

The Garrison Institute

Garrison, New York — August 2, 2013

Friends, I am very happy to come to the Garrison Institute in Garrison, New York, to share some ideas with you, share some experiences with you, which I have found very useful in my life—and I hope you will find them useful in your life also. When we look at the way we live in this world, we find there are so many up and downs. We have good times, and we have bad times. I have not met anybody who says all his life was good time or all his life was bad time. Looks like the human life consists of ups and downs, good and bad. The reason for that is that there are many universes existing at this time in which there are only good things and many with only bad things. We call them as heavens and hells. But to combine heaven and hell and make one place is a physical plane where we are sitting right now. So, this is a place where we can make a heaven, and we can make a hell. What is the difference between the two? How does one make life on this planet, the physical world, a heaven, and how does one make it hell?

If we carefully examine that we have in our consciousness two parts. We have a soul, an *atma*, and we have a mind, the *man*. This is a continuous battle between the soul and the mind. If the soul prevails, this life becomes heaven. If the mind prevails, it becomes hell. It depends on what we rely upon. Do we rely upon our soul, our spirit, our spiritual self? Or do we rely upon the mind and its thinking power and all the attachments it makes and gets caught up in a web of attachments and desires? These are two different sides that we can see in life. We all lead a combination of these two, and that is why we make it heaven and hell. It is quite possible for us to understand this and then decide to lead a spiritual life. If we lead a spiritual life, we make it heaven right here. We don't have to wait to go to heaven. This world can become heaven for us if we lead a spiritual life. Of course, if we lead a mental life, then we make hell of it. So why we are so disturbed, why we are having all these problems is because we are leading mental lives. We listen to the mind for everything.

The mind is a thinking machine. It's a very powerful instrument. It's the best computer you can ever get, and we all have got it free. We all have a mind which computes and gives us conclusions and results, just like a computer. Whatever we input, it gives us the results. So, the mind is merely a machine attached to our consciousness, attached to our soul, but we have somehow made a mistake in thinking that there is no difference between the soul and the mind. We do not even know where our soul is and where our mind is. We know that we think, and therefore it's easy to identify the mind, but we don't know where the soul is. So, on the spiritual path we discover where the soul is. That can be discovered if you are on the spiritual path. Therefore, I recommend that I use the spiritual path to find my own soul, and I'm sure if you follow that tradition you can all find your souls. If we find our soul, it's called self-

realization. You know what the self is like. The self is our soul. The self is not our mind. Therefore, the spiritual path is to find the spirit. The spirit is another word for the soul.

Now how do we find the soul? Where does it exist? Obviously, if both soul and mind are part of our consciousness, it must exist within our consciousness. Where do we think from? Where do we feel from? Where do we look at the world from? If we were supposed...if we are just a driver of a machine called the human body, where do we sit in this machine in order to guide it in life? We notice that the place where we think in the wakeful state, in the physical world is in the head. If we want to be more specific we can find it is not only in the head, it is right behind our eyes. Then we open our eyes, we look into this world. If we want to know where are we looking at this world from, it's from the eyes. If we want to know where do we feel if we were a single point of consciousness, where would we exist in this body, it does not take too long to know that we are in the head behind the eyes. The rest of the body is attached to that place. We are experiencing this body by sitting in the head, the head with the brain and all the functions of the brain and the functions of the pituitary gland right in the center of the brain that creates all the hormones. The pineal gland—unexplained—seems to have a powerful effect on how we live. Even the physiology of the human body suggests that we are really centered in the brain and from there we operate.

We give all our directions to our body from the brain. We tell the body to move, work, do things. All the activities of the body are being done from the brain, from the inside of the head. Obviously, if we have to search things like the ingredients of consciousness, we must go into the place where it exists, which is our own head. It does not exist anywhere outside. We cannot find the spiritual path and we cannot find our own true self by going anywhere outside. We have to go inside. That is why the first step to remember is, if you want to have a higher knowledge of your own self, the only place you have to go to is within your own self, and not anywhere within yourself, in a very confined area right behind the eyes in your head. This location behind the eyes has been mentioned by all the mystics, by all the saints who have come, and they all advised us that if you want to know who you are, go within your own self, go within your head and you'll be able to discover. Now what the position is, that we are using our sense perceptions, our eyes, ears, tactile function of touching, smelling, all these sense perceptions we are using to keep contact with the outside.

Right from birth till death, we use our body and we use our consciousness to make contact with things outside of the body. We never make any effort to see what is inside. And how can you see what is inside? If we want to close our eyes, we just see darkness. At least outside we are seeing some light, we are seeing some things. We close our eyes it's darkness. How can we then find out what is really inside us? How can we find out what is lying within our consciousness

behind the eyes? Now the position is that what is right behind the eyes, almost in the middle of the physical eyes and halfway back, is exactly the point. If you examine carefully where are you thinking from, where are you seeing from and if it is just a point, an eye, inner eye that's creating the images that you can see, you'll find it is in the center of the head, behind the physical eyes. To go there, to have access to that point, which some people have called the third eye center, some have called the center of consciousness, some have called it the *nukta*, some have called it the point, doesn't matter what language has been used, but we have all tried to describe the same place where in the wakeful state we are functioning as conscious beings. Our consciousness and awareness is arising from that point.

