

# Hold Your Attention Behind The Eyes

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Our consciousness creates a universe around us. For example, this physical universe. How big is it? Let's look at the size and shape of this physical universe. It extends in space and time all around, up to infinity. That's what infinite means: You can go as far you like and can still go along. That's the definition of infinity. Infinity is also finite in the sense you cannot go along too far—you have to stop sometime, and that becomes your infinity. But anyway, it is infinite in all directions. If you make something which is equally distant in all directions, it becomes like a big globe. It becomes like a ball, because there is equal distance on all sides. This universe is like a big ball of space in which everything, all the universes, have been placed.

The astral plane—inner plane—which I am talking about, also is a bigger ball, more space in that than in this one, more than infinite space. Now we can't mathematically understand what is more than infinite, but it is more than infinite. So that big space is sitting on top of this one. Then the causal plane is still bigger and because of its infinite size, it's also a big globe. Here are three globes sitting there, one physical, one astral, one causal, bigger, and they overlap. When these three—these are the only three worlds of existence today (no other world)—when these two or three worlds are overlapping, they create two overlap positions. They look like fish.

Supposing you put two globes together and they can fit in, that middle portion will look exactly like a fish. These two fishes explain the whole of reality of this creation, and he fed the knowledge of this to his disciples, five thousand/fifty thousand disciples. And they think just because he used the word fish he might have caught that animal from the water. What is the role of these fishes?

The role of these two overlaps is that you can at certain point have an experience of this physical world and the astral world at the same time—if you are in that overlap. When we die, where do we go? We go in the overlap. A person who dies and still has attachment to this world does not go away from the world even in the disembodied spirit without a body. The astral body still roams around here. And we call it a ghost; we call it a bhoot pret. Have you heard of the word *bhoot pret*? Bhoot is a spirit that roams around searching for something could not search, and pret is something—because of accident, murder, unnatural death—is stuck to one place. They say it's a haunted place, so therefore those are disembodied things that are moving around. There are always lots of them moving around us all the time—we don't see them, but they can see us. This takes place in the overlap.

So overlap is also a huge area where the existences where you can be in contact with this world and also the next world. It's only when you cross over from the overlap into the pure astral region that you really remember all your old lives and you can know that you were there more than you were over here. Here you are still connected the world although you are in a spirit form, in a ghost form. That's the first overlap.

The second overlap has been described as a tunnel, a tunnel going from the astral to the causal plane. So in the tunnel—it's a crooked tunnel, crooked in the sense it's a separate

region—that second overlap is almost a separate region where the soul can have access in the middle to both regions, astral and causal. Only in the middle. When you are lower than that, you are only in the astral. Higher than that you are only in the causal. The middle of the crooked tunnel—it's called bankh naal in Indian literature—the bankh naal, situated right between the two, is the second overlap.

So these overlaps provide us information of going from one to the other and seeing how each is being sustained by the other. The link is continuously there. Also the shabd I was talking to you about—the sound current that takes us in—reverberates and connects through these overlaps and through these tunnels right to the top of our true home. If you listen to that sound—ordinary, it looks like ordinary sound, that's the sound with a pull, throws you off your feet when it becomes strong. That sound is continuously connected but changes its form. Continuously connected right to our home.

What is that sound that comes through these overlaps and comes and therefore is connected continuously? That is actually the sound of our own consciousness. It's the only thing that manifests without any creation. Otherwise, our awareness—when we say we are aware, aware of what? If there is nothing to be aware of, are we still aware of something? Supposing everything is taken away from us. Do we still have some awareness? Of what? Awareness of a self which manifests as a resonance which we call the sound. So therefore we have an identity of our own without just being a conscious identity, because consciousness, the definition, means you have to be conscious of something. Otherwise how can you be conscious? Then you aren't conscious if there is nothing to be conscious of and yet consciousness subsists on its own and this connection of consciousness from our true home to this place to any place—even dream state—it creates the sensation of a self. When you say this is myself, how do you know it is yourself? We are operating from the body. “This is my self. I had an experience. I separated from my body and that was my self. Body was not myself. I saw myself separate.” What was that self? It goes into a form which has no form. It is still my self. The self is coming because of that sound current going through the overlaps right up to here. It's a total connection right from there to here.

There was a Chinese philosopher, Fa-Hien. Fa-Hien had a dream. In the dream he felt he was a butterfly, and he was flitting around like a butterfly with his wings flapping, looking at the flowers. The flowers were so unusual—so bright color was coming out, the lights were coming out of the flowers. He had not seen such flowers in this world, and he knew this is more real than he had ever seen anything and yet he was a butterfly. When he woke up, he wondered: Am I really Fa-Hien who had a dream that he was a butterfly, or am I a butterfly having a dream I am the philosopher Fa-Hien now? How do I determine this? When his friends told him, “Fa-Hien, don't worry, that was a dream. You saw the butterfly in a dream.” He says, “No, I never saw a butterfly. I was the butterfly.” What made this self of the philosopher be the same self even though the form completely changed into butterfly?

The self never goes away. The only thing that will remain with you forever will be your notion you are a self. And that self is coming from this sound current, from your true home and through all these passages, including the overlaps. That sustains your self. There is no break—ever—but these overlaps are a great experience to go how it transitions from one to the other. These are wonderful experiences. In meditation you will see how you transit from one to the

other and you pass through these two overlaps where you can see/experience both sides.

And it is very useful. It is very useful for us to have, for example, ideas. Where are ideas coming from? You know we say an artist is drawing a painting...he doesn't know where it is coming from. It is coming from the overlap. A poet is writing poetry. He says, "I don't know, somehow it comes to me." It's not *somehow* coming to him, it's coming from there. It is there already. All ideas, all inspiration is coming from there. And you go back and see it.

Concepts. Concepts are coming from a higher place. Concept is different from an idea. A French philosopher once came to interview me on this. He only wanted to know the difference between concept and idea. Very intellectual people. He was not concerned with more of the spiritual experiences. He said, "Tell me the birth: Where does the birth of a concept take place? Where does the birth of an idea take place? And what is the difference between the two?" So I said...I gave a very practical example...I have borrowed a little bit of this idea from Socrates, from Greek philosopher...I didn't tell him I borrowed but tried to just show off...that Socrates says that the world of ideas is more real than this world. He gives an example in his discussions. He says look at the idea of a chair. Simple idea. Idea of a chair comes first. You can't make a chair without the idea. No chair can be made without the idea of a chair. An idea of a chair is one idea. You have made millions of chairs of different kinds, one idea. They are not more ideas. We can make millions of chairs of different kinds with one idea of a chair. What was the idea of a chair? A chair was something to sit like this, a raised position. Where did the concept come that you need to sit? The concept came from the causal plane, from the mind. So the concept arise first and the concepts become ideas, the ideas become material realities here, and it's all operating automatically. And to check it out go and see how they are translating.

The beauty is that consciousness or atma does not necessarily manifest in living forms that we are accustomed to. We think we are human beings—we are living. Insects are living, trees are living. Why? Because they grow. Wherever there is metabolic activity going on, it's a living thing. That's the definition: Life is defined as something that grows. If something doesn't grow—the table is not living because it is not growing. The tree is living because it is growing. Tree has a soul; this doesn't have a soul. So the living things, we are thinking, have to be in the form of things that we can see. But we don't see that a soul can also be a color, soul can also be a triangle, soul can also be a concept. These forms and colors and concepts are bodies for the souls. They live in that state, and they are the creators of all the forms that we can see here. The primary forms are right there of everything.

