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How to Meditate and Spiritual Experience

Chicago, Illinois — September 8, 2012

Friends, welcome to this second day of our three-day meditation workshop. As I explained yesterday, the idea of having these meditation workshops is that we do not, on the spiritual path, only do the talk but we also do the walk. It's not only talk the talk, it's also walking the walk. That is why, since the spiritual path is an experiential path—it's not an academic debate—therefore, we hold these meditation workshops so you can have personal experiences.

The second purpose of these workshops is that if you have any difficulties in meditation, you can find out the answers to those. That is why there is not only provision for questions and answers during the workshop, but also in personal one-to-one interviews that we have here. So, I hope these purposes are being met, and I'm very happy that you are all here. I'm glad to see people from around the world sitting here, from different continents, and I welcome all of you. It's great to be amongst friends.

About meditation, I spoke briefly yesterday. Since then, I have met many of you in personal interviews and I find that one of the common problems that comes in meditation is that we still do not know how important it is to establish ourselves behind the eyes at the third eye center before meditating. It's not that this is the only way of meditating. It's a requirement for actual meditation to succeed, that we should first find out where we want to meditate.

That is why I'm going to repeat some of the things I said, that in meditation we are supposed to be withdrawing our attention and not focusing our attention. Withdrawal of attention starts from where we are. We pull our attention back. We are, in the wakeful state, behind our eyes. Our consciousness, as a unit of consciousness per se, without mind, without body, without senses, operates from behind the eyes in the physical body.

That is why, while we meditate in this physical body, it is absolutely necessary that we first find

out where we are as units of consciousness, and then withdraw ourselves to that point, which means that we then withdraw our attention to that point and concentrate our attention there.

That's the whole thing. The whole of meditational process will consist of this. All other things that we do, like repetition of words, trying to hear the sound within, or to catch the sound and travel on it—all those are means to the same end. The end is to withdraw ourselves to our own real Self. Then we automatically travel to reality of every kind. The more we withdraw to ourselves, the higher the form of reality that we experience. Ultimately, we find that our True Home, even God, even the Creator, sits there.

So, it's amazing that God, the Creator, is sitting in this body of ours, that we, as an individual soul, sitting there right next to him, in the same body. Where are we sitting? Right where we are now. Right where we are behind the eyes. Everything is right there. In one small space, everything is included there.

But we do not know how to withdraw to that point, because we constantly go out of our head. We do not stay in the head. People say it's a long journey to spirituality. I say it's the shortest journey. People say you have to take many steps to go back home on the spiritual journey. I say you have to stop taking steps to go back, to go to your personal home and real home, because the real home is within you. It's as close to you as you could be. It's not any distance at all. Yet, we are far away from it because our attention is scattered. Our attention has gone all over the world.

Every day, we look into this world and we are attached to more and more things. The more we spend time in this physical world, the more we are attached to things. As we get attached, our desires are multiplied. They don't become less. Our desires multiply and those desires lead to more attachments. These attachments ultimately bind us down. Nothing else holds us back except our own desires and our own attachments. Therefore, if we can withdraw ourselves and concentrate our attention there, it would be the only way to find out who we are.

But every time we try to meditate—and this is an experience many people are reporting to me—every time we try to meditate, first of all, we don't remember we are behind the eyes. We know we are sitting on a chair. Or we're sitting in a certain room in our house or we're sitting somewhere else. That means we are still outside.

Secondly, the mind remembers so many lost things. You know, if you've lost your keys, you want to find them, sit in meditation. Meditation tries to bring back things which you wouldn't even normally think of. That is because the mind resists. The mind has played a role of being our

master. It was not given to us to be our master. The mind is a thinking machine. It's a very beautiful, wonderful machine. It's an excellent machine to use. It is not a machine to make, make it a master of ourselves. This machine, the thinking machine we call the mind, which was supposed to be used by us for thinking, for communicating, for getting ideas in, for fantasizing, for a lot of things, this machine, which was supposed to be used for interpreting sense perceptions, for interpreting what experiences we are having in the physical world—this machine was wonderful and has been doing a great job. But the machine was never expected to be our master and tell us what to do. We were supposed to give the input to this machine and tell it what to do.

How did this reversal take place, that we forgot to give instructions to the machine what to do and the machine is giving us instructions today what to do? How did this reversal take place? How did the soul, immortal soul, with all the power of consciousness within it, with all the power of God and the Creator in it, with the soul and God sitting in it lose its control and allow a machine given to it to help it experience new realities and new illusions, how did it happen that it allowed the mind to become a master and rule it and rule the soul?

How did it happen? Simple answer: we forgot we are the soul. We thought the mind is our Self. We began to identify ourselves with the mind. Nobody ever said, "My mind thinks like that." We started saying, "I think so. I think it's like that. I am thinking this thing." The "I" got associated with the mind alone, and not with the soul.

The soul is consciousness. The soul is immortal. The soul operates without time and space. The soul is responsible for intuition. The soul is responsible for the experience of love. The soul is experiencing beauty and joy and bliss.

Mind does none of these things. The mind rationalizes. The mind thinks. The mind makes sense of what it is seeing. The mind puts things together. The mind can use logic, both inductive and deductive. The mind can do all those things.

But the mind cannot produce love. The mind cannot produce intuition. The mind cannot produce joy and bliss. It belonged to the soul right from the beginning and still belongs there. Whenever we have an experience of love in this world, it's not coming from the mind. It's coming directly from our own Self, our soul. The fact that we have so mixed up this mind and soul thing has caused all this havoc that we have allowed the mind to become our master.

Today, we have lost touch with our own Self. We have only touch with our thinking. Therefore, thinking rules us. Whatever thoughts come to us, they become instructions for us. Instead of

our instruction to the mind, what it should think, what it should do, we are being instructed by our own mind what to do. That's the reason why we lost touch with our own Self, and we allowed a slave to become our master. The mind was supposed to be a slave. We are going on worshipping the six centers below us, centers especially established to serve us, centers that were meant to provide the energy for our experiences here, the centers that were supposed to tell us that you can see outside and create new experiences, you can have wonderful energy in different parts of your body, in different parts of your relationship with the world.

Those six centers, we are worshipping them? What's happened to us? We're worshipping our slaves and servants. These were supposed to be our servants and they are all established in the human body to serve us.

We are the soul, the spirit, the immortal soul, which has never had any birth, nor any death. When we say, "Who are we?" "Oh, we were born on such a day and we die?" We're talking of a body, an external body which is no ordinary covering upon us, and we're talking of it as if that is our Self.

Then we talk of our sense perceptions—another body. That's how we perceive the world. Okay, that's very good. You got some eyes to see, you got ears to hear. That's very good. You got all these things. How can you say that that's become your Self?