To withdraw to that point is very difficult because we have never tried to withdraw our attention. It is great that we have another power with us, the power of attention. We can place our attention wherever we like. We want to look on a book, read the book, we put our attention on the book and the book has meaning for us and we read it. We want to look at a screen, we put our attention on that. We look at a television screen, our attention goes there. We talk to somebody our attention goes there. You open a window and see outside and throw our attention out. At least we have something in our consciousness that we can move around—and that is attention. We do not have anything else to move around. If you notice carefully that even the body acts according to where we want to put our attention, so therefore attention is a great facility, faculty we have, a great power we have, the power of using our attention. And therefore, if we put our attention at the third eye center behind these eyes, we can see who we are.

Looks simple that we should just have to put our attention in the center of our head behind the eyes and we will know who we are. That's where the soul and the mind are knotted together, and they are functioning from there. The trouble arises because we have never practiced a withdrawal of attention. We have always practiced focusing attention. When you focus attention, you're going out. When you withdraw attention, you're going in. We never practiced how to withdraw attention. We only know how to focus attention. People want to meditate, and they still focus attention. People want to meditate on themselves. They close their eyes. They think because the darkness in front of them must be inside the head, they make a little picture of themselves, look at it and feel, "We are meditating on our self." That is not the self. That's a picture you have made in front of you in the darkness which is outside of you. Where are you then? You are the one who is looking at that picture. You are the one who is looking at that image, and that is inside you, not outside.

To be able to withdraw attention inside requires a little technique, requires a little practice and technique because it is new. We have never done it. So, once we start doing it and practicing, it

becomes easy. How do we practice to put our attention inside by withdrawing attention, not focusing attention? Well, we can use another faculty we have, and that's called imagination. Now these two put together, attention and imagination, they can work together to achieve our goal. When we imagine we are somewhere, our attention goes there automatically. Supposing now we were to imagine that we are standing in that corner. We can just look there and feel we are there. How did we imagine we are there? With pure imagination. But our attention went with the pure imagination. This is remarkable that by doing something imaginary, using imagination, the power of imagination, that you can take your attention there. While it's not possible to close the eyes and just see inside, because you will always see outside, because you're used to seeing with these eyes. These eyes don't turn around to see what is inside, nor can we do it. I've found some people trying to meditate and turning their eyes upwards and backwards. They don't turn—they're held too tight. In any case, even if you could turn these eyes in, you wouldn't see anything because these eyes need light, these eyes need external things to see. So, we have to see with something else.

Which eye can see inside? The eye of imagination can. You imagine something, you can see it. Where does the power of imagination come from? People dismiss imagination as too imaginary, and I think it's one of the most useful things. To be able to imagine something and to imagine where you are enables you to put your attention there and go there. It is much easier to imagine that this body of yours is like a vehicle and you are in the driver's seat. The driver's seat is behind the eyes. If you imagine this is...you have a driver's seat inside and do nothing else but imagine you are there in the driver's seat, it's much easier. And if you can do it, you'll pull your attention there. So, these two things in combination can make meditation effective. Otherwise people meditate for 30, 40 years, they're just looking outside with their eyes closed. They get experiences because they concentrate their attention, which drops to the lower centers of energy, and they get unusual experiences and they think we have attained self-realization. The self does not lie below our eyes. The self lies behind our eyes. So, when we meditate, what is the tendency in meditation? To go to sleep. We all go to sleep when we meditate. Some people have said it's a good cure for those who cannot sleep properly. Instead of taking a pill, try meditation.

The reason why it happens is that, when we go to sleep, and we all go to sleep—it's essential thing to sleep—and when you sleep, what happens to our consciousness? How come when we go to sleep we forget that we have this body? And if we have a dream in a dream state we see another body of ours and we move around with another body when this one is lying on the bed and sleeping. How do we achieve that, that you get out of this body and into another dream body? It happens because when you sleep the attention drops from behind the eyes and begins to drop downwards. This tendency of the attention to drop downwards every time we are

sleeping is what makes for our unusual experiences in the dreams or unusual experiences in meditation if the attention drops below when it goes to the heart through the throat center, which is another center of energy. These are just six center of energy that control and guide our body, our physical systems and our physical experiences. These are just centers of energy. They are not centers of awareness. They do not give you more knowledge of yourself. They give you more experiences of difference kinds like great dreams. You can have very lucid dreams. You can have many kinds of dreams. So, when you put your attention down to the throat center, you get dreams of various kinds. You can put your center to the heart center and you get very strange mediational experiences, and you begin to think maybe you have discovered who you are.

