a person initiated by a perfect living master does what the master tells him to do, this is his last life. No coming back. If a person given instructions cannot follow what he does, tries, but does partially, in order to finish the unfinished business of meditation he may come for a second life. But the second life will be more conducive to meditation because the second life will have no element taken from the sinchit karma, which has been destroyed at the time of initiation. There is no reserve karma. So the next life is only made up from the karma of one life, which is always much simpler. If a person leaves the path and does not want to do it at all, ‘I don’t care, I don’t believe in it,’ then he has to come on the third life. If a person becomes a critic of the master, works against him, kills him, he has to come for the fourth time.” It is not that everybody has to come for four lives. If you follow the instructions of the master, this is your last life. Why should you come again? Unless you are like my dad and enjoy this journey back and forth. But otherwise, most people I talk to, they say, “We are fed up. Please make sure I am not going to come back again.” Because life can be so messy. It has so many problems. It is a life of unhappiness. Basically, the unhappiness outweighs the happiness, though we say it is balanced. How come when life is so balanced in ups and downs, so balanced in happiness and unhappiness, how do we feel it is a very unhappy life? The reason is that unhappiness stretches the time of experience; happiness shortens the time of experience. If you are happy, an hour passes like ten minutes. If you are unhappy, ten minutes pass like an hour. So your actual subjective experience becomes “it is an unhappy life”. You forget the happy moments, you express the good moments also. But if you take away this element of subjective time, it is very well balanced, this life. And if you are unhappy because of your material circumstances, you become happy somewhere else. If you are unhappy in your relations and all that, you are poor. So it is all balanced. This is the most balanced place that I have seen.

When I was studying at Harvard University in an economics class, I took up advanced economic development and I came up with a very strange suggestion to my professor. I said, “Professor, you say that in economics everybody works for a reward. Economics doesn’t

work unless you are expecting a reward, but don't you think people do a lot of things with no expectation of any reward?" He says, "Like what?" I said, "Like an old lady crossing the road and a young man finds there is traffic coming, he holds her hand and takes her there. He doesn't expect a reward. He is doing it because he thinks it is a good thing to do." There are so many good things to do. So his happiness that is coming from a rewardless action appears to be better than people who get high salaries and are sick and unhappy. So he said, "Is this economics?" I said, "Yeah, it is psychological economics, social economics. It is economics of human nature. So, would you like to let me have an experiment done?" He said, "What kind of an experiment?" I said, "In the greater Boston area I am going to pick up the telephone book and pick up 1,000 addresses of people who apparently have money, wealth and live in big buildings all around, have been professors in the university and are now CEO's of companies and I would like to give a questionnaire to them to what makes people happy." He said, "Ok, go ahead." It is a regular paper I made, got credit for that. So I prepared a questionnaire, very simple, what makes you happy and the choices were given about property, about wealth, about relations and so on. The answers were almost universally what makes us happy is more money, bigger house, better car, better family, obedient children. What makes you unhappy, the second part of the questionnaire. If you are poor, we don't have money, we don't have good health, we are sick, we have bad relations, we have disobedient children, exact opposite of that.

So, then out of the answers that came, which were so uniform, I picked up some who said that money and family and health and big houses and big cars are happy. I picked up a few people for personal interview. So, I met them that I am doing a research in the university and would you mind explaining to me how you answered this questionnaire. My first question, "Are you happy? Do you have money?" "Yes, I have money, my net worth is about 10 million dollars." "Do you have a big house?" "Yes, you can see my house. You are interviewing me in my house." "Car?" "I have got three-four cars." "Children?" "Yes, my kids are doing very well." "Are you happy?" "No." "With all the things that you have which you yourself say make you happy, why are you unhappy?"