How can you explain/describe these things? You can go and see them—how it's operating. You can see the whole apparatus of creation right there, all in these three worlds. But the explanation is very difficult to explain how they become alive. Anything can become alive. Alive means having a soul, having some kind of consciousness. Actually there is two kinds of consciousness: active and passive consciousness. Active consciousness is where you feel you are awake, you are aware, and you can act upon it. We are all conscious people sitting right here. The passive consciousness is where an experience comes to active consciousness and would not come if you are not conscious—such as this table. This table would not come into being if our consciousness does not operate to pick it up. Therefore it's participating in consciousness but not the way like we are operating. Everything has consciousness, passive or active—everything ever created at every

level. And to go and watch how it is only the game of one thing—one substance—called consciousness, that the ability to be aware, which is consciousness, is creating the whole show at all stages. And that's a remarkable experience.

You go through these different stages, go through the overlaps—very interesting, very very interesting. It's so joyful you won't know what to do. People get crazy. You have to hold back your being crazy. If I speak everything, they will put me in a mad house. They will say, "This guy has gone crazy. What is he talking about? Put him in." So I am using a little diplomacy and saying things which are a little acceptable, at any level. Otherwise, it's too much. The experiences inside are too much.

We used to have some people in our Dera where people just got crazy. And there was one tall man called the Mastana—Mastana means intoxicated/crazy—and he would try to talk how the language is so different, that we are so used to using verbal language, and it is one language we learn here and we think that is language, whereas language means something totally different at the astral plane, at the very first plane. Language means communication. Language means you think of something, the other person can understand it—which we call telepathy here. Did you know if you have a telepathic experience—I don't know how many of you have had but some of you have had...that you think of something, somebody far away has got that same knowledge—did you know if you have a telepathic experience in your mind in Hindi, the other fellow knows nothing of Hindi, he'll understand it in his language? Something translates it. It's an astral experience.

The astral experience is the transfer of what your thoughts are going on, which are expressing through language, and they are picked up, as thoughts, and translated automatically to whatever you understand. So we go from here into these inner stages and we think that things are just like what is happening here. Things are so different, because this is not the language that we speak there. That language—you think anything, other person understands—in normal language. We still try to speak when we first go into these experiences, because we—although it is more real than this place—we are so used to living in this place, we've picked up the habits of this place, we think they will apply there also. But they don't—except in the overlap they do.

So these are the two overlaps that I talk of sometimes and it came from because of the figurative speech that Jesus Christ made that there are knowledge of two fish he gave to fifty thousand people and these are the two fish, which you can see inside. It becomes...if you put two globes together it looks exactly like a fish. That's just used as a kind of figurative speech, but you can experience it.

Difficulty is we don't go inside and check these things out. We keep on discussing outside, and the outside language is not the appropriate vehicle for discussion. You should discuss...let us meet in the inner Trikuti, at the third stage, and then we will discuss and then you will never discuss, because you will find out. You only discuss when you are ignorant; you never discuss when you have knowledge. So when you have knowledge, there is no discussion, no debate. It's an investigation of your own self. It's finding out who you are.

They say: if you find out who you are, you have found God. Who is God? You will find out God is your own totality. God is totality of consciousness. We are all operating in the same consciousness. It's only one. One is a word we can use here. There is no One there. One can be used only when there is many. There is no many, so One doesn't apply—we are sitting here.

Don't forget: this world is created by pairs of opposites. Nothing exists here except in

opposites. If the opposite was not there, we won't experience it. Take the example of light and darkness, which are opposites. Imagine that this light we are seeing is always there. There is no darkness—ever. Whether you close your eyes, open your eyes, that light is always there. You know you'll never see it? You will never even know if it is there. It's only when there is darkness you can know there is light. It's only unhappiness that makes you know there is happiness. It's only happiness that makes you know there is unhappiness. These are all based on pairs of opposites. This is a world of duality. It's a dual world and operates like this. Somebody asked me a question: "If everything is experienced only in opposites, and you say in Sachkhand there is no opposite, how do you experience that?" I said, "Very simple. This is a world of opposites, that's a world of no opposites. That's the opposite of this." This is a world of opposites, that is not a world of opposites. By creating this we have created the opposition of that. It's remarkable.

There is no lack of perfection in the total universe. The total picture is perfect. Part of it is imperfect—that is the nature of this creation. You look at a part, imperfect; you look at the whole, absolutely perfect. Once my Guru Ji told me... I was once chatting with him about how there is misery in this life and people in hospitals dying and crying in pain—what of creation is this? And then he was saying, "Well, have a look from the top and tell me what changes you would make in this world." He gave me a glimpse, only once, just to test out what changes I thought I could make a little better, little more perfect, make less of this, more of that. When I saw, I could make no change—it was perfect. You go and see. Perfection is in the totality. Perfection is how it is balanced and placed, how the whole creation has been placed. So it's just a viewpoint.

There is a temple in... near in Michigan state in USA, Lake Michigan. A governor of Michigan state came to India and visited the Ganges here, Ganga river, and he saw a temple. He saw one of the Rama Krishna temples. And since Vivekananda had come to America, given big speeches there a hundred years ago, so he was interested in going to Calcutta, to other places on the river, and he liked that temple so much he said, "I am going to make a temple in America—same kind." And then he said, "But I don't have a river like that. I'll use the lake."

So he built a temple on the lake, and I have gone to that temple two or three times so on. They give good Prasad, food. It is free, but you can give a donation. So in the temple there is a painting—stained glass, you know, where they have stained glass they have colors in the glass and make a painting—there is a painting of a big tree and there is a bird sitting at the bottom looking up like this, and there is one bird very cheerfully singing on top of the tree and there is a poem written next to it. The poem is the poem story of that bird at the bottom of that tree. And the bird is saying how hard it is to go to the top: "I wish I could be like that bird sitting on top" and tries to climb branch by branch—so difficult and with so much struggle—the bird is going branch by branch. When it reaches the top it finds it is the same bird. There was no second bird. It was the same bird who did not know it was that bird. And when it went up, it saw what its isht was itself. So the description there is that when you think that you are going to find God, you'll find yourself. You'll find your own totality, which combines everything, is God. You were never separated from God. We say, "Let's go back to our True Home." We never left our True Home. The show took place there. This whole creation is taking place there. We never move.

Somebody sent me that poem sung by a Pakistani singer, Sanam Marvi. Sanam Marvi is a singer in Pakistan and some songs she has sung on Coke Studio in Pakistan, there in one song she

sings, one of the old poems called “Ith Naheen te Kith Naheen” in Multani language. And this means: if it is not here, it is nowhere. If you think you can’t find it here, forget it—there is nobody else. No use running around the world to look for something—it is right here. If it is not here, it is nowhere. Good song. And then it says, who is speaking this, searching for something? It is searching from here. If that is not it, then there is nothing else. So it clarifies that the reality is our own self. It is our own consciousness, it is our own atma, is the param-atma, but we don’t find it till we go there.

We like to separate. What is the system in our consciousness that separates us from God, separates us from each other? It’s our mind. The mind’s duty is to separate, all the time. The mind separates constantly. The mind divides; soul unites. If you allow the things to the soul, it will put everything together; if you allow everything to the mind, it will break into pieces to see how it works. A little child wants to enjoy a toy it breaks it to see what is inside. We are like that. We are little children. We break philosophy and break truth to see what is inside—we don’t see the whole of it. So this method of analysis to break and see is natural to the mind; synthesis to put together is natural to our soul. These two functions are going on together, and you will notice this, in your spiritual practice, that your soul will always try to unite and see things as one and your mind will always try to divide and see things as separate—to understand it.