No, the heart center is a very important center for generating even out of body experiences, experiences that give you knowledge that this is not the body just like a dream state does. You go to sleep, and the dreams take you to another place, and the body keeps sleeping. So, the real meditation is not to go to these centers. The real meditation for self-discovery, for finding out who you are, for self-realization requires that you do not go below the eye center. If you want to go, go behind further and go above. These physical eyes divide this body into two parts. The lower part contains all the equipment for energy, and energy is the strength with which you connect with the world. Energy is the strength with which you run your body. And above the eyes is all center of awareness, center of our greater knowledge of yourself, centers of higher consciousness. Therefore, if you are interested only in unusual experiences, then you should go anywhere you like to the lower centers or the higher centers. But if your intention is to find out who you are, to turn your life around into a spiritual life, a life that creates heaven on earth, a life that gives you access to true heavens, a life that gives you access to your own true home where you came from, where we ultimately reside permanently, if that is the intention, these lower centers do not give that at all. So, you have to go beyond and above the eye center.

So, for doing that you need the power of imagination and attention to use to stay behind the eyes and withdraw your attention to the third eye center, in the center of the head. This can be done by practice, and if some of you are interested, I'm going to be here tomorrow again and we'll do some actual practice just so you can know what we're talking about. I have always believed that a spiritual talk has no value if it's not followed by action. If you merely hear a nice discourse, say it was very nice and go home and forget about it, we haven't taken any advantage of it. If you practice what we hear, you practice what we read, then it's worthwhile. So that is why I would like to follow up this tomorrow with a meditation session so that we can actually experience what I am talking about, that we can find ourselves by withdrawing our attention behind the eyes. And the third eyes center is where the door opens into all higher

knowledge of yourself. It's a great step forward to knowing what the soul is and to know who you are. So that's why the first important step is to know where the third eye center is. Once you know that, you'll find that we have an inner eye, inner ears, inner body that functions just like this body except it is much older than this body. This physical body has only a limited life of something like 70, 80, 100, 150, 120 years. Nobody lives longer. This is a very limited time when you look at cosmic time of billions of years.

Therefore, the inner body has a much longer life. When you have access to the inner body, what will happen? Not the dream body, which is even less real than the physical body, but an inner body that is more real than the physical body. What will be your experience? Your experience will be that you have been here much longer than you thought, that you were here, you were in the creation, that you probably had a physical presence in a different form. You probably were another human being and that this life of yours was merely one life in a series of lives and then the series of lives that you had in the physical plane it was all held together by one inner body, which we might call the astral body because we are going into a higher sky. We are leaving this physical sky and going to opening up a third door, or a tenth door we call it, into a higher sky. We call it tenth door because the nine apertures on the body, the two eyes, the nose, the ears, the mouth, the two lower apertures, they all add up to nine doors that open outwards and connect us with this world. But the tenth door, the inner door, opens inward and opens up the whole wide world of an astral plane, astral consciousness where we have existed much longer—and we don't need somebody else's proof where we are. We remember our own life. Just like we remember things here, the physical world, we remember that we were there 100 years ago, 200 years ago, 500 years ago, that our life there is in thousands of years and that's why it a great opening to know, first of all, that we have moved one step forward to knowing who we are, and secondly, that we still have another body into which we can go further. We can go third eye center of the inner body.

It's the same central place, central location from where consciousness is operating even in the astral body. So, when you withdraw your attention by suitable meditation in the inner body, the astral body, you open up another sky, a beautiful gold-colored sky. Everybody has the same thing and where we have lived for millions of years. It is the house of our mind. Then we discover that, although this physical body had a very limited time here, had a very limited brain life here—the brain was very short lived—our mind had a much longer life. The same mind carried on for several bodies of ours, several lifetimes of ours and the mind is there in its own form and creates its own body. The mind itself becomes a body, and since all things are happening from there, all creative activities taking place there, all experiences are being generated from there, all destinies are made there, all karmas is being made there and all the records they call *akashic* records are lying there. So when we find that the whole system is

operating from there and what we thought was all outside creation was being created by a mind within ourselves, and to be able to open that door of yours and to see that causal plane or the causal state of consciousness, it really gives you a feeling that you have been here millions of years, and all the karma we carry, all the destinies we carry, all the events good and bad that are happening here are all stored and recorded right there on our mind and have been recording for a very, very long time. Not one life or two lives or ten lives, maybe hundreds of lives. We have lived and all the records, all the karma of hundreds of lives is all written up right there.

You don't need outside evidence to say if it is true or not. You go and see it yourself. The best thing about spiritual path is that it does not depend upon outside testimony, that somebody else's evidence is required what is true. It is your own experience, and that is why it is very necessary to practice the meditation and find out for yourself if these things are really true or is just a made-up story by somebody. When you meditate and go within, then you discover the truth about these things. Those who have gone there have all described those things in the same way. Every person who has had experience of that level of consciousness described it in the same way. So that is why, even sitting here we feel it's worthwhile trying.