If you get an equipment...I have a very nice iPhone in my pocket. You must have seen these kinds of smart phones. I'm glad they're called "smart." Supposing I make it so smart it tells me all the time what to do. I become a slave of the iPhone. That's what has happened to us. I can't say, "I am my phone." But that's what we are doing exactly. We are calling equipment given to us to use as our Self. That's the biggest mistake.

Therefore, the Perfect Living Masters, those human beings who have attained the consciousness of their own Self, who have attained the consciousness of their own totality, who have seen who we really are, where we belong, where we've come from, why we came here, why we are having this experience, who have answers to all these questions—not from books, not from anywhere else, but only from their own internal experience within the body.

Those who have had this experience come and tell us, "Look, you are mistaking that your body is your Self. You are mistaken that your sense perceptions are your Self. You are mistaken that your thinking mind is your Self. These are tools given to you to have experience. The reality is, you are consciousness that empowers the mind. If you did not empower the mind, the mind cannot think. If there's no consciousness, there is no mind. You are the one that empower all

sense perceptions to work. If your consciousness was not there, no sense perception would work. You are the one who is giving empowering to the physical body. If consciousness and life were not there, you would have no physical body and no work to do with the physical body. Therefore, you are the one giving powers to all these instruments of yours. You are the batteries, the chargers for these three unique instruments you have been given. Use them now.”

And these Perfect Living Masters don't say stop thinking, stop eating, stop feeding your body. They don't say that. They say use these instruments that are given to you. Use your body. Use your senses. Use your mind. But don't get used by them. Don't let them dictate who you are. You are not any of these things. You are the power behind these. Once you discover you are the power behind these, then you will know that these were all given to you as slaves, servants of yours. They're supposed to serve you, not to be worshiped and not to be taken for, as your Self. What a great mistaken identity to think they are our Self.

Therefore, the secret of the master's method of meditation, the secret of Perfect Living Masters' meditation is, they allow you to withdraw your attention, which is the real tool we are using to spread ourselves around, to withdraw that attention back to where it belongs. It belongs to where your soul sits and sends out all this power. That is sitting right now behind our eyes in everybody's body. Of course, when you go higher up you will find the bodies have been created by the same mind that creates all experiences. At the end of the journey—spiritual journey—you find we are not so many. We are only one.

We are all participating in one total consciousness. We have never been separated from it. We are still participating in that. Just because we have narrowed our consciousness, narrowed our awareness within that total consciousness and become a unit of consciousness, therefore we become a soul. It doesn't mean that we have been separated. We are still joined with our ultimate destination. All we have to do is, by withdrawing our attention, we go back to the knowledge and realization, personal realization, that we belong to that great totality of consciousness, and the whole show is taking place within that.

It's a great show. I cannot deny that this is a very great show going on. This physical world is only a very small part of the show. In meditation you will discover that even if you go one step higher, you will see millions of other shows going on like this. As you go further, this experiment of shows in consciousness has been an ongoing process forever. There are so many levels at which this is happening. Those are such wonderful experiences. Those alone would merit trying it out and seeing what happens if we withdraw our attention.

You will notice that this stage-by-stage covering upon ourselves was created for a particular

purpose. Why do we have these three covers upon ourselves? Why do we have a mind? Why do we have sense perceptions? Why do we have a physical body?

The purpose was to create a more solid experience, if I may say, to create an experience of a different kind than the experience of consciousness at other levels. Therefore, to create a solidity in this experience, a material body was given as a costume—you play with this costume and wear these glasses and it'll look like this. We are wearing those bodies now for that purpose. This human body is a costume we are wearing. It enables us to play our role well in the show that has been set up. The drama we are going through, this is a great costume to wear. We all wear different costumes. So, nobody knows it's the same soul. We all look different. We all behave different. We wear different clothes even on top of the body, which is itself different. Then we play our part.

The part has been written, rehearsed several times. The life we are leading has been rehearsed, practiced several times and perfected. The life that we are leading is not a fresh life. It's rehearsed, practiced, written down, pre-scripted and given to us while we wear our costumes. After we wear our costume, we act our role beautifully according to the script.

In order not to destroy the reality of the show, we are made to forget it's pre-scripted. So, we think that we are now making choices, now we are using free will and now we are doing these things. These have all been done before. We just follow what has been pre-scripted. Therefore, the pre-scripted path is wonderful. It's all written up already. We just go with it. Being blocked from the knowledge of the prescribed or pre-written destiny of ours, we think we are making our destiny as we go along.

It's a great illusion but wonderful illusion. It gives us a feeling we are free people. We then make choices. We make our own destiny. How could you create this experience without closing our eyes and blocking ourselves from that knowledge? We have sufficiently well blocked the knowledge of how it is done so that we get the experience of free will. What a wonderful device. Then on top of that, we have been given more costumes to enhance the value of this experience.

Why should we have this experience at all? We were living in bliss in our home. The totality of consciousness is an area of love, bliss and totality of knowledge and intuition. Why did we have to leave it in the first place? For the simple reason: if you see the opposite of something, you always appreciate it more.

People come to me and say, "We had a very hard time. But when the hard time passes, the

good time looks much better.” Why do they say that? If there was no darkness, there would be no appreciation of light. If there was no unhappiness in our life, there would be no appreciation of happiness. If you were always happy, you wouldn’t even know you are happy. There’s nothing to compare with.

Therefore, we are here to experience something in the world of duality, in the world of pairs of opposites. These pairs of opposites constitute our experience here. We go back to a world where there are no opposites.

Therefore, when we go back home, there are so many individuated souls still swimming in that great pool of total consciousness. They ask us, “Why are you more happy than us?” How come we are all dancing with joy—the souls still living in our true home, in Sach Khand—they are dancing with joy because they’re always in bliss—and we go back and we dance even more. We hop even higher.

They say, “What happened to you? How are you better than us? We are all in the same place.” We tell them “You don’t know what you’re missing because you don’t appreciate what you have. You have nothing to compare. We have seen the other side. Therefore, we can appreciate more.”

That’s the whole purpose of this whole big creation. The creation has been designed in such a way that it fulfills all its purposes. The perfection of this creation can only be seen from the top. Every little element that you see here is imperfect. But when you put it together and see the whole show from the top, it’s absolutely perfect. There is no way that you can possibly improve it.

All experiments have been done to modify it, to improve it. All kinds of experiments have been done—and are still going on—in different parts of this creation to improve its performance. Yet what has come out is so perfect that I think if you go back you will see nothing you can do to it to improve it.

So, all these pairs of opposites that have been created by illusion... It does not mean that we’re living in illusion. Some people think, “Oh, this world is illusion. Why have—what are we doing here?” That’s not true. This is reality. In fact, it’s the only reality. We know no other reality. How can we talk of illusion when we don’t know any other reality at all? This world is our only reality. At one time, we can have only one reality.