Also, you will find that in our consciousness we think we speak with our tongue. We first speak with our mind, then we speak it with our tongue. Thought what we are going to speak comes first and then is uttered outside. Mind is the only part of our consciousness that speaks. No other part speaks. Soul never speaks. Soul is the only part of consciousness that listens. It is divided: listening is taken by our soul, speaking by our mind. And that’s a very key to good meditation. I will tell you how: because it’s listening that takes you beyond the mind and not speaking. And yet speaking is what will guide you to listening.

It’s a very interesting relationship between speaking and listening. Mind speaks always—never stops. The mind never stops speaking. And there is no way: People say, “I have stilled my mind.” Nobody has ever stilled his mind. There was one yogi professor there, he told me—again in America—he told me, “I have learned a special asana, a special position I sit in and a special mantra and special way of doing/performing which stills my mind—and I can stop thoughts.” I said, “I would like to welcome you—teach me this.” I am ready for learning from anybody, even today.

I said, “Come, this new method of keeping your mind quiet I would like to learn, because my mind has always spoken, and every person I have met his mind is always thinking. That’s speaking.” He came to demonstrate. I said, “Okay, how long can you stop thinking?” He said, “Maybe half an hour, one hour.” I said, “If you can stop thinking for one minute, I will accept that you know how the technique is. You come and demonstrate for one minute.” He said, “All right.”

So I looked at my watch to clock 60 seconds, and he sat down and put in his posture (crossed his legs) and did all kinds of things—whatever—and he was ready. I said, “When you are ready, I will clap my hand like this. That means time to stop thinking. After one minute, 60 seconds, I will clap again—then you can start thinking. Then we will examine what happens to consciousness when you don’t think, because I have not come across this feature at all, so I would like to know what happens to consciousness in the head in a wakeful state if you can stop the mind from thinking—there must be something happening.” He said, “Yes, I’ll demonstrate it.”

So he sat down and I looked at the watch and I clapped. I kept looking at my watch while he was in his own Sadhna—was doing some Sadhna of some kind. After 60 seconds I clapped again, and he started thinking.

I said, “I have a few questions to ask you now about the 60 seconds, and don’t make up an answer. Answer truthfully. Tell me exactly what happened in your head in your consciousness when you were not thinking. That’s what I want to learn.”

I said, “When I clapped, how did you know it’s time to stop thinking? How could you know?” I said, “Think. Remember what happened.”

He said, “Yes, when you clapped, I said, ‘This the time to stop thinking.’”

I said, “That’s a thought! You had this thought spoken in your head, ‘This is the time to stop thinking.’”

He said, “But that was only few seconds.”

“Okay, let’s take three seconds away. Now we will examine the remaining 57 seconds. How did you know that when I clap again you will be able to start thinking again? Don’t make up an answer. Say from your memory. It just happened.”

“Oh, yes, I now remember. After saying, ‘Now time to stop thinking,’ I did say in my head, ‘And I will not start thinking again till he claps again.’”

“Another thought. It’s a speech going on in your head.”

In the five-minute interview, I told him he was thinking all the time. He said, “Oh, my god, I was thinking more in the 60 seconds than ever before.”

“Then what happened? How did you think that you stop thinking?”

The reason was the mind does not think in one channel. The mind can stop thinking in one channel and be a commentator of that in another channel. Mind can pick up as many as eight channels to think. Yogis have seen it. The Dalai Lama came from Tibet. I happened to be the deputy commissioner of Dharamshala to house him, and we began to discuss meditation, and this was one of the questions that we discussed, about the nature of the mind’s thinking process. And there—he was one man who told me that he has been able to discover the finer voice of the mind even when the lower voice is squashed, that even when people are saying their mantra, their simran, they are repeating words, another voice is going on inside, “Yes, this is too slow, this is too fast,” which is not part of what they are doing. Mind can take up several channels of thoughts. It never stops. I have not seen a single case where somebody could say, “I stopped thinking.” I say if you stop thinking you’ll be dead, right there. Thinking is the heartbeat of the mind. The heart stops, you die; you stop thinking, you die. Mind dies, body dies, astral body dies.

So thinking is the lifeblood of the mind. It thinks continuously, day and night. Whether you are sleeping or awake, the thinking goes on and the thoughts they create the whole layer through which you exercise free will, through which you examine things through which you pass judgement, in which you feel jealous, in which you feel high, in which you feel emotional—that stream is always going on, creating these things. Emotions are created by thoughts, and if you have no thought there are no emotions at all—and we are so overpowered by emotions of different kinds.

Some are emotions we just can’t help, like jealousy, anger. Look at the way people say, “We just can’t control anger.” And there are some people are practicing...there is a clinic in America called anger clinic—they teach you how to control your anger. And how they control it is:

If you are angry at somebody, use a German method—they use it in Germany—count 200 before speaking. By that time the anger is supposed to dissipate and you are not supposed to be angry. But during the count, “Grrr, wait and see!”—that goes on inside. Anger is not in the words. Anger is what makes your consciousness, your attention, scatter like this. Have you ever noticed when you get angry there is something happening, scattering you. So these things that we can’t control, and we think they’re...but they go away through meditation. You go above the mind, they all disappear. You’ll never get angry if you go above the mind. You will have to try to be angry if your role requires it, it is such a thing. So there are so many things which we feel out of control and we find these are all the products of our thoughts, products of our mind.

Thinking is the main function of the mind. It does other functions also. It interprets sense perceptions, for example. Most people don’t know this. Supposing there is a glass of water here, and I am going to drink it. Did my eyes know it is glass? Did my eyes know it is water? Not at all. Eyes have no judgment of this kind. The mind told me, “That’s a glass of water inside. Drink it.” If the mind does not interpret sense perceptions, sense perceptions are vague and don’t act. So that is one of the functions of the mind, to interpret your senses. Do you know to interpret senses the mind is talking in us? You can’t see a glass unless the mind tells you there is a glass. Look at it. It is so rapid that we ignore these things, that to get any perception, to see anything, touch anything, do anything, the mind tells you what’s happening. The mind is a continuous speaker and speaks in so many different channels, which, in fact, is a help also, because when we use words, a mantra or a simran or a chant, when we use a chant to control the mind, then we are able to make the mind tied up with that chant, tied up with those words, and the soul can listen. That’s how concentration takes place. So we take advantage of both in true meditation. We’ll try some of these stunts later today, and I am sure you will understand better when you practice these things.

Yes, you have a question?

Only gone to the overlap. This doesn’t disappear till you cross the overlap. People have repetitive dreams. So many people dream the same thing continuously for days, years—it is the same world. In fact, there is an institute in America examining if dreamworld is a real world somewhere in another dimension. They have found out this reality which we thought was four-five dimensional—today’s physics requires by just a simple measurement of radiation of energy cannot be explained by five elements, five dimensions. Today they have accepted in physics 11 dimensions, unknown to us, and energy only shows that they exist. And they feel that things move from one to the other, and they cross those boundaries. And this is physics, this is science today. So they are now examining the dream world...where does it come from? It’s part of our consciousness, but it comes from somewhere. Maybe just like this creation it exists in some dimension and becomes a dream world into which we make a dip and come out. That’s what the new study is. Okay?