But that is not our self either. Even going that high up in meditation we've just found our mind. We've found that the mind is creative for all this karma. What about our self? What about the soul? Where is the soul then? The soul lies within the causal body. Just like everything else has to be found within, you have to go within the mind, within the mind body and when you go, draw your attention within the mind body then you discover that you were neither the mind, nor the senses, nor the physical body, that you were that which created consciousness. You are that which created life. That is, life was being created from that point, and you are a soul. The soul has no karma. The soul doesn't carry memories. All that is mental. The soul is pure consciousness. It empowers, makes conscious, makes living wherever it invests itself. It has made the mind living. If there was no soul, there would be no living mind. Mind would die. The soul makes the mind alive, makes it think, and thinking of the mind is like the beating of the heart of the physical body. So, the soul makes the mind alive. The soul makes the sensory systems alive. The soul makes the physical body alive, and there would be no life if there was no soul. The soul is the power of consciousness and which is our reality. So, our soul, our reality, is not these covers upon it. These covers are only functional covers to create different experiences, and each cover creates different experience, and the more covers we put on, it just varies the experience and makes it, tends it to be more and more real. When we wear three covers upon our soul—first cover of the mind which we call the causal body, second cover of our sensory perceptions which we call the astral body, third cover of our physical body—and

then look at life with that power of life, power of consciousness, it creates a reality of the physical world. It makes the physical world real.

The beauty of reality is that only it is real when we are experiencing it. If you're not experiencing it, it becomes unreal, disappears. Even when we go to sleep at night, when we are going into a lower kind of experience, a lower level of consciousness, where even the consistency of this experience does not exist, where we can be in one place at one moment and one moment we can be in another place and it looks natural to us in a dream. We can't do that in the physical plane. Even that which is less real, much less real, during dreaming it becomes real and we become unaware where the physical reality is. Therefore, reality is a created thing. Nothing is real. It's all created. All experiences are created. Reality is a created thing. Of course, the power of consciousness...through the power of developing anything to be conscious of... What is the power of consciousness? It's the power to be conscious of anything. It can make...whatever it's conscious of becomes its creation. Therefore, consciousness creates these levels, and once it creates them it makes them real by isolating the experience from all other experiences. Right now, all of us have experience of the physical world. All of us have experience of the astral world which is locked in. All of us have experience of the causal world of one universal mind which is locked in. All of us are functioning because of the soul which is inside us. And yet we don't know.

We just take the outside experience as the only reality. Each experience becomes the only reality. When will we find out that all this was made up, that nothing was really real, it only was made to look real, made to experience as reality? When do we find that out? We don't even find that out when we find we are the soul? They're one step more than that. Now that's a very major step to go from the soul to the universality of the soul, to totality of consciousness where we find that souls were also an illusion that we are distributed into different souls. There's only one soul. There's only one consciousness from which the whole show started, and it's all happening within that consciousness. That step, which is the soul enlarging itself to total one soul, to one creative soul, one creative power of consciousness, that's the final step—and the truth is that is our real self. So, our real self is not even the soul. Even soul is a sort of illusion like other illusions that we are separated, that we're divided, that we're many is itself an illusion, but how do we find it out? We find it out when we take the final step of merging from individuation, individuated soul into our totality and then we discover our totality was the original creative power that created all levels of consciousness, all universes, all experiences—and they're all taking place within itself. Nothing is outside. It projected and created things that looked like outside, and these we only projected after we assumed that there's a mind, there's a causal body. Then we projected these outside like we see here, but beyond that it's not even an outside like this one, and yet we created the many from the one.

Once you are able to reach that, which one can do through meditation while in the physical body, it's possible to attain the ultimate while you are in a physical body. Once you attain that you realize the pattern of the entire creation. Then all levels become real for you, all levels become unreal for you, the way you look at it. You can jump into one level and make it real. You can jump out of it and make another level real. You are aware and conscious that all levels of creation are created realities, but we create reality to make a real experience. Otherwise we wouldn't enjoy it. Why did we create this reality? Why did we come here into this world in the first place? I have a feeling that we came here to have fun. We came here to enjoy it. Something went wrong somewhere. What went wrong was that we didn't realize that we just created a universe to have fun—and not that the universe was there and we were created to suffer in it. By putting the cart before the horse, we have put the creation ahead of us. The creation is there, and we come temporarily into it, and we have our karma and we go through ups and downs. We suffer because karma, even if it is well balanced, and it is well balanced. If you look at each life, you will find that our ups and downs are equal, though it doesn't look like it. It looks like there was more suffering here than there was pleasure. Why is that? Because of the subjective nature of time.

If we are having a good time—two hours passed with friends—they look like ten minutes. And we're having a hard time, suffering ten minutes looks like two hours. When we meditate, ten minutes meditation looks like two hours because we think it's so hard. So, that is why the subjective time is making a difference in our perception that maybe this world is more *dukh* and less *sukh* and more of pain and less of pleasure, but that is not true. The other thing is there are two kinds of pain and pleasure. There's a physical, material pain and physical, material pleasure and their intangible, emotional pain and emotional pleasure. Now where we have more of physical pain, we have more of emotional happiness. Where we have more of emotional pain, we don't have so much physical pain. If you combined everything you'll find we are pretty well balanced, all of us. I went to India, the poor people working. I went to see Mathura and Vrindavan where they say Lord Krishna was walking around amongst the Gopis, a great place. And there are people there, very poor people, having no possessions, working all day, getting so tired and sweating all day. In the evening they're singing praise of Krishna with so much happiness. I've hardly found it in the West. The poor people have more happiness than we all combined can have. How come?