He said, "You want to know the truth? I went to the same university you have gone into. I got a degree in business management. I got a doctoral degree in business management and I worked my butt out. I worked hard to make what I did make. You know what my neighbour did? He went to no school, no college. I have a net worth of 10 million, he has a net worth of 20 million. Do you think I will be happy?" His happiness was being destroyed by his neighbour. He had all the elements that he had. Now where does this figure in? When we want to say who is happy, who is not, where does this comparing with other people come in? And you will be surprised when you actually look at people's state of happiness and unhappiness, it is so much comparing with others. It is not what they have. Somebody else has more, I am unhappy. No matter if I have enough or not. So you will see that this happiness and unhappiness is strangely balanced. You have all the goodies that you think make you happy and there is something else that is making you unhappy and therefore when I analyzed 1,000 questionnaires, I found that there were 2 kinds of things that make people

happy or unhappy. The tangible things like money, home, car, wealth and the intangible things like jealousy, bad relationships, emotional disturbances and so on which are intangible. And where you had good points in the tangibles you had low points in the intangibles. Where you had good points in the intangibles you had low points in this. I was surprised. On a very general 1,000 sample was not too big, but good enough to say how balanced life is. That we are not being mistreated, discriminated. If we are missing on one thing, we are being compensated somewhere else.

There are people in India so poor. They work all day. In the area where Krishna was born in Uttar Pradesh, and I had a chance to go there and meet them. They are gardeners, they work in the fields. They sweat themselves out. In the evening, they sing. They sit together and sing. And they are so happy. Their happiness can be seen on their faces, in their voices and they repeat only one word, one sentence, which I joined them too. But their happiness was so much I said, "Maybe it is coming from the words so I might also repeat with them."

The words were from Krishna, from the Krishna or Bhagavad Gita, Krishna of Mahabharat. The words were in Hindi, "are, Udoo, karmann ki gat nyari sey." That's what they were repeating. The Krishna is telling his childhood friend Udoo as a child, when they were children. He said, "Udoo, the nature of karma is indescribable. It is so strange that you can't understand what Karma is." He is telling that little fellow Udoo. And the significance of this was that in childhood Krishna told Udoo that Karma is such a relentless thing which creates life that we cannot undo it even by good deeds. A bad karma cannot be wiped out. He said, when he drew attention of Udoo to an ant that was walking, going there, crawling along, he said, "Udoo, look at this ant crawling. This ant has once been Brahma, the creator of this universe; has been once, twice Indra, the lord of one of the big heavens in the astral plane and today because of its karma, after serving those high positions, is an ant. Karma will not stop. You can go that high, occupy the role of Brahma the creator." Brahma is not a permanent entity, by the way. Brahma is just one of the incarnations, one of the manifestations of a soul. One soul can manifest in a human being, create so much good karma to be entitled for some period, to be Brahma, the creator and that's how all these entities are working. They are just entities with souls and he said the same soul has now become an ant because of the karma. If you say you have done such good work that you deserve the Kunth or the Heaven and you are entitled to one year in heaven before you change your form and you have 15 days in hell, the one year in heaven does not overtake that. You go one year in heaven and 15 days in hell. That's the nature of Karma which Krishna is talking about and those poor people are so happy just reciting this one line, one word. I asked them what makes them so happy. At first I thought it was something that they were smoking, Chillam. Chillam is an earthen smoking thing and they had a little piece of cloth and they are having a smoke.

So I didn't know what that was. I thought that maybe there is something in what they are smoking. But then I saw that they are smoking very cheap tobacco. There was nothing else in it and they didn't know how to smoke or chew anything else. They couldn't afford it either at all. It is only when I came to this country I found people smoke something else. When

somebody tried to shake my hand like this, first like this, then like this, I said, “What is that symbol. Where is this coming from?” So then I realized they smoke something else. So my knowledge increased by coming here, understanding smoking. I didn’t know before that because I never smoked in my life - neither tobacco nor anything else.

So this is just a way of telling you the importance of happiness and unhappiness being balanced. We get an opportunity for meditation. We get an opportunity to be initiated. There is nothing like it. Take the maximum advantage because your mind will say work on it, then work on it. When the mind will say there is no use working on it then stop and depend on grace. Grace is responsible even for working on it or not working on it. Ultimately it is the Guru’s grace, the master’s grace that will take you everywhere including make you work, make you put in the effort till you find that effortless meditation comes naturally to you.

Thank you very much for very patiently participating in the few exercises and listening to me so patiently and I have enjoyed becoming your friend and then your friend forever. I don’t become friend for short periods. I don’t like short term friendship. If I make friends with anybody I like to be friends forever. Ever means beyond this life, forever. So I am very happy that I came and found so many friends.

Thank you very much. God bless you.

Hope to see you again when I come to Toronto.

<http://www.youtube.com/watch?v=TpM3DcPR-Tg>

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