Once upon a time there was a merchant who did import and export business. He used to carry things from India into Africa and bring some cashews and other fruits from Africa. Took Indian silks and sold there. Some kind of import-export business. And after his tour once he went through a parrot jungle and saw many beautiful parrots there. So he said, “It is nice to take one parrot with me back home.” So he brought one parrot from Africa into India and fed the parrot his favorite food, you know, Choori and Mirch—that means chillies and that...how do you translate Choori? No translation. That’s a good food for the parrots. So the parrot was very happy singing, dancing in



the cage and eating all the good food.

Next year when the merchant was going back to Africa he told his parrot, he said, "I am going to your homeland. Do you have any message to send to your people back there?" The parrot said, "Yes, tell them I am having a good time in this cage. I laugh, dance, I eat good Choori and I eat good chillies and I am very happy." So the merchant went, and after finishing his work, he went to that forest and called all the parrots. He said, "I have a message for you. You remember I took one parrot to India, and he is sending a message to you. He says he is enjoying himself in the cage. He eats Choori and dances, sings and enjoys his chillies."

On hearing this one older parrot sitting near a branch had tears in his eyes and he fell down dead. This merchant was very sad. "This parrot must be very close to the parrot I took with me and therefore he felt sad." But he came back. Then he told the parrot in the cage, "I carried your message. I told those parrots that you are enjoying your life in the cage and you are singing, dancing, eating Choori and chillies, but hearing this one older parrot had tears in his eyes and he fell down dead. Must be very close to you." Hearing this the parrot in the cage had tears in his eyes, and he fell dead. He said, "Oh, foolish merchant. If you knew they were so close to each other, why did you convey this message?"

Anyway the parrot was dead, so he opened the cage and threw the bird out. As soon as he threw the bird out, the parrot opened wings and flew up. He said, "So you aren't dead after all?" He said, "No, nor is the other one dead. He just sent me a message. Message was: 'If you want to get out of the cage, you must die while living.'"

So these are stories, you know, to emphasize the same point. If you want to get anything real, then you have to die while living. That means experience the withdrawal of your life current, from the extremities back to the eye center, the third eye center and then the tenth door will open. I was mentioning to you some basics about good meditation. There can be good meditation; there can be poor meditation. Poor meditation is which you keep on doing every day and nothing happens. It is like a ritual. Good meditation is where every day you advance a little, move a little and have a new experience every day. So to have good meditation the first requirement is to learn how to hold your attention behind the eyes. If you don't do that and merely sit, close your eyes and do any kind of meditation and your mind is running around all over the world, it's no meditation. Leads to nothing.

Like Kabir says: "*Maala To Kar Mein Phire, Jeebh Phire Mukh Mahin Manua To Chahun Dish Phir, Yeh To Simran Nahin*"

Even if you have the beads in your hand and you are repeating the words with your tongue, but your mind is wandering around everywhere, don't consider this as simran. It's not simran; it's not meditation.

But so many of us do things like that. Therefore it's important to understand that unless you locate yourself behind the eyes, and imagine you are there, meditation is not going to be successful. It'll become a ritual. It will be like people going to church, listening to discourse, coming out just the same as they were. We go to temple, we worship, come out same as before. So meditation should be very practical...giving...it's a result-oriented thing. It is not based merely on ritual, ritualistic, you have a belief. There is no reason to have blind faith in real meditation. Don't have any blind faith. See what you can; believe what you see. Don't go beyond that. See more every day, and then you

can.

People tell me: I go to visit my friends, “Oh, we have a very special room for meditation. So I go and see their meditation room, specially set up, nice chair and decorated garlands and dhoop—incense—burning. They say, “It is meditation room.” I said, “Can I sit on your meditation chair?” They said, “Sure, that would be very nice.” I sit on the chair. I said, “Do you know what am I meditating on? I am meditating on your room. I am not meditating inside. My attention is all drawn to the room; my attention is on the chair. My attention is on the external things you put up.” Somebody has put up a special mat, a little mat, special small carpet: “We brought it for meditation only.” They put the carpet, it’s very nice, the attention is on the carpet. When they try to meditate, the carpet draws them out.

The only place where meditation can be successful is no outside place except inside your head. First thing to do is to stabilize yourself, learn how to feel you are inside your head—before starting anything. To be able to stay there you have to imagine that this body is a house with six floors—six floors because the six chakras act like floors. Sixth floor. You are already on the sixth floor when you are awake. You are already in the eye center, and all you have to do is close your eyes—in the beginning only—close your eyes and feel that you are in this room in which there is a head on top, there is a throat below, the ears on both sides and eyes in front. You don’t have to put a strain on you. It is not something that you have to strain with the eyes to see. These eyes have nothing to do with it. What you will see inside has nothing to do with these physical eyes. You will see so much with inner eyes, not with these eyes. Those eyes are located inside these eyes, not in the area of these eyes. Therefore people try to focus, try to turn these eyes backwards as if they were to see inside with these eyes. Not at all. If you put strain on your head, get headaches, how will you meditate? You have to be relaxed, completely relaxed and sit behind the eyes.

So therefore the first step is to be able to imagine. It’s a good exercise in imagination, no physical thing. Imagine this house of yours as six floors. You are on the sixth floor. There is a nice floor behind the eyes and you are sitting on top of that in a chair of your imagination inside. Don’t worry where you are sitting outside. No special asana is required. What is required is an upright position, because that is how the body functions. Upright position, sitting up straight and imagining that you are behind the eyes and this is a house, and a house doesn’t move, so you don’t move. You are just still because of the house and then you are sitting behind that and start from there. You want to repeat any chanting, mantra, do it there. Every mantra will work if you sit there. Every chanting will work if you sit there. But if you are not there, it will run around. I am going to show you how to do it. Is that right? Are you all ready? Okay.

Sit upright. If those who used to sitting on the floor may sit on the floor but not necessary. You can sit on these chairs as you are but remain upright and close your eyes and with pure imagination think that your head is this room up on the body of this house and you are sitting in the center.

Open your eyes.

You can rub your face if you like with your hands. With longer practice you will see it will be useful to rub your face when the attention is withdrawn it is easy to get out.

How many of you could do this successfully? Please raise your hands. Very difficult.

How many of you had thoughts running in your head of outside things while you were trying

this? Almost all.

That's why we need the next step because thoughts run—take us out from here—especially even if we have been used to concentrating when you try to concentrate here, it is very difficult. You try to concentrate on the heart, it is very easy. You'll find a big difference. There is a big resistance of the mind to sitting behind the eyes.

That is why we introduce the next thing, which is repetition of a mantra, repetition of simran, of mantra given to you by your Guru. The main purpose of the simran is to prevent the mind of thinking of anything else. It is to put the words of simran in place of the words of thought. So we are going to do it again. How many of you have some mantra or something to repeat? Almost all of you.

Those who don't have can make up a one temporary one—a temporary one giving your devotion to God or to the Master. Make a temporary, one short phrase and keep on repeating it. Now you have to sit there, back again, and repeat there with the mind, not with the tongue. Keep the mind occupied with these words again and again so the mind will not run out like it did in the last exercise. So that is one thing. You will notice that, even if you are repeating the words, mind may still think in another voice inside the head. Don't stop repetition. Make the other voice also repeat alongside. Here the sound has two voices. The mind will try to bring the picture of some relative, some friend, some child in front of you to distract you. Don't stop simran; don't stop repetition. Make the other person also join you. Ultimately, if necessary, you may have a big chorus of the repetition of the same chant going on inside—but don't stop. Occupy the mind completely in the repetition of the words. Secondly, listen to the words very carefully what you are repeating.