Where did we lose our happiness somewhere? It did not require money. Did not require possessions. We are trying to find our happiness by through money and possessions and having a bigger car and a bigger house, and that's where we got gotten. So, by trying to have more of the material things we lost something on the emotional front, but by having something more

on the emotional front, on the spiritual, front these things don't matter so much. So, it's a very well-balanced situation for us if you combine the tangible and the intangibles. And the combined how if the time factor were taken out, subjective time factor were taken out, we are all equally blessed. But the greatest blessing, which we all have no matter what, no matter how good or bad our karma, no matter how much suffering or pleasure we are having, the greatest gift is that we are human beings. Why is that considered the greatest gift? Because a human being is described as the nearest creature created in the universe nearest God, nearest the creator. Man, they say, is made in the image of the creator. It does not mean the creator has eyes and ears and like us. Creator has no form. Creator is formless. Then what is common between the creator and the human being? What is common is the experience of free will. Only these two have a free will.

The human being feels he has free will, makes choices, make decisions, and the creator of course has free will to create the whole world, whole universe. The entire creation is created by the will of the creator. Now, that will is obviously real because it's creating everything. Our will looks real. Our will looks so real that we think we are making decisions every day. We are thrown in the middle of choices. So, whether we like it or not we have to make decisions. So free will is being experienced by us on a daily basis. And this experience of free will, why is it so great? It's great because the free will makes you a seeker of the truth. It is only by free will you say I want to find who I am. It's only by free will that a person can say I want to go on the spiritual path. It's a choice you make, and that choice would not be made if you didn't have free will. Therefore, truly speaking, the human life is the greatest life because in this life you can choose to find higher levels of consciousness and go back home to your eternal consciousness, to our totality of consciousness. It's not possible in any other life. It's not possible for plants or animals or birds or angels—angels or gods or rulers of different universes. You wouldn't have that opportunity because there the knowledge itself will defeat your free will. The knowledge that everything has been made like this will defeat your experience of free will. Therefore, ignorance is bliss, in truth, because we don't know what's going to happen in the next second. We don't know what's going to happen tomorrow. We think we are making our decision what will happen the next moment or what will happen tomorrow.

I remember a very interesting incident that happened to me in India long ago. I had gone for an interview to join the Indian Navy, and after the interview I had some papers in my hand and I came out and a gentleman with a turban and a beard appeared and he said, "Do you have a piece of paper?" I said, "Yes, sure." I thought he wanted to write something. He took the piece of paper and, "Do you have a pen?" I said, "Yes, here's my pen," and he began to look at my eyes and scribble something on it and then he folded the paper and he folded a second time in a small piece and gave it in my hand, said, "Hold this. Now take out another piece of paper.

Now you write. Write a number between one and ten.” I thought to myself this is an old trick even we used to do in school when we were kids. If you tell somebody write a number between one and ten, they immediately write five. It just occurs to them to write the middle. I said I’m not going to write five. I want to call off his bluff. So, I wrote three. Then he said, “Write the name of a flower.” The most common flower is rose and I said this man thinks I am going to write rose. I am going to prove him completely wrong this time. I am writing the name of a flower that he hasn’t even seen.

Now this interview had taken place in another state. Not in my state. So I picked up a flower that it is only known in our state known as *chameli*, a kind of jasmine, and I wrote chameli, C-H-A-M-E-L-I. Then he says, “Write your date of birth.” So, I wrote 1926. He says, “That’s your year of birth. Write your date.” So normally we write the date first and the year afterward, but I wrote my date later. He says, “Now open the paper I gave you before you wrote all this.” I opened the paper. It said three, chameli and date of birth the way in which I had written. I was shocked, because he wrote all that before I even thought what to write. I could understand if I think and somebody can read my thoughts. I can accept that. But that he should read my thoughts which have not even occurred. I haven’t even thought these things. How could he possibly know? So, I asked him, “Tell me the secret of this knowledge that you have.” He says “Secret is very simple. We do a certain kind of *sadhana*, certain kind of yoga. My teacher has taught me how to read the mind of a person five minutes ahead of what he’s going to think.” I said, “That means you already knew what I was going to think?” He says, “Actually, whatever you’re going to think in your life is prewritten. You can’t change it.”

You thought you were making these choices, but if you go into meditation you will find that these choices are made exactly like you made them, but because of ignorance you thought that you have free will right here. So maybe free will is merely an experience. Maybe there’s no reality to it. If everything is already written, then what kind of free will is it? And yet it operates to create a feeling that it’s really free. It is this feeling that it is free that makes us seekers, and it’s all built into the system that to seek we should feel we are seeking, make a decision that we are seeking with free will—and we get the results. We open up our inner doors and see there’s things. So, this is a unique feature that human beings have, and we are all blessed with it. This ability to go within and find the truth is embedded in all human beings. There’s no exception. It’s not that a particular group only knows it, a particular society only has it, a particular religion only has it, a particular nationality only has it. The whole world, all human beings, have the same thing. Even the saints and mystics who had these experiences had the same thing that we all have. There’s no difference. The only thing is they went in and found it out, and we have the capacity to go in and find it out. So that’s why it’s a very great experience to be human, to have the feeling of seeking, to seek the truth within yourself.