When we go to sleep at night and have a dream, that becomes our only reality. We don’t know

anything about the wakeful state. If we knew the wakeful state and the dream state at the same time, the dream state would not look like a reality at all. Nor would it scare us. Nor would it give us the happiness it gives today. There could be no pleasant or unpleasant experiences in a dream if you were awake at the same time.

Therefore, by shutting off the experience of wakefulness while we dream, the dream becomes a reality. When we wake up, the dream becomes unreal. It only becomes unreal when we wake up. It is not unreal while we are dreaming. Same way, this reality remains a reality until we go to the next step and then this becomes unreal like a dream, and that becomes the only reality. Then we go one step higher, that becomes the only reality and all others become dream-like. Dreams within dreams.

Then we go to the final stage and see the whole show set up. That's the only place from where we can see all of these creations and realities at the same time. Then it doesn't matter which costume you wear or not. Then you are in charge of the whole show. Then you become one with the creator, director, producer of the show. Therefore, no matter what costume you wear, no matter whether you are in a physical body, astral body, causal body, or individuated soul, or totality, you have the same consciousness all the time.

That is what defines a Perfect Living Master. A Perfect Living Master, having got that totality of consciousness, is wearing that consciousness all the time, even if he's a human being like us. That makes a difference. Because he can then, at any time, see us more than we can see ourselves. He can guide us through our own spiritual journeys in a way nobody else can. How can a blind lead a blind person?

Therefore, an awakened person who continues to be awakened no matter when we are sleeping, he alone can help us to go and wake up more, wake up more till we are finally awake to our true home. The journey to our true home is a journey of successive wakefulnesses. Therefore, we awake from one stage to another.

Our whole purpose of this meditation workshop is to practice how we can do that. To do that, I make it look simple, because it is simple, but it is also difficult. It does not mean simple things must be easy. Simple things have been made very difficult because of our reliance on the mind for years and years—millions of years we have relied on this mind alone. The mind loves complicated things. Mind has never loved simple things. Mind thinks the more complicated a thing is, the more valuable it is. Simple things are too simple for it to appreciate. That is why the mind wants complicated stuff.

The Perfect Living Masters realize it. Therefore, they give suitable instructions to us. When they initiate us, they have already guaranteed our going back home. They take responsibility. If they've taken responsibility, why should they give any instructions after that? They don't have to give any instructions. They say, "Okay, you are initiated. I am responsible. I'll take you back home to Sach Khand, to your true home." That should be the end of the matter.

No, they proceed to tell how to meditate. They proceed to tell you what to do, how to listen to the sound, how to do this thing, how to sit in the...in this time or that time. They give detailed instructions.

Who are these instructions for? Your soul needs no instructions. Your soul has been yearning to go back home ever since it came here. The soul's longing for back, going back home, has not been created today or any other day. It has been there from the beginning and is still there.

Why are they not just responding to your yearning—give all these instructions? The instructions are for your mind. The instructions are for your mind to be kept occupied so it does not come in the way. The instructions are for your mind not to distract you any more than it has been doing, and therefore let you go home. The instructions are to prevent the distraction of the mind. They are not meant really for the soul at all.

Therefore, when the instructions are given that "Repeat these words," what's the purpose? Term these words very magical charged words. Yes, they are charged. They perform many functions. They have to perform many functions because we live in a world full of positive and negative energies—a lot of negative entities around us. Apart from the fact that so many people we meet cast a negative influence on us, so many situations we go through are negative around us, so many events we pass through, so many accidents that happen, so many illnesses that come to us, so many negative things that happen to us...in spite of all those negatives, we still have more negativity to encounter in our spiritual journey.

To help with that, it's okay if some words that we use here in the physical plane are charged and given special magical power to prevent that negativity from affecting you during the journey. But that's only one purpose. It's a very limited purpose. To prevent negativity from affecting our journey is only one purpose of using a charged *simran* or mantra that the master gives us.

But what is the other purpose? The other purpose is to prevent the mind from thinking of everything else, to make the mind go on listening to these words and therefore prevent it from thinking anything else. That's actually a mechanical exercise so that the mind which is using words to think should be using replaced words. So, these become replaced words. Therefore,

they help you to withdraw the mind, withdraw your attention to your Self.

Therefore, these words are no use after you reach the first stage of Self, of your Self, which is the astral stage. The astral stage—the words have no meaning after that. The only thing that pulls you after that is your own consciousness. How can consciousness pull? It has a manifested form that it...exists even if there's nothing to be conscious of. Consciousness by its very terminology, by its very definition means it is aware of something. Otherwise, how can you call it consciousness? To be conscious of something, that alone will create consciousness. If there's nothing to be conscious of, consciousness disappears.

Therefore, as an inbuilt thing, the consciousness has its own resonance, that even if there were nothing outside of consciousness to be conscious of, it can be conscious of itself. That resonance, that power, that melody, that music, whatever you like to call it, is what we call the Sound Current, what we call the *Shabd*, what we call the Word, what we call the Nad, what we have given so many names as the creator of everything. We have said that this Sound Current is even the creator of God.

In John's, in John's gospel, says "In the beginning was the Word. And the Word was with God. And the Word was God. All things were made by Him." In that gospel, the Word was placed prior to God.

People sometimes say, "Well, we worship God." Who made God? It's a good question. If there is a God who runs this universe, somebody must have made that God, too. It's a power that created even the God that created everything else. That power was the Word. Its own manifestation is in the form of a resonance, of an energy, of a power—all these words put together—which cannot be described, so we are using wrong words for that. But for lack of a word for that power, we call it the Word. It's for lack of a word we are calling it the Word.

That power manifests continuously wherever consciousness is. It does not disappear at all. It is our only link with our true Totality of Consciousness. It never leaves us.

When they...when we are here in the physical body, it is still there. We go into a dream state, it's still there. When we go into the astral plane, it is still there. Into causal plane, it's still there. Go into mental realms, it's still there. You go into pure spirituality and become individual soul, it's still there. You go into Totality of Consciousness, it's still there. Same power. Never disappears.

What is that power? That power is what gives us the sense, the experience of a Self in us. Today, it looks like an ego. "I myself can do it, okay?" Who's that "I" self? Who do you identify with?

Supposing your face changes. Supposing you become old. You're still the same self. You never feel the self got old—the body got old. Supposing you go into a dream. In the dream you have a different body. Your physical body is sleeping. A dream body is going ahead. Which self is experiencing that dream? The same self. If you go into a higher form and the form changes—if you have no form at all—it's still the same self.