The secret is listening, not repeating.

Repetition is to help you to listen. This listening to the words that you repeat will lead to listening to the sound that is natural inside. So the more attentively you listen to the words that you are repeating in your head the better the chances of your going quickly to the higher sound that will pull you up. So try it again now. This time don't allow the mind to think anything, because you put artificial words of your own simran into it. And repeat slowly. If you repeat too rapidly, like a parrot, then the mind runs away. Repeat slowly, listening to every word carefully. If you do that, then the mind will be held up behind the eyes. So close your eyes and try again with this repetition process.

Open your eyes. Come back.

Any better? How many were able to stabilize a little more this time? Oh, that's a big improvement. This practice is imaginary, to use imagination, because imagination is not as imaginary as we think. Where does imagination come from? From the astral plane. From that first fish. All imagination comes from there. Therefore when we use imagination we are using a talent that already exists in us. Imagination helps us to dissociate ourselves from this body and reveal the imagining body, which is the astral body inside.

Now I want to go a step further—two more steps. One: when we are trying to do this exercise, the continuity of this body being our body goes on. So it's very difficult sometimes to feel that we are there, when we think the whole of us... Is the whole of us there? Is a part of us is there? Do we have to make a picture of us over there? No, if you make a picture, that is not the right way. The one looking at the picture is you. That's behind. So one has to be a little more practical that you have to be yourself there, the one who is looking at things. That is your self. We will do a little exercise, physical exercise with the astral body. How about that? That will help us to understand

more. Now we'll do some sitting and standing exercises inside, out of the physical body. That will remain where it is, and when I say you "stand up," you stand up inside, and "sit down," then sit down. Then you will find out that body is separate from this one. It's an independent body of yours that is functioning, and although you are imagining it but don't imagine you are seeing it. Imagine you are doing it. Ok, let's do this, then I'll do one more exercise which will help you even more. Okay, close your eyes and go back into the meditation chamber which is top of your head behind the eyes.

Open your eyes, welcome back.

How many of you could do this exercise, sit up and stand up? That's a good progress already. So you see that's not this body. What you are doing with your imaginative body is not this body. That is the astral body. There is no other astral body, you might be thinking. The same body can fly and go anywhere and see the whole universe. Would you like to fly now? You'd like to fly a little in the sky? Let's do that. Okay, now close your eyes, go back and look around.

Open your eyes. How many of you could fly?

Very good. I am happy. This imaginary flying—it looks imaginary because only a small part of your attention was there. Bulk of your attention was still in this body. With longer meditation, when you withdraw your attention, that'll become more real than this body. It looks imaginary now. It'll be more real than this body, and you'll be able to fly anywhere you like and you'll see you can fly at very high speeds and you can see the whole of creation. All the physical creation and the astral creation can be accessed by flying through meditation. Secret is to start from there and not from anywhere outside.

So very briefly I've told you that the whole thing is possible through the power of imagination which we use just to fix the attention.

Why we are imagining? Because whatever we imagine, wherever we imagine, our attention goes there. By doing this we are putting our attention there. You forgot other things when you were doing this. If you noticed you forgot where your feet and hands were. You forgot how this body was sitting. These are very short sessions I am having with you—few minutes. If we have half an hour, forty-five-minute session which I normally would have in a meditation workshop, you would see the advantage of this knowledge of what is inside.

I'll do one more experiment with you to show the power of the sense perceptions in the astral body, and that requires that you go back in that chamber of yours behind the eyes. And this time imagine you are sitting on a chair and you have a little side table with you. On the side table there is a vase with flowers—your favorite flowers are there. Then there is a drink there in a cup. And then there is a little plate of a snack—whatever snacks you like. So those are lying on the side table, and I will tell you one by one what to do with them. Okay? All right. Close your eyes, go back to your meditation chamber behind the eyes. Sit comfortably...

Open your eyes. Welcome back.

How many of you could see flowers? How many saw flowers you had never seen before? Very good. How many of you saw flowers change colors while you were watching them? Very good. How many of you enjoyed the drink? Good. How many of you enjoyed the snack? How many of you still have the taste of the snack in your mouth? Very good.

Now how can imagination do this? The idea of this exercise was to show you all the sense perceptions are fully integrated into the astral body—not into this. It is the overlap of the astral with

the physical that gives us taste and all these sense perceptions in the physical body. When you leave this body you can see, you can touch, taste, smell, eat... Everything is the same, much sharper than here. And that is revealed by a simple exercise like that.

Therefore you know what is the astral body? An astral body is merely your sense perceptions put together like a body and that's what creates it and whenever you will have flights in your meditation you will have all these senses very sharp. The clarity will be great. Everything will be perceived much more clearly than in the physical body. And all this is lying inside us.

So I am not proceeding further with the other exercise with the mind. Just one exercise I'll do and that is because we think the mind and the Atma is the same thing. We all feel because I am thinking that is me. That's not me. It is not the self that thinks. The self empowers the mind to think. Instead of saying, "I think," you should say, "My mind thinks," because it's the mind that thinks, not you. You give the power, make the mind alive—it can think. When you start saying, "I think," you become the mind. When you become the mind all the problems of the mind that come here—attachment, distress, pain, ignorance—everything is yours. When you detach yourself from the mind, and mind is merely a machine installed in consciousness, you are the empowerment for the mind and therefore the mind functions independently like a computer. You don't become the computer, but here we become the computer by thinking we are the mind.

So to know that you are not the mind is a very big step in meditation, and if you can experience that the mind is a machine working, you are controlling it, you can give any direction to the mind, it will work. Today the mind is giving us directions. Mine thinks and tells us what to do. What have we done to ourselves that such a nice naturally installed computer in us telling us what to do instead of our using the computer. We should be using the mind, telling the mind what to think, telling the mind what to do. Instead of that we wait for the mind to think and tell us what to do, and that's causing all the problems.

Just reverse this role, that you take control and tell the mind, the thinking mind, what to think—the whole life will change with one step. But to know that you are not the mind requires a little observation inside. Let us try that.

Go back to your meditation chamber and allow the mind to think randomly. Whatever it wants to think, just listen to it. Mind will speak; you don't stop it. Let it say whatever it likes. You listen and see what it says if allowed to go its own way. Sit in your comfortable chair and you can hear the mind speaking in thoughts. Let the thoughts come to you—just listen, don't interfere.

Open your eyes, welcome back.

How many of you saw the mind thinking randomly and so bizarre and funny thoughts it was having? Very good. That's normal. This is what the mind is, from whom we take directions for our life, instead of using it to tell it what to do. Now we have to reverse this role and take control. Learn how to give instructions to the mind.

There is a story told of Aladdin. You know there is an old story of Aladdin. And he found a lamp and he rubbed the lamp and a big genie appeared. A powerful genie, frightening. First Aladdin was frightened, but then the genie said, "Master, I am your slave. Command what should I do." And Aladdin said, "Okay, go and make a house there." He'll be busy for a while. In a few minutes that genie, that gin, made the house and came back. "Master, house is ready. What else shall I do?" "Okay, make a bridge on that river." He gave big jobs. In minutes the gin would complete the work

and come back. Ultimately he said, “Do what you like.” He was out of commands. Then the gin began to say, “Now you come with me. I’ll do this, I’ll do that.” And instead of gin being the slave, Aladdin became the slave and gin became the master.