Now there is a possibility that we may be very happy here, and somebody says, "Come, I'll show you what the inner region is." He says, "I don't want to find the inner region. I'm very happy in this region." "Well, if you're happy here, enjoy it. Then you have come for the right purpose." A man once came to me, and he said, "You're telling us that the world is very bad, it's a negative power, it's all suffering and we should go to our true home where there's all bliss and joy. I am having all the bliss and joy right here. I have all the money, I've got a nice house, I've got a nice family, I've got a nice car, I've got all the things that make one happy and pleasurable. I've got everything here. Why would I like to go somewhere else to look for this?" I said, "You don't. Have a good time. You are doing exactly what we came to do here. So, you are the right candidate to stay on here. So, don't meditate." So, he went away happy with my answer. After one week he came back crying. He said, "Oh, I didn't tell you the truth. My emotional life is horrible. My wife left me, the woman left me, second woman left me, this happened, and I am in absolute desperate bad state." So, I said "Why didn't you tell me first?" He said, "Too shy to tell you all of this," but the truth is that when we look at our lives we have a combination of these two and therefore is it true that we have to be unhappy to meditate? Is it really true that you would not meditate if you were happy?

The answer is that the first trigger to put us in a spiritual faith is disappointment with this world. We want to find something better. We want to find something more real. We get a feeling this is an illusion and it's not real, not our place. It happens through a series of events that we have. We have a number of episodes that are good and bad, and then we say this is not our place. That feeling comes, not a mental feeling. You don't think about it. Intuitive feeling. A feeling that comes like a gut feeling. This is not it. I am fed up with this. That's the first trigger. A man wrote to me that in this life I am very happy and yet I am a seeker. How do you explain that? I said there are exceptions to the rule. What I have noticed is that a person who is very happy and still seeking is one who has been on the spiritual path in a past life, and the past life was triggered by the same reaction of a disappointment. So, it can happen that you may not make enough progress on the spiritual path, may not make enough progress to go all the way back home and have to come back another life. That life will be much better. You'll feel very happy in that life. It'll be more conducive to meditation, more conducive to doing things, much less negativity. That happens. Of course, that's more of an exception and you won't notice too many people having that, but there are exceptions like that.

You're happy, and you still want to seek more, want to seek something further. But this whole life is created. What is the purpose of life? What's the purpose of human life.? To have an experience, enjoy it and go back home. It's like a carnival. You go to an amusement park, a carnival, have a good time and go back home. If you get stuck in the carnival and begin to think that is your home, that creates misery. If you are sitting on those wild merry-go-rounds where

the horses go up and down, and you say, "This is my real horse. I am going to keep it now." You don't keep it. You finish the ride and come home. This life is like that. If you are willing to have fun in this life and prepare to go back home after this, you'll find this life very different. When we try to make things our own, when we try to possess things and say this is mine, the trouble starts there because nothing is mine. Nothing is ours. Nothing goes with us when we die. Don't we see it? Don't we see people dying and carrying nothing with them? Then how come we are still acquiring things and still saying these will be ours? We're not only trying to make things ours, we're trying to make people ours. We're trying to say this is mine, and we die—nothing is mine. They all are left behind. We can see it that the pattern of the universe is that you come only for a temporary place to experience something and then go back.

You go somewhere. Maybe if you get stuck with something you go back again and again to that. Now this is what is creating a problem, that when we have desires for things, desires for worldly things, desires for material things and have strong desires, we can't get rid of them even if we die. Then what happens? If it is possible to come back again, we come back again because we desired them. So, desire creates attachment and attachments holds us down and imagine our lives how much we are attached to things, how much we are attached to places, people. Our attachment is holding us down here, and yet we don't know how to avoid attachment because this is the only world, only reality we can see. We cannot see what'll happen after our death. We are ignorant what happens after we die. We are ignorant if there's a second life or not. We're ignorant if there was a past life or not. We are questioning these things sitting here. Having the ability to check these things out from going within, we still sit outside and discuss these things. Is there a reincarnation? Is there a past life? Why argue about it sitting here? Go in and check it out. It's available to everybody. No matter what religion you belong to. No matter to what school of thought you belong to.

This possibility to check out if you had past lives, if you have future lives, is available. This information available inside us. Why go by outside discussion? We're ignorant. In ignorance you can't discuss what is there or not. So, once you know that there are past lives and future lives, and we have come here just for a short period, to make these kinds of attachments through desires...you desire for something, fulfill it and go home. You enjoy the ride, enjoy the ride and go home. You don't have to stick here forever, but these attachments make us stick here forever, make us come again and again. Again and again. It's almost like a vicious cycle from which we can't get out, and the attachments are such that even when we hear stories that people are suffering because of attachments, they try to practice detachment. Now I can tell you there's no such thing as practice of detachment. I have never seen anybody saying I want to detach and then gets detached. In fact, he gets more detached. I give example of my own coming to the United States and loving a pizza. In those days there used to be Ye Olde Shakey's

Pizza and I loved it and then I thought maybe I am getting attached to it. So, I said, “No more Shakey’s Pizza!” The more I said this the more it came in front of me.