A Chinese philosopher, Fa-Hien, had a dream. In that dream, he thought—and experienced—he was a butterfly. As a butterfly, he flapped his wings and all over the flowers in the garden. He records that “there were no beautiful flowers in this world that compared to the flowers I saw in the dream. They were illuminated, each flower in its own light. It was so beautiful I couldn't believe that such flowers exist. I, as a butterfly, flew over all the flowers. Then I woke up. I really began to wonder, because of the reality of that experience, I really began to wonder, ‘Am I really Fa-Hien, the philosopher, who's writing this, or am I really the butterfly who's now dreaming that he's Fa-Hien?’ How can I make out which one was which, because I was more real than this.”

People he talked to and said, “I was a butterfly,” they said “Fa-Hien, don't make a mistake. You cannot be a butterfly. You are a human being. You say you saw a butterfly.” He said, “I never saw a butterfly. In fact, I was flying. I was not seeing a butterfly go around. I was flying.”

Therefore, the Self of Fa-Hien was the same Self as the butterfly. The Self never changes. The Self is the core around which all experience builds up, including the form of the body around you, or the form of no body, or the form of formlessness. It's still the same Self.

This Self, which is the true nature of our consciousness, resounds in us. Because it is audible, therefore we have called it the Sound. The only reason why we have called the great power of creation into a Sound is because it can be heard, at certain levels. It can be heard at all levels. It can be heard even in the physical body. Because it can be heard, therefore we call it the Audible Sound Current. It's just a way of describing a power that cannot be described. But since it can be heard, and we can listen to it, it's a great vehicle to go back home.

We know it's connected all the time to back our home. It's the only connection that never breaks. If it broke, we'd be dead at every level. It never breaks. That's the only thing that sustains all our forms. Therefore, the Audible Sound Current is not merely a sound. It's the creative power that created everything, including itself.

In one of his poems (recorded later) by Soami Ji of Agra, he says that this Shabd, this Sound has

created everything. *“Shabde dharti shabde akash.”* Then he says, *“Shabde bhaya prakash.”* That means Shabd created the world, the light, Shabd created the sky, the Shabd created this. And then he says, *“Shabde shabd prakash.”* Even Shabd was created by Shabd. Even itself was created by the same power. He says there’s nothing existing outside of it. All things are being experienced within that.

Just because we can hear it in the physical body and we have lowered its quality into a sound, we—for the sake of instruction to the mind, for sake of instructions to the mind and the soul sitting in a human body—we say, *“Listen to that Sound.”* Don’t forget the Sound is not a sound. It only looks like a sound to start with.

When you ride on the Sound and go up, it transforms. It is the real royal road to your home, a road that has never been blocked. There’s no traffic jam on that road. So, it’s a *“Camino Real,”* as somebody would say and therefore, that road is what we like to take.

To reach that road, which we cannot hear because we have heard too much stuff outside, we have turned our attention outward. It is ringing in each one of us right now. Each one of us has the capacity to hear that sound right now.

Why are we not hearing it? Because we have been used to hearing outside things. We have put all our attention—hundred percent of our attention—outside. We don’t give any attention inside. The purpose of meditation is to withdraw this attention and bring it inside.

If you see the whole picture, how we are created, why we are here, that we are here for a show, well designed show. This goes on and on. We have made it everlasting. I have said we have made it. At what stage did we make it? We didn’t make it here. We never wanted to make our life eternal right here.

Something happened to us. In our delegation, in our coming down from our totality into this state, at some point something happened which perpetuated this show. If you want to know what happened—it’s a very interesting story. Many people have tried to write it down. This cannot be written. But they’ve made attempts. Because what we read here in our books makes sense to us only when it relates to things we know in the physical world.

If somebody discusses something that doesn’t exist in the physical world, it has no meaning. Indeed, we have no language to write that. Because all language that exists here is with relevance and reference to the things that are existing here, in the physical world. We can’t write something, in any language, that is not related to experiences in the physical world.

Therefore, to write about something, about an experience which does not exist here at all, is impossible. And yet we want to write. We want to speak. So, the only way to do it is to make stories: allegories, similes, parables. That's the only way to describe it, to make stories that become relevant to us because we make use of the symbols of this world to describe it.

So when we use symbols of this world—I just used some—I said when we go back home the souls that are still there, whom we call “bans,” and the souls that go from here after this experience, whom we call “hans”—all are dancing. How could you dance when there's no space and time? But I'm using the word “dancing” because I know no other way to describe it. So, we are using local language to describe something that is foreign to us.

But, anyway, to describe this descent from Totality of Consciousness to our current state, something happened on the way that broke the singleness of this experience, that broke the single visit that we were going to make—and act once and go back—something happened that created perpetuity and created everness into this, into this experience.

What happened? What happened was, at the time when the soul was individuated, and we call it, in our, in our sequences of stages of ascent and descent, we call it *asthool sharir* or physical sharir (physical body here); we call it astral or *suksham sharir*; we call it causal or *karan sharir*; we call it the Par Brahm or the individual place beyond the creation of three worlds; then we call it the Sach Khand or the true home.

These names were given in India and they are becoming popular in Western literature also, I notice. Now these stages are...they only mean: there's a world of physical universe, material world; there's an astral world of only sense perceptions; there's a third world only of the mind, of mental images; there's a world of spirituality, which is the first spiritual experience where no material world exists; and then there's a world of Totality where there's only one. A simple five stages.

Now in these five stages of consciousness—and the top, there's no problem. We can take a dip into an experience whenever we like. We go once and come back. In the second stage, individual soul, no problem. We could just stay. It's a nice way to be individuated, to see many out of the One, and go back and become the One. No problem.

But once you are there... One of them, given the exceptional power, one of the qualities of the Creator, as ambitious as the Creator, “I want to be Creator,” and does meditation. Now here I'm using—I'm not using, Kabir uses in *Anurag Sagar*, in a book called “The Ocean of Love,” in that,

he uses a simile. He says “There’s a being who went individuated in the very first individuation from Totality, when he not only initiated...not only meditated for a little while, he worshiped the Lord, standing in a river. (I don’t know where the river came from, but anyway, the story says he stood in a river on one leg and worshiped for seventy-three thousand *yugas*.) Well, a *yuga* is, oh, four or five ages. That means millions of years, billions of years that guy stood on one leg in a river. That means he must have done something extraordinary. He begged the Creator, “Give me the same power you have, the power to create.”

The father was very happy with the son who’d done so much worship. Therefore, he granted him his boon. And said, “Okay, I give you part of this consciousness, as part of souls, and you can use them to create your own world.”

Now he got the souls. He got quite a bunch of them. He was very happy, as a reward for such a long time of worshiping on one leg in a river. Now I might mention that this is probably taken from the fact that even in India today, among some of the yogis, the practice of standing in the river on one leg is still prevalent. Some yogis are still doing this and thinking that they stand in the sun on one leg, they put the other leg on the side of the other one for balance them, and then they worship the sun like this. So, I’ve seen them, worshiping in holy rivers and even some of the ponds sometimes they do it.