One day a friend of his came. He said, “Aladdin, you used to be such a happy person. What has happened to you?” He said, “I found this gin in a bottle and instead of being my slave he has become my master, because he works so quickly. He does things so quickly that I can’t give any commands—he is giving me commands now, what to do. He said, “I’ll tell you a way to get over this problem. The problem is... Next time the gin says what to do, tell him bring a long pole from the forest, put up a tree and bring a pole into the room. Then he brings it, say, ‘Now dig it in middle of the room.’ He digs it.” He says, ‘Gin, now go up and down this pole till I give you the next command.’ So keep him up and down on the pole. When you need to use him, tell him, ‘Do this.’ When he comes back, ‘Go on up and down on the pole.’”

This example is giving the Aladdin, our mind is that big gin, does things so fast, we have becomes its slave. It is telling us what to do. Now if we do simran, that is the gin going up and down on the pole. We keep the mind busy up and down, up and down till we need to think something else. We think, “Do our work, put it back on up and down.’ So that’s how they indicate this story. Take control over the mind. If you take control over the mind, half the battle is won, because mind is coming in the way of your success in meditation. Nothing else comes in the way except your own mind. Nothing outside. The people blame things outside, but the real obstacle is only our own mind and its thoughts, continuously thinking and telling us what to do based upon those thoughts, creating fear.

The mind’s function of creating doubt is amazing. It can create doubt on anything. You are certain about something? Think ten minutes more. I have experimented with people. “Are you certain?”

“Yes.”

“Now think ten times more, ten minutes more.”

“Now I am not so sure.”

This is the kind of mind we have. So the mind creates doubt in everything. It can create doubt anywhere. And once it creates doubt, next step is fear. Every time you have doubts, next step is to have fear. That’s why we are afraid in life—insecure, afraid. Why? Study the causes of your fears and your doubts—it’s the mind. That you are listening to the mind. The moment you switch back and tell the mind to do things, certainty comes back into your life. Meditation is one thing I’ve found that removes all fear. Removes all doubts.

Because knowledge is based on the certainty of what you are seeing. It is not based on hearsay. It’s not somebody else is enlightened and you want to be enlightened. You be enlightened. The enlightenment consists of knowing who you are, that you are not your mind, that you are the power that makes mind alive, that makes your body alive, that makes your senses function, that makes the whole world come into being. That is your soul. Your soul creates the entire experience. That’s a big power, and the mind is leading you all over by its thoughts, by fears, doubts, insecurities. Imagine how worried we get.

Where does worry comes from? Worry comes from the mind. I had an exercise with some business executives, and I said, “Are you worried?” They said, “Yes, we have to worry in our jobs.”

“How many things are you worried about? Write on a piece of paper.” I gave them piece of paper to write ten biggest worries of their life. And they wrote those worries. I said, “How many of them ever happened?” None of them. Sometimes somebody said, “This was a real worry.” “Do you know by writing ten of them you worried ten times more? You need to worry only one time, which is not a worry—it’s a concern. You have to be concerned about things, take care of them. Worry doesn’t solve any problem.”

There was a church—I went to a church service. Outside the church it was written: “Worry is praying for failure.” And “If you want to fail, worry.” I mean that’s a simple thing they have written. So worry is not necessary, fear is not necessary. All these will go away with meditation. Meditation brings a clarity and knowledge nothing else can give. By reading books you can get more confused, you can get more in doubt. Today you are certain—read two more books, you are in doubt. What kind of mind is this that we by acquiring? That’s not knowledge, that is learning.

We have a story, very interesting story, in Indian literature—spiritual literature—about King Janak, I don’t know if you’ve heard it. King Janak ruled over this country, and he was a very great seeker of spiritual truths. And he told his ministers and advisors, “I want to find the real truth. I want somebody to give me real knowledge.” So they said, “Your majesty, you know you are living in a land full of swamis, sadhus, yogis, all holy people are here. Any one of them can give you knowledge. You just have to call a Yagya, a feast. Just call a feast, they like good food—don’t miss the kheer on that, rice pudding, they love that a lot—and once you have that they will all come here and then you can ask them anything and they will give you knowledge.

So he organized a big feast, and all these yogis, swamis, sadhus wearing yellow clothes, some wearing white clothes, some black clothes, some wearing no clothes, they all turned up. And he had tents put up there in the lawns of his palace, and he disguised himself like an ordinary person, and he went around to see what they were talking about.

He was shocked. They were fighting with each other. “No, the scripture says this.” “No, the Vedas don’t say this.” “This book says this.” They are quarrelling. Some were coming to blows over their knowledge. He was so disappointed. From tent to tent he went and found they had so much external knowledge of books that they were learned people but didn’t have true knowledge. He came back disappointed to the palace. He told his ministers and advisors, “I wanted real knowledge. These are learned people, not knowledgeable people. They don’t have real knowledge.” They said, “Your majesty, this was a very small feast. This is a big country. We should have a seven-day feast, and you should by beat of drum tell the whole country to come over and to give you knowledge.”

So he had a seven-day feast now, set up big tents and these yogis, sadhus, swamis all dressed up in different costumes came there and he again disguised himself. For seven days he roamed around amongst them and found the same thing repeated seven times. They were learned people. They could repeat the Vedas. They could repeat the scriptures, but they had no real knowledge. They were angry. They were angry with each other. They were angry in explaining things to them.

So he was very disappointed. Then they told (the ministers): “King, what you are looking for, we think, is not what we think you need. You want real knowledge.”

He said, “That’s what I’ve been saying. I want real knowledge, not learned people telling

me, quoting from the books.”

They said, “That man will not come to your feast.”

He said, “Is there such a man?”

“Yes, there is a Sant Satguru, a perfect living Master. He lives on the bank of the river, and his name is Ashtavakra.”

Ashtavakra. Ashta means eight and Vakra means bends on his—he was a hunchback, hunchback with eight waves on his back. He was hunchbacked like this, but his eyes were very bright. Body was a little deformed. He said, “Why didn’t you tell me first?”

So he went to Ashtavakra’s hut near the river, and he said, “I have come here as a seeker. I want true knowledge.” Ashtavakra said, “King, you come yourself? It’s a great honor to see you. I will definitely come to your palace and give you true knowledge.”

King was very happy. He again organized all his nobility, all the princes, neighbouring kings, everybody he invited to his auditorium. And they all sat down. And he put two chairs on the stage, one for himself and one for the Master Ashtavakra. So when Ashtavakra came, followed by five or six of his disciples, they took off their shoes at the door, which was customary as you know, and he began to walk. When all those nobles assembled there, those ladies and gentlemen, they looked at Ashtavakra, a hunchback person coming to give them knowledge, they began to murmur, “Is this the man who is giving us knowledge? What, has the king gone crazy? He thinks this man is going to give knowledge?”

So when they were murmuring like this, Ashtavakra heard, but he went to the stage, and he sat down next to the king. He said, “King Janak, what is the price of the leather today?”

He said, “Master, I don’t understand. I invited you to give a discourse to us on true knowledge. What has the price of leather has to do with it?”

He said, “Aren’t they not all leather merchants sitting here?”

“No, they are nobility, princes, royalty sitting here.”

He said, “Oh, the way they looked at my skin and my body I thought maybe they are leather merchants.”

So the people realized he has a sense of humor. Then they kept quiet to listen to him. He said, “King Janak, what kind of knowledge do you want?”

King Janak said, “I want instant knowledge [which makes me feel he might have been American in a past life—they all want instant things]. I want instant knowledge.”