You cannot practice detachment. There was a seeker who wanted to get some real instant knowledge. He found that there were some swamis and yogis in India who can give you instant knowledge by just reciting a mantra, reciting a few words or telling you how to recite those words. So, he found one sitting in the Himalayas in a cave, well-known man. So, he traveled all the way from the United States to India. Traveled by bus and by road and by person, foot to reach that person, the cave of the man, and he found the holy man in the cave, and the holy man came out. He said, “I understand you have a special mantra. If you repeat that you get enlightened.” He said, “That is true.” “Will you give it to me? I have come all the way from right across the other side of the world.” He said, “Sure, come near me. I’ll whisper in your ear.” So, the man came close to him. He said, “The special mantra is *abracadabra*.” He said, “I have come all the way just to hear abracadabra from you?” He says, “No, there’s something else attached to it. When you say abracadabra don’t think of bananas.” The man tried all his life. The moment he said abracadabra, bananas would come in front of him.

Our attachment is like that, that you cannot say I am going to detach from something. Then how do you get detachment if that is necessary for a spiritual achievement, for a spiritual withdrawal of attention? How do you get detachment? It is only possible by another attachment. One attachment, deeper than the first one, can make you detach from the earlier attachment. Little girls, they play with their dolls. They get so attached to those dolls they won’t let go of them. “Oh, I can’t sleep without my doll. I can’t do this thing.” Then they get married, they have a husband, they have a different kind of life and they forget their dolls. If they say...okay, if some parents were to say, “Now you forget your dolls I’m going to get you married, the child would say, “No way. I’ll never leave my dolls. I’d rather not marry.” But when they marry, the dolls are forgotten. Show the principle how detachment can actually come is by have another attachment. Now if it is possible to have another attachment, in an area which is not similar to the first one—for example, if I want to be detached from my pizza and go to another pizza store and say, “Now I don’t like Shakey’s Pizza. Now like some other pizza,” I’m not going to be detached from either of them. I’m increasing my attachment.

But if the attachment is something so different from the first one, stronger than the first one, one can be detached. How about if the attachment was something inside you, if the attachment came to something inside you at the third eye center? That attachment would definitely make you detached from the outside things. Now we are such lucky human beings that we have this possibility also, the possibility to find something inside to be attached to. How can we find something that is inside to which we can be attached? Herein comes the role of a human being

who is already inside. He is not only inside himself but inside us, all of us. If we can meet such a human being whom we call a Perfect Living Master, a Param Sant Satguru, we call him, such a person who is operating from totality of consciousness and is aware of the totality of consciousness while he is here—he talks from there, he talks from every level, he can manifest himself completely, place him inside our third eye center and thereby create an attachment inside. Very great help. If we can find a person who can convince us, sooner or later, that he really exists—not outside, that's just an image—that he really exists inside us and we can see him inside and talk to him inside and converse and have all questions answered inside, if we can have a permanent friend inside, if we can have a companion for all time inside, if such a person can come into our life, you can be detached very easily from things outside by being attached inside.

As it happens, such Perfect Living Masters exist. And where do they exist? They only exist where the seekers exist. Where the seekers want such a person, such a person comes. You can't find such a person, but the person who has this consciousness can find you. It is not the role of a disciple to find the master; it's the role of the master to find the disciple. Because the disciple doesn't know how to find a master. There may be 40-50 people looking exactly like a master. How do you make a decision? You can't make a choice, because the masters are like us human beings—there is no difference at all. There are born like us, they die like us, they fall sick like us, they eat like us—they are just human beings like us. What's the difference between a master and ourselves is their level of consciousness, where are they operating from, how much awareness they have. Their awareness is way beyond ours. They have the ability to manifest themselves behind our eyes and put us in touch with that form of theirs which they've placed inside us, which is a more real form than even their external form, and that helps very quickly to detach from the world and to have real attachment inside. And that helps a very big lot, a very big jumpstart in meditation.

So, these people, how do they place themselves inside? They call a simple procedure called "grant of connection with the Word," because they are really representing the Word inside, the real sound current, the resonance of consciousness itself. They represent that. And they are able to connect us with that and place themselves inside through the process called initiation or grant of knowledge of the Word. Once they do that, they have taken responsibility. A Perfect Living Master, once he initiates us into this process, is himself inside us, behind our eyes. He has taken full responsibility to take us back home and give us all experiences I am talking about. It's his responsibility.

And do you have any responsibility? A little bit. Just to make the game okay, just to make the game interesting, you have a little responsibility to go within to the opening of the tenth door.

Your role is only to go to that door where a Perfect Living Master who initiates you is standing waiting to take you back home. The rest of the journey to all regions we talk about is his responsibility, not yours—but you enjoy it. Because now you have a companion. You're not meditating alone. So many people meditate, and they do meditation alone. They run into a lot of trouble also because they run into different areas, negative areas. Because you can have a lot of negative areas also in the astral, sub-astral regions of consciousness. There are many negative...you can even go to hell—actually created hell—you can go into that hell also. So therefore, here we have a guarantee that we have somebody who has come from there and is there with us and will take us back home. That's why I say initiation by a Perfect Living Master is the greatest event that can ever take place in our life. I have not been able to search for anything better than that. If somebody is the luckiest person, that's what they can get—and go back home peacefully with a friend.