So that is, that was the practice which Kabir has followed to describe the work that this guy did. Having done that and got the souls, his whole idea was, “These souls have been given to me for a certain time. They are going to go back home. How do I perpetuate this?”

He created a beautiful, wonderful principle. The principle was: create time and space. By creating time and space, give them a machine of myself. He said, “I’ll give them a machine in which the power that I have perpetuates. It will be called the mind. Let the mind be experienced in such a way that it only works in time and space and nowhere else. Therefore, he created time and space and he placed the mind there and said, “The mind alone is creating.”

The power to grant souls to this guy was not just thrown away from the sky. Naturally it came through a woman, because he had to make that woman to produce his kids, produce this world. So that woman—we don’t know how to call her—she wasn’t a woman, of course, but how can we describe? How can we talk about these things? Let’s say *Shakti*, the power, the power of creation came to this guy and he had to produce the kids through her. But he liked her so much. At that time, he didn’t know what to do—he was like a kid. He had no experience.

Now you will notice when a little kid, infant is born, you give anything to the infant, he puts it in

his mouth. You must have noticed. The kid thinks there is nothing that we can do to enjoy the thing but put in your mouth.

So, this guy, who wanted to create time and space and all, put that woman into his mouth and ate her up. Of course, it's a very tall story. But what happened? She howled and cried. She called upon her father. "What have you done to me? You said you were carrying some souls for this guy to create his world and instead of that he swallowed me up."

So, the father was very angry at this little fellow. He said, "How can you do that?" So, he said, "Get this woman out." He gulped her out. She was alive. Alive and kicking. So it says in the *Anurag Sagar*.

Anyway, then once this happened, then he said, "Let's cohabit. Let's have sex because we are going to produce kids." And she said, "Do you know...?" Now again, a possible law about incest, moral rule about incest, you cannot have sex with your mother, your sister, your daughter. You can't have. Therefore, all the laws of the world follow that system of incest. So, she argues with him: "I am one with my father. I am like your mother. And you, I came here—I was like your sister—we both formed by your father. You swallowed me and brought me out—I'm like your daughter. How can you talk like this?"

This guy, so clever, he said, "You know, why are you worried about it? There is no sin, yet. Sin is something we have to create to keep these people down here, the souls. Don't you realize the great job we have got? Therefore, we are not going to bear any sin. In the *Anurag Sagar* it says, "*Paap, punn hamein nahi lagey,*" which means that the idea of sin, of evil and virtue and good does not apply to us. We will apply it to others.

So how will we do it? Very simple, we'll stretch out this whole experience into time and space, and cause on that time and space an idea of cause and effect because nothing will be placed on time and space. We'll first create the time, then we'll create space to work time out. Then we'll place events on the time. We'll make people go through the events, and every event will be like a cause, and its result will be event and event will cause a cause, cause will be event. In this way, they'll be here forever.

Thus was born the law of karma. Thereafter, he, this negative power with... The Father was so angry, he said, "I will never see you again. You're banished from my sight." He said, "Father, please forgive me." He said, "No, you've done something totally different from what you told me. I'm not going to forgive you. You're banished." The poor fellow, the negative power, his own personal soul withdrawn, has become just a power, the power to create time, space, power to

create karma, power to create minds, which are of his own individuation and then place them in all subsequent forms of life.

That was the big accident that happened. The big accident was giving us the law of cause and effect, the law of karma. The law of karma has worked so beautiful for that guy. He's very happy. Because the law of karma...what we do is karma. He blocks us. He got the information that if we know what the result of our action will be, then we will not do it. But we can suspect what the result will be—still do it.

He made sure his minds that he gives, which is himself—negative power, individuated in us is our mind—that the mind itself will so work that it'll think in terms of doing things, even when it doesn't want to do, even when the soul protests—it'll still do. Therefore, people will commit sin all the time.

People will commit sin. Then they'll try to feel sorry about it. Then they'll regret it, then they'll do good things. Let us make a rule. Every sin will be punished. Every good thing will be rewarded. And two will not cancel each other.

How can anybody go out? Nobody got out. Nobody got out after that rule was imposed. We are sitting following that rule. We are sitting here doing exactly that thing. We are creating sin and virtue. We are creating good and bad deeds and for good we are getting rewarded, for bad we are being punished and stay here forever. There is no way to get out.

If there was a way that we could wipe out some of the bad things by good things, we would have gone all—all gone back. But we cannot do it, so much so that this law of karma is so strong that even if you go to the highest state by a series of good works in several lives, you still cannot wipe out enough bad work to go back.

That is why, Lord Krishna, an avatar of Vishnu in Indian mythology, in Indian religion, he is telling Arjun on the battlefield of Kurukshetra in the Mahabharata and the Gita, he tells Krishna, "This law of karma is a real bondage we have. Without this karma we would all be heading back."

In his childhood, this very Krishna told his childhood friend, Udo—they both used to go out to look after cows. They were cowherds. They lived in a farm family and Krishna was just going to tend after the cows. But he was so enlightened, he could talk about some of these things even as a child.

So even as a young boy, he's telling his friend Udo, he says: "Udo, the law of karma is very

difficult to understand. People think karma can be washed out very easily. They go to temples. They go to worship. They do atonements and they think it's all washed out. Nothing is washed out. When they do bad things, they are punished. When they do atonement, they are rewarded—separately. One doesn't cancel the other."

Then an ant was crawling there. Krishna points out to that ant and says, "Udo, look at this ant crawling here, in front of us. Can you realize this ant is just an insect today? One time it has been Brahma, the creator of this universe. By his good deeds, he had become Brahma. The bad deeds did not allow him not to descend from that place, but because of karma he's today an ant. This ant has once been Indra, one of the gods of one of the heavens in the Astral plane. Yet today he's an ant. The law of karma cannot be easily understood, because people think that good deeds can wipe out bad deeds. No, good deeds are rewarded. Bad deeds are punished. Doesn't matter whether you get reward or punishment, you are trapped here."

Then what is the salvation? Do you realize what a strange kind of world was created in which there was no escape. The law of karma ensured that we will be here forever. And then, to make things worse, another element was added, element was added to the law of karma. That was to have a reserve of karma. That means, supposing you do some good deeds and some bad deeds, then you put them together. You have another life. You can't accommodate all that you did.

Okay, doesn't matter. The particular soul given the responsibility of taking care of this computerized version of how life is made up, sitting up there says, "Okay. Well, I can take care of forty percent of what you did. I'll keep the rest in reserve to be used for a later life." So, he puts that sixty percent into reserve.