Ashtavakra said, “Even an instant is some time. How much is an instant?”

“When I go out riding in the morning, from the time I put my foot on the stirrup and jump on the saddle—that’s one instant.”

He said, “Oh, you want that kind of knowledge. You have to pay a price.”

He said, “All my coffers, all my treasury is open to you. Take whatever you want and give me instant knowledge.”

He said, “I want three things.”

King said, “Take ten things, take everything. I want real knowledge.”

“No, give me only three things. Give me your body, give me your wealth and give me your mind. When you have given me these three things I will give you instant knowledge.”

It is a strange price tag, but the king was a real seeker. He agreed. He said, “Master, this



body is yours, all my wealth is yours and my mind is yours. Now give me knowledge.”

“Are you sure? Are you sure you have given the body to me? Can I place it wherever I like?”

“Yes, master.”

“Okay. Take this body up from this chair. Go and put in on the shoes I took off near the door.”

It’s a strange order, but he said, “I have given the body to him, to Ashtavakra, I have to carry out his order now.”

He got up to walk towards the shoes. All the people began to murmur, “This is crazy stuff going on. How this is a way to get knowledge, to go and sit on the shoes? What kind of a game is going on?”

When they were murmuring like this, King said, “These people only know about my palaces and my wealth. They don’t know what I want really.”

Ashtavakra shouted from the stage, “King, you have no business to think of those palaces and your wealth. They are already mine. You have given them to me. “

He said, “Oh, my God, I forgot all of this. I have given.” He said, Ashtavakra told him, “You cannot even think what you have given or not given, because your mind you have given to me. You can’t even think.” And he put his hands like this—“I can’t even think.” At that moment, when he surrendered all three, he was enlightened immediately, and the Ashtavakra said, “Come back to the stage. You don’t have to sit on the shoes.”

And he came back. And he said, “Now sit on this chair and tell me, did you get this knowledge in an instant?”

He said, “Yes, I got it in less than an instant.”

“Do you have any questions?”

“No questions. I got the knowledge. There is no doubt in it, a certainty.”

“Okay, this was just a glimpse of the truth lying inside you. Now if you do meditation regularly for twenty years, you will get it again.”

So the point was that when these masters want to give you a glimpse they give you straight away. They give you glimpse so that you know there is something, and then they make you work to go through the process of the mind. The mind wants to be trained in a certain way. The mind wants to give up some old habits, so it takes time, gradually gradually we go up to that. It’s a very standard feature when we see people making some progress. They all have some sampling, which holds their faith together and then they can keep on going. Everyone who is on the spiritual path, I talk to them. They say we had one experience, we don’t know why we didn’t get it again. Well, you will get it again, but that was to hold your faith that there is something. You’ve seen something. Now you will see more, but now you go through the whole process.

So these stories are told to show us how, if we control our mind, if we know we are not the mind—these are just covers upon ourselves, these are three bodies that are covering us and we can uncover the bodies—we will be able to get enlightenment straightaway.

Mind comes in the way. Mind creates doubt, mind creates fear. Mind creates all kinds of explanations, mind creates excuses. You can sit with some friends, play cards, crack jokes, sitting in same position for two hours—never get tired. Sit in meditation for 15 minutes, legs are tired, same

bones are tired, your whole body. What is this? What happens to your system that when you meditate something else happens to the same body and when you are chatting with friends and enjoying a party nothing is felt like that?

Mind makes every excuse to stop you from going there, because you are going out of the mind's territory—this higher meditation. Mind will help you to go into the lower meditation, I can tell you. It's very easy to put your attention on the heart, very easy to put your attention on any of these centers. Very difficult to put your attention on yourself behind the eyes. Mind fights for it and therefore this battle with the mind goes on.

But don't waste your time in fighting the mind, because if you fight the mind you get very tired. All these things I am sharing with you I learned slowly slowly over many years. I got clarifications from my guru over many years. Today I am sharing everything in one day to you. These are different steps that have come and with practice and with mistakes and with all kinds of actual experiences one learns, and I am sharing so you can make a rapid progress and know these things come.

So the problem the mind taking over and creating an excuse will become very obvious to you: "No, no, not today... Today I am too tired... Today I have to go to work... I can do it tomorrow, maybe I can do." Procrastination on meditation is the most common thing. You won't procrastinate other things so much as the meditation: "I have to put it off somehow."

Mind plays all kinds of games. So by trying to fight the mind in meditation, what happens? Mind brings a thought: "No, no, no, I want to do my simran. You go back to repeating. Mind leaves the simran, goes and starts thinking of other things. "No, no, no, bring it back." Again and again you are fighting and saying I am winning the battle. You are winning the battle and losing the war. Why? Mind keeps you in battle. What have you got? This is a very common problem. Everything that is fighting the mind inside is going to help us. The best way is—that's a practical tip—best way is don't fight the mind. Tell the mind: "You think what you like, I am doing my work. Ignore the mind. Instead of fighting the mind, learn to ignore the mind. Ignore these thoughts.

This exercise I was doing when you could watch your mind think and make images, that's a very good exercise if done for a long time. You become separated, then you can ignore the mind and do your own thing. You are separate from the mind. You can practice your meditation and keep the mind at bay. You can use the mind to help you in meditation by repeating simran, by contemplating.

But there is one phrase which I think is very important and that is: meditation is not a mechanical thing. It's not mechanical that you sit in a position and do all I am telling you and you succeed. Something must pull you from inside; otherwise you just roam around in the same external area. Even if you get a few lights and sounds and somethings, you stay there for a long time. People have got Naam—initiated forty years/fifty years—and just sitting where they were, because the pull wasn't there from inside. To get the pull you must have love and devotion with your meditation. There is a man living in Ludhiana, an old colleague of mine, initiated, got Naam, from the same guru that I got, Baba Sawan Singh. He got the Naam from him, I got the Naam from him, so he is my guru bhai. And that guru bhai of mine... I went to Ludhiana accompanied by some people from America and the present one, Guru, was there. All the Gurus have visited his house in Ludhiana.

So he was having satsang in his house and when we arrived, so the Guru was very kind, he

suspended satsang. “Today we will have lunch together.” And then this man said to me, “I have a question to ask you.”

I said, “Yes, you are my guru bhai, old man, like me. What is your question?”

He said, “You and I got our Naam, our initiation, from the same Guru. I have been doing my two and half hours of meditation every day since I got Naam. I have been a vegetarian, teetotaler, no drink, no alcohol, no drugs, led a very clean moral life, and I have got nothing to show that I got, went inside. You are talking about inner stages and all that. How come that I did what is instructed to me and I got nothing and you seem to be talking like you have seen everything? What is this?”

I said, “This question of yours you should have put to your guru. Why didn’t you ask your guru: ‘I am your student. You taught me something, and I am trying it and it doesn’t work.’”

He said, “I did put it to my guru.”

“What did the guru say?”

“Guru said, ‘Do your meditation.’ He smiled and said, ‘Do your meditation with love and devotion.’”

Then the Guru passed away. Then he went to another Guru, and he complained the same thing. Guru said, “No, no, do your meditation with prem and bhakti. Do your meditation.” And he says, “I have been going to all the Gurus. They say the same thing, and you seem to have answers, because you are answering other people’s questions. Give me the answer.”

I said, “I don’t give any answers. I go to my own Guru. Whatever answer he gives I convey it. It is not mine. So to give you an answer to your question why you did not make progress, all I can do is to go back to my Guru, and I will ask him why is this guru bhai of mine initiated, got Naam from you, is not making any progress.