But that is still subject to belief, subject to faith. Somebody says, "I don't believe. I don't believe this is going to happen." You are stuck then. There must be something more than that. Our mind is a constant creator of doubt. That's the function of the mind, to create skepticism, to create doubt, to ask questions, to put more questions. Sometimes we can be putting so many questions in our life we die asking questions and never get an answer. At some point we must have an external evidence, an outside evidence to make us go along, so that we can quench our doubts and finish our doubts and make some headway within. How do we get an outside experience? Now that's where the Perfect Living Master's role comes in, that he draws you to himself by his love, unconditional love, which is very rare to find in this world. It's a love which you experience and with time it becomes so strong you wonder, "Are there no conditions? Have I to become a good person to have that love?" No, there's no judgment involved. Unconditional love of a Perfect Living Master is so unconditional—he'll never judge you. He'll love you if you love him; he'll love you if you hate him; he will love you if you kill him. It's that kind of love. To have a friend like that, a friend accessible 24/7 within yourself by the simple act of five minutes of meditation and go and contact that friend forever, there is nothing like it. It alters the whole ups and downs of this life. It makes this whole life great. You begin to enjoy this life, because you have a companion, continuously.

And one of the biggest problems we have in this world is loneliness, that we are alone. We try to overcome our loneliness by making relationships here. They are all skin deep. We find out sooner or later. There is something that is different. We think...don't think...we intuitively know ourselves to be different, and that is why there is no match. And therefore, we are not happy. We are unable to overcome our loneliness. People sit in a big crowd and they're lonely. People have their mates with them—and they're lonely. And this is one way in which loneliness disappears altogether. And that's not all. When you have that kind of experience in your life,

events begin to change outside. Things begin to happen which you didn't expect. Coincidences increase in number. Strange coincidences. "How could this happen? Must be master doing something. How could that happen?" These coincidences are outside. There is something in us that we call the language of the soul. It's also called intuition. It's call gut feeling. It just comes. You just feel like it. It is not a thought. You don't think it. It just comes. It comes from the soul. The soul has the capacity to create intuition. Mind does not have that capacity. Mind can only think. So thinking and intuitive knowledge...they are two sources of information we have. We are relying very heavily on thinking, whereas the more reliable source is our own soul, which is intuition. When we get a gut feeling that something is likely to happen like this, and then we find an external evidence of that, it really convinces us. "This is something going on." So, faith is built up both ways, internally and externally. Basic faith to move on on the spiritual path does not come by the mind itself thinking out. It comes by these experiences that we have outside and inside and the experience of the unconditional love that we experience from a true friend. There is no greater true friend who will be your friend forever than one who is a realized person, realized to the top of consciousness and comes and becomes our friend here. Initiation is not a method of teaching how to meditate. Initiation is to develop permanent friendship. Initiation is to be with us forever, into eternity.

So that's why what is really lacking here...there is nothing lacking. Everything is right here. How do we get all these things that I am talking about? With one single process of seeking. If you seek the truth, if you want to seek who you are, if you want to see God and want to go within and find out what is the truth, that seeking itself is enough to bring a master into your life by coincidence. I've seen thousands of cases where this has happened. People did not have to go around to find masters. They just...masters came to their life through coincidences, what they thought was a very strange coincidence but not very strange after all. Because that's just a method of a master appearing before you. In India they say, "When the chela is ready, the guru appears." They don't say when a chela is ready he can find a guru. They say when a chela is ready a guru appears. He's appeared to him. So, once he appears, then we are confused, because of our mind. We have doubts because of our mind. And gradually the experiences outside and inside keep on removing our doubts. Ultimately, we have unshakeable faith. Unshakeable faith takes us right to the top.

These are experiences anybody can have. They are open to all of your sitting here. You are not sitting here for nothing. You are sitting here because you are seekers, and as I said the only qualification to make progress on the spiritual path is to be a seeker. So, you're all qualified, and all you have to do is to seek more, inside. And, if any techniques become available of meditation, which draws your attention inside, start using them, and you will find out that if

you are seeking and using the basic steps you'll be found by a Perfect Living Master who will take you back home.

This is...what I've talked to you is not from any books that I have read. It's from the experience from my own master, the Great Master, Hazur Maharaj Baba Sawan Singh, the Great Master who helped so many people have these experiences. I was just one of them. And the fact that it worked for me, I'm sharing this information with you. If it hadn't worked for me, I would not be a hypocrite to come and say it'll work for you and not for me. Therefore, it worked for me and therefore I share with you. I hope you'll all benefit from these great teachings, great methods of discovering our own self and take first steps necessary to build essential faith, and then you'll move on.

How many of you will be here tomorrow? Very good. How many of you would like to do actual meditation? Very good. We'll have a good session tomorrow then. Thank you very much for coming, and I was a little delayed by the plane coming late today, so I'm sorry for any delay in meeting over here. And we had a quick bite, which is very nice. I liked the food. I hope you all like the food here. It's light but *satvik*. It's nice for meditation. Eat less, eat light food, you'll meditate better. So, I hope you will enjoy the two or three days that we are here together.

Thank you very much. God bless.

https://youtu.be/Qg8VYZwUE_Q

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