That reserve is called *Sinchit* karma, whereas the actions we perform now are called *Kriyaman* karma. The one or *Pralabdha* karma... *Pralabdha* is we are born with. The destiny we are born is *Pralabdha*—destiny. We call it destiny or fate karma. What we do here is *Kriyaman* or new actions we create which will lead to reaction later. If it cannot be accommodated, they go into a reserve called *Sinchit* karma.

We have built such huge reserves. That Negative Power of ours sitting above is very happy, very contented. "These guys have no chance to go back home."

In this situation, tell me—we are trapped in this situation. Many of us, I am certain all of us who are sitting here, in our soul structure, when we were individuated souls coming down into this realm for this experience, must have begged our Creator, our Father: "Please, you are sending us on an expedition of which we have no knowledge. We want to see that. We love adventure.

We want to go for the adventure. But supposing we get caught up there, what'll happen to us?"

The Father gave us a boon. He said, "Don't worry. If you don't like that trap of this guy who is making it, don't worry. I will come myself and take you back home. Don't worry. All you have to do is, in that state, when you feel fed up of the show and say, 'I don't want to stay in this anymore. I have had enough of it. I want to go home,' when you will seek like that, I will come myself and take you back home."

That promise was made to a large number of souls, but not all of them. A very small number, in fact. [Of] the totality of souls existing there—they say about 10 percent at the most—got this assurance. We, sitting here in this auditorium today are part of the ten percent. Because we are seekers. We've all come here to seek.

Therefore, he gave a promise to us. How is he fulfilling his promise? Because when he gave a promise that he himself will come and take us back home, how does it interfere with the great boon he has given to the Negative Power to create this world?

So, the Negative Power had to have a deal with him. "Okay," the Negative Power says, who created this law of karma and law of time and space, he says... Forget my telling you like a story form, but it can't be told any other way. Don't take it literally. It's not a literal story, it didn't happen literally, but it's just a way of expressing. By the way, in talking to Dharam Das in *Anurag Sagar*, "Ocean of Love," Kabir also reminds him again and again that "Don't take it literally. I'm just trying to use a story form to describe something." So, the Negative Power says, "Look, you gave me this boon. How can you take the boon away from me?" He says. "I'm not going to take the boon away from you. I am only going to enforce my promise to those ten percent, small number of souls, who will become seekers in your domain, and I want to take them out."

The Negative Power says, "Do you realize, if you came into the world and are seen by everybody that the Lord Himself, Creator, has come here, everybody will go back. How will you stop them?" He says, "No, no, no. I will wear the same disguise you have given to other people. I'll come like a ordinary human being. I'll come in such an ordinary way nobody will be able to find me—except the seeker. Only the seekers will know—and I will hunt them out. I will go and find them where they are. Don't worry."

He says, "Can you give me a few more boons to make sure my system doesn't fail?" He said, "All right, what other boons do you want?" He says, "When you come, the seeker he will seek you individually. Others will not be affected by his seeking. I don't want everybody to run after a seeker. He will seek individually. Others may not believe what he is saying. But when he seeks

and you find him, please make sure that he does not affect everybody else around him. Only he can affect the seekers around him. Can you make sure?" The Lord says, "Yes, place him in the midst of seekers. Make sure that all skeptics are put around him." He says, "Secondly, make sure that this guy forgets his past life and forgets what he did, and he doesn't know anything—how you came, how it has happened, what the law of karma, how it operates. He should forget it." "Okay, granted." "Okay, third thing is that you will not perform publicly miracles to show people that you are different from others. You'll be like them." He said: "Okay, granted." "It's okay. Now you go and work."

So, the Lord designed a system by which it will work. He said, "The best way is to make that soul, one soul, enlightened and work in me, replace that soul with myself. How will it be done? Giving it all the through which the creation has gone through, and by doing that, make him work for me. I will create a human being, ordinary human being, just like anybody else but with the knowledge who he is, with the knowledge right to the top who's working. He will acknowledge that he's not the human being working—it is God himself working. He will have personal experience of that. He will then go and pick the souls by ordinary human methods and will not disturb the rest of the creation."

So, the whole system was created by which Perfect Living Masters came. How did they work? That an individual soul, unaware of its destiny, is picked up because of a lot of karma, of course, and a few other considerations, but mostly arbitrary—a person, individual is picked up, is born and happens to meet a person who's already working in that capacity as a Perfect Living Master—gets initiated, gets experiences, gets to know the whole thing and finds out he has a duty to perform which he will not be performing but the creator himself is performing. We call that person a Perfect Living Master.

Such is a design that has been made, and it's working very well. Of course, all the conditions that were imposed are working. Still, when a Perfect Living Master comes, in the system of time and space, he cannot come for all time because he has to come as a human being. He cannot come to all places because a human being cannot serve all places. So, he's designed to come into a certain area where those seeking souls are located. He has to pick up the souls who he will pick up.

Just as the father is doing his own work, he prepares a list what can be done by this particular individual, in this particular area, in this particular time. A short list is made up. The short list contains the list of the names of those souls who are to be picked up—handed over to that human being and he goes about looking at that list and saying "These souls are embodied in these places." Because he is not using his eyes. He's not using his mind. He's not using his body.

He's being guided by the total power of consciousness to pick up those souls where they are.

He designs incidents in life, alters destinies if necessary, alters destinies from ab initio, if necessary, to make sure those souls come into contact with him. When they come into contact, they are, of course, beset like everybody with their minds. They all have doubts, fears, skepticism. He doesn't care. He says, "That's not—that's the Negative Power's role. That's not my role."

He divides the role into two parts: The role of Kal—time—and the role of Dyal—the merciful one, the one who has come to take us back. And divides the two roles. He says, "I have nothing to do with the role of the mind. My role is with the soul. I am going to take the soul back home. I'm not taking the body back home. I'm not taking the mind back home. I'm not taking anything else. I'm not taking this world back home. My role is limited to taking the marked soul back home."

Therefore, by coincidences, and, and strange quirks of destiny, those people who are on the marked list they turn up, have some kind of a contact and he grants them a formal contact called initiation. It's a formal thing because he's got the list. When somebody's carrying a list and is bound to pick that person up, how can you say that he has to select anybody? They're preselected. They're already on the list.

But he does the formality and does the formalities of instructions, of initiations, of these things—that's the role of a Perfect Living Master. You will be amazed how this...smoothly this system works. Therefore, he does his job—takes the souls home.

In the process, of course, because he's the same power, he's holding in his consciousness the same power, many other souls come and listen to him. So, so many are called to him by the very fact he's there. But they're not all the chosen ones whom he takes home. He has to take home the chosen ones.

What about the others? What happens to the others who happen to have the strange experience of coming into contact with a Perfect Living Master? They are marked right from then. May not be by the same person, by not the same Perfect Living Master. But they are bound to get initiated also, and they belong to the same ten percent that'll go back home.