He said, “Okay, go inside and talk to your Guru.”

I said, “No, it’s not so easy. Takes time.”

“How much time it will take?”

I said, “Six months.”

“You take six months to talk to your guru?”

I said, “On important issue like this it takes time.”

Of course, I was making a story, as you must have guessed. I left him at that to think about this. After six months I went back to him. I said, “Guru gave an answer. He gave the same answer all the Gurus have been giving you so far. They were saying do your meditation with love and devotion. You missed the second part of it. You did meditation and missed out love and devotion. You did not do Dhyana of the Guru. Dhyana. Picture the guru. Talk to the guru inside. Complain to him inside. Talk to him as he knows everything. Tell him, ‘You know everything. Why don’t you do this?’ Fight with him. Complain to him. Cry with him inside. You didn’t do that. With love and devotion you do all these things. You missed on this. You thought it is a mechanical exercise of meditation. Two and a half hours, even eight and a half hours, would do nothing if you don’t have a pull from inside which comes from the love and devotion for a Guru.”

So Dhyana with prem and bhakti is essential and therefore the third part. First part is to do the simran to stabilize the mind. Second part, if you can hear the sound, to start linking with the sound inside. If it doesn’t come, go back to the simran. If you listen to this simran more, sound will come. If you merely repeat it, sound may not come for a long time. But if you listen, practice of

listening will take you very quickly to the sound. When sound comes, don't do anything.

Besides these two things to make it a meditation with love and affection, do Dhyān of your guru. Picture him, see him. After some time, when you go inside, you will see his radiant form, Noorie-swaroop. You will see him in the radiant form in which—everything is radiant anyway in that state—and he will be there. He will come and go, come and go. Then he will stabilize like other things. Then he will always stay with you. Then you will have a companionship and you can ask him questions day and night. He'll be with you. It's a permanent relationship that you get with your guru once you are able to establish that radiant form of the guru inside. Till then you can still talk to him. He has given you a formula how to prevent the mind from making up the guru, and that is by repeating the simran, the words given a guru. Perfect living master, when he gives you these words, they are not merely to repeat to control the mind. They become magical words. They don't allow any negativity to come to you. They don't allow even your own mind to make a false picture of your guru. If a picture comes up and you repeat the words, the eyes and the forehead disappears unless it is real. When it's real you can talk. You may not be able to hear properly. Guru hears you. Even if you don't see him he still hears you.

So meditation without this prem bhakti, without love and devotion, doesn't work the same. You need that pull and that is why...how many of you have a guru in your life now? Others are looking for one. I hope you will find one also. Those who have one, now try this meditation by going back there and expressing your bhakti: complain to the guru inside, see his face inside. Will you do it now? Close your eyes, go back. This time: real meditation. Use your simran to stabilize the mind, not think anything else. Do Dhyān and if a sound comes, listen to the sound. If it becomes weak, go back to Dhyān and simran again.

Open your eyes, welcome back.

How many of you liked this session? Short session. Liked this one? Good.

I have shared these things with you so that you know some basics about how meditation succeeds. Otherwise we make it a ritual and we do it like going to temple every Sunday, church every Tuesday or Sunday. It's just like that. That is not the purpose of this kind of...Sant Mat does not consists of this. It contains of practical experience on a daily basis, experience that will take place inside and outside. You will see the miracles outside; you will see the experiences inside. And they will increase—more you will meditate, more they will increase. More love and devotion you have, more experiences you will have. So this is something of practice. Practice will make you perfect in this. Without practice it is only keeping medicine of a doctor in the almira and saying, “Why I am not getting okay?” You have to take the medicine. It's like that that you have to do the practice yourself.

I would like to wind up and this session by telling you the story of a king who was a very sharp shooter with his arrow, bow and arrow. There were no guns in those days, so the best thing one could show was with a bow and arrow. So Teer-Kamaan. He was very good, so good from a distance he could shoot not only on a direct target. If the target was flat, he could shoot the arrow up and bring it down on target—his specialty. One day he was coming back to the palace from a hunt or something and he saw his wife the queen standing on the balcony of the palace. She was wearing one of those diamond earpiece, you know which hangs on the front on the forehead, and it was glistening in the sun. And he said, “I am going to give my wife a surprise today.” So he shot his

arrow up there and it went down and just took it down. It was so soft wife didn't even notice something had happened. So proudly he goes up to the palace and says, "My dear, where is that ornament you are wearing on the head?"

She says, "Oh, must have fallen somewhere."

"No, look there. My arrow is in that. I threw my arrow with my skill and this diamond ornament down you didn't even know.

And she said, "What's the big deal? By practice you can do anything."

He was horrified. Instead of appreciating such a great skill, she is saying, "Oh, with practice you can do anything." He was so angry—the kings used to get angry in those days—he said, "Banish this woman. I don't want her to be a queen." He ordered the guards, "Take her away to the forest. Leave her in the jungle for the animals to eat her up."

So the guards took her out and left her in the forest, and there were wild animals there, but they were surprised to see somebody else come there. And a she elephant was giving birth to a baby elephant, and when the baby elephant was born this woman saw that little baby elephant and she took the baby elephant, took it and gave it a bath in the nearby river and then brought it back. Played with the baby like this, the baby elephant, and put it on the feet of the mother elephant. Mother elephant looked very pleased.

Every day she would do this—take the baby elephant, give a bath, play with it and put it on the mother's feet. The baby elephant became big and because she was doing it every day she could bear the weight, because the muscles went on increasing. Ultimately it was like an elephant, and she was still playing with it.

One day some entertainment tour company were in the forest. They saw this woman picking up a big elephant. They said, "We have never seen a woman pick up an elephant." They said, "You come with us and join our entertainment company and show this skill to people. You will make lot of money. We will make money." So she went with them and began to give this show of the elephant, that a woman can carry an elephant. The king heard a woman has come who can carry an elephant. So he said, "Arrange a show in my palace." So that woman came and showed the elephant like this. King was very pleased. He took some money to give to the woman, came down and said, "This is amazing. You can pick up an elephant, and here is some money." "She said, "With practice one can do anything." "Oh, this must be my queen." So he brought her back into the palace.

Story only means with practice you can do anything, meditation included, going inside included, going to your true home while you are still living in this body included. So it's just a question of practice. Again all these things I am saying from experience. A little practice every day is better than lot of practice every weekend. If you do little bit every morning, every day, you keep up the momentum of it. If you give up for some days, you lose. You start all over again. So do some meditation but every day, and every morning. Best time, they say, is the morning but depending on our work style. Things have changed. So somebody is working at night, somebody is working at odd hours, you can change the time. Don't be too fussy about these external things. Change the time. You can split the meditation into two-three sections. Do little bit morning, little bit in the evening, somewhat in the night. It is good to do little meditation before going to sleep, because then you meditate automatically all through the night—it becomes a habit. If you put the mind to habit of repetition of simran, it's a very useful thing, a wakeful meditation.

All these are tips I am sharing with you, and I hope they work for you and those who are still waiting to get on the initiation that will be great thing when that happens. Tomorrow morning I'll talk to you what initiation is. What getting a Naam from a perfect living master means and what it does to our life. I'll take up this subject tomorrow morning, if you remind me. (Okay, they will remind me.) And those who have given their names for personal interviews, I will meet them now. Others will have a tea break, and you can have a tea break. I'll try to get a cup of tea while I'm meeting people, and we'll see you tomorrow morning.

Thank you very much for coming and joining me.

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