I've told you these long stories and forgot, I, myself, forgot we are here for meditation. Let's get back to the real subject. The real, these, these stories sometimes satisfy our mind. These stories are meant for our mind. All the outside details we talk about are meant for our mind. If our

mind is satisfied, it does not interfere too much with our progress.

Indeed, if the mind is satisfied, it even becomes a help in meditation. That is why the first step in meditation is the most difficult. Just to go within and see something more beautiful, more delicious, more tasty than what is outside is the most difficult part. Once you reach that, even the mind likes it. The mind likes it and therefore helps you in the meditation. Till then, the mind resists and keeps on creating obstacles.

How does it create obstacle? The main obstacle is, in meditation, it makes you think of other things—and not of the path which you are following. If you're trying to meditate, it will bring up most of the things that you don't want to think about. Of course, it'll also bring up things that you want to think about. It does not allow you to stay in a place where you are meditating—which is behind the eyes. It drives you away. You suddenly feel you are somewhere else. You have to pull yourself back, again and again.

Then the mind plays a trump card. I want to tell you before we meditate the trump card of the mind. The trump card of the mind is that it forces you out of that space by thinking of something else and then you fight it—and say “no” and come back. Then it takes you away once—it forces you—you force it back. “There! Come back—have to meditate here.” Then think of something far away—you start thinking of that, your attention goes there. Then you fight it and bring it back. Then after an hour, two hours, three hours, ten hours of meditation, you're totally exhausted. Because you've been fighting all the time. And you got nothing. You were fighting all the time. You were winning every fight—the mind won the battle. The mind's job was to keep you in battle—and he succeeded. Therefore, that's a very big tool the mind uses to prevent us from making any success in our mediation.

How do you handle it? The handling is simple. It needs a little expertise, a little, little of finesse, finesse, a little kind of diplomacy in a way with the mind. How do we do it? We don't try to fight the mind. We try to ignore the mind. If the mind is thinking something (“You do your part. I am here. You want to think something, think. I'm here. I'm not leaving.”) argue with the mind. Tell it, “You are trying to take me there. No. I know what you're doing. I know your tricks. I've seen them many times. You can go away. You keep on thinking what you like. I'm not leaving.”

That means, ignore the mind rather than fight with it. In that way, the mind gets tired. Instead of you getting tired, the mind gets tired. Otherwise, you get tired. So, therefore, to ignore the mind is the secret. It takes a little practice, a little diplomacy with the mind, how to push it off and make it separate from you.

For that, it is important to know that you are not the mind. Today, I will start my exercises from this experience alone. How to see you are not your mind. Because we all think all the time the mind and me are the same, the mind and the soul is the same. The mind thinks; that means I think. There is nothing behind it. There's nobody else in the soul. Nobody knows anything about the soul.

What is soul? How can anybody describe the soul? It's the power. The mind wouldn't exist. It's the life force. It's making us conscious. It's giving us everything we are having. Without that consciousness, we have nothing at all. Can't we understand? That consciousness is the soul—not any experience or covering upon it. And yet we take these coverings to be our soul, and our self. So, we have to first see... You can't argue with the mind, you can't play diplomacy with the mind, you can't ignore the mind unless you know you are not the mind. If you know you are not the mind, then you will be able to ignore it.

This is a great tip I am giving you because people have been meditating for years without being able to fight the mind. They're still trapped in the same game of the mind to keep you in battle. You think you've done a great job. Every time the mind distracted you, you pushed it back, you fought with it and came back. Don't you think it is a very exhausting process? You get tired.

How can meditation be tiring? Meditation should be rejuvenating, should be relaxing, should make you strong when you get up. This is a game. You'll become very strong when you realize you are your self, your soul, and not your mind. That itself will make you strong.

So, let's do that exercise now. This is done in this way. We close our eyes and we sit behind the eyes, where we taught ourself yesterday and where we discovered that we, where the right place to meditate is, to feel you are in the head behind the eyes, not to look for yourself behind the eyes, but to feel you are behind the eyes in the body, that the rest of the body is below...

It's not difficult. It looks difficult because we haven't done it. Once you do it, it will be automatic. Every time you will be able to go there and feel you are in the head, behind the eyes and the body is below you.

Once you are there, then allow the mind to think anything it wants—and you listen to what it says. Do not guide it. Do not look for anything. Just hear the words of the mind and see what kind of chatter it comes up with. You will hear such bizarre things you could never even imagine. That could never be you. At least have that experience—that what the mind on its own thinks, the thinking in the words brings in front of you could never be you.

Then if you are not the mind, who are you? You are the one listening to the chatter of the mind. So, allow the mind to chatter—freely. Allow the mind to think randomly, whatever it likes. You sit behind and see what words come up. The words may come up in audio, you hear it. The words may come up in writing, and you will see them. Or the words may come in images—you see them. Be amused by them. Smile at them. Don't interfere with them. Let's try. Close your eyes. Go behind the eyes and allow the mind to chatter and think whatever it likes.

How many of you could successfully do this? I'm very happy. Others will need little more practice, but you will do it.

Now you know it's the mind that has to repeat the words, not your tongue. That itself takes a little time to practice. Otherwise, since we always speak with our tongue, the tendency always to say our words with the tongue. But, like Kabir says in another poem of his, not in *Anurag Sagar*, in another poem, he says, 'If you repeat with the tongue...

Let me... If you don't mind, I'll quote its original. I'll translate. "If you repeat the words of mantra with your tongue and keep on repeating and your mind is running away—you have the beads, rosary beads in your hands, keep on moving them—do not consider that as meditation at all." Meditation is only beginning when it is done with the mind. If the mind thinks of nothing else but repetition, that alone is counted as simran or as the repetition of words.

So, remember it's not...

Because with the tongue we can talk like a parrot and repeat anything. There is a part of the mind that repeats, and there's another part that can override the repetition. Have you ever noticed that when you are repeating these words, there's a part of the mind that is saying, "Yes, when will I finish this repetition? Am I doing it right? Is it all right?"

Do you see commentators sitting also inside? Who is that commentator who's commenting upon the repetition? That's also your mind. Because the mind has the capacity to think in many channels. It's not a single channel that runs through the mind. It can think of one thing, talk one thing, and think of another in the same time. In fact, we all use it.

The second and third channels of commentators sitting in our head is almost universal. We all can repeat something and repeat like parrot-like and keep on talking about something else at the same time. There are several channels. The mind likes to jump from one channel to another. If you are repeating with one level of the mind, another one starts repeating, that repetition, even of the mind, becomes parrot-like. Because your mind can be distracted by the commentary

upon it.

Therefore, what is the answer? When you notice that, make the commentator also join in the repetition. Not that you dismiss it. Don't fight. Say, "Now you do meditation with two channels speaking the same words."

Sometimes, when the mind, when you, when it finds your...it's cornered, it'll try to bring images of some your friends, your enemies, other people. Faces will start appearing in front of you to distract you. When that happens, don't fight. Ask that image, "Come join me." Make it start into the meditation of the repetition at the same point where you are.

So, what happens? The two voices of yours—one voice of a guest speaking—and you hear all three. If you get more images, let them join. You can have a chorus of meditators sitting inside your head doing meditation. It's only one mind doing meditation.

Therefore, all these tricks of the trade have to be learned to be successful in meditation. So, I'm glad that so many of you did this. We'll follow up again a little later.

So, I'll tell you a very small story. A little story I wanted to share was, I read somewhere that in a school, school belonging to a church, the teacher wanted to put the idea of Jesus Christ, and of God, in children at an early age, so that they should learn about religion, about God and live their life accordingly—to give them a good religious foundation. So, that teacher asked the kids in the school, "Do you know where God is? Do you know where Jesus Christ lives?"

One child said, "I know. Jesus Christ lives in my heart." Teacher was very pleased." He said... Another child raised his hand and said, "I know. Jesus Christ lives everywhere." Teacher was very pleased. Another, third child was asked. He said, "Jesus Christ lives in our bathroom." The teacher was surprised. "What do you mean?" He says, "Every morning, when my mom is having a bath inside and my dad knocks repeatedly at the door, and he says, 'Jesus Christ, are you still in there?'"

Okay. We'll have a break.

Friends, before we broke for this short break, I told you a joke. Everybody laughed.

I remembered a story from a swami who was giving a talk in India. He made a very important point that since there are so many masters around, when you look around, who could be a Perfect Living Master? Don't be fooled by anybody's talk. See what you...what the heart says to

you. Your heart must be pulled. If the heart is not pulled, either he's not a Perfect Living Master, or he's not your master. Do not assume that the same master can be master for everybody. When the heart is pulled, your mind resists and says. "No, no, no," and you're still pulled—there's a chance. It could be a Perfect Living Master.

But never lose your common sense. Don't be just driven into blind belief. When people lose their common sense and don't even think in an ordinary way, how can you proceed on the spiritual path? That is why I remembered this saying of that swami.

He gave an example. He gave an example that one day another swami—he's talking of another swami who pretended to be a real swami—he was giving a talk in India to his disciples and a guy who was walking outside a little tent under which this swami was giving a talk. He was not going there to listen to the swami. He was not interested. It started raining. So just to protect himself from the rain, he went into the same tent in which the swami was sitting with some of his very devoted disciples in front. He, not a believer in the swami, not gone to hear the swami, just to protect himself from the rain, got into the tent. He heard the swami saying these words: "And then I went into the forest and I saw a lion." All the disciples said, "Then what happened, swami ji?" Said, "Then the lion came towards me. I looked straight into the eyes of the lion." "Then swami ji, what happened?" "Then the lion turned away." "Then what did you do, swami ji?" "Then I followed the lion." "Then what happened?" "The lion was a distance and I was following him—he turned around again." "Then what happened, swami ji?" all those greatly excited audience is saying to him. "Then the lion ate me up."

This bystander, not a follower of his, couldn't contain it anymore. He said, "Swami ji, may I ask you a question? I have not come here to attend to your lecture. I just want to know, if the lion ate you up, how are you here?" The swami says, "Do you think I am alive? I am dead."

Now here is a swami trying to make a point that sometimes when we are not enlightened, we are like dead people. But the story he told, in the way ("the lion ate me up"), and you start believing anything... "yes, swami ji"... don't, don't go after that stuff. I mean, think of it calmly and make common sense.

The same swami said one man came from another master, from Bangalore or someplace, and he said, "I and my other followers of that master have full faith in that master. Do your disciples have that faith? If my master says, 'Jump from this house, from the top,' I will do it. Can any of your disciples do it?" The master says, "No, my disciples won't do that. They will say, 'Master, you jump first. Then we'll jump.'"

One should not lose sight of ordinary common sense which has been granted to us as another gift. As you know, I frequently say that we have many senses. We have eight senses. The five senses are only of perception. The senses of perception create our experience of this world.

Then there's a sixth sense, which they say women have more of it, and men doubt it. But anyway, sixth sense is intuition, the intuitive sense which makes them know things which is not even there in the five senses. Supposed to be higher than the five senses.

The seventh sense is higher than these six senses. That is common sense—happens to be very uncommon. But still there. Common sense means you should be able to distinguish between the grain and the chaff. We should know what is real, what is important and what is not. It establishes your priorities in life. If you have common sense, you can always know, through common sense, this is important in life, I must put it ahead of other things. This is not so important. I can put it later. This ability to prioritize things in your life comes from common sense. We should never give up that common sense and lay proper priorities in our life, because nobody can do everything. Therefore, we should choose what is more important and give more attention to those things.

But the seventh, seventh sense being so important is still overridden by eighth sense. The highest sense of all, the eighth sense is the sense of humor, the ability to laugh. If you can be amused and laugh at your life, if you can look at life as a witness, as a spectator, and laugh at every angle of it, you are using your eighth sense. Because only that person can do that who is taking this life to be a drama, a show, a stage show. Only that person who knows this is just a stage show on which we are playing and every part, good or bad, high or low, is part of the show, then you can smile at it and enjoy the show.

People buy a ticket for seven dollars, ten dollars to go to a movie—some of the monstrous movies, horror movies—we are willing to pay for that? Aren't we willing to pay a little price to watch this movie of life? Just by watching from the right seat? It's true that the body of ours, the physical body, is an actor in the same stage. That's a big, big puzzle, that in this movie, we don't sit in the movie, we sit outside and we see the movie on the screen.

Here, this stage play is wonderful, but we are presuming we are actors and watching and acting in the movie at the same time, on the stage. Actually, we are not. Actually, the body is the actor. The body acts. We sit behind the eyes. Those who learn how to sit behind the eyes will never feel that they are participating in this life. They will know they're witnessing this life. They're audience of this life.

If you practice sitting behind your eyes and look at life, you will see the many actors in life, all around you, including your own body, is an actor in the stage. When you can see that, you will be amused and you will be exercising and enjoying your eighth humor, eighth sense of humor. So, that is why, it's a, it's a good thing to remind ourselves—they are not being fooled around by anything.

Of course, that does not mean that always listen to the fear and doubt of the mind. The mind is designed to create doubts and fear—for a good reason. The mind design of doubting and fearing is to enable you to find the truth. Otherwise you will be misled by everybody. You have to discriminate and use the mind to discover something. The best way to discover... As they say, "The taste of the pudding lies in its eating." That means, unless you eat the pudding, you really can't comment upon the taste. If somebody keeps on arguing about some taste and hasn't tasted it, it means nothing. You taste it, whether you can describe it or not, you come to a judgment how good it is.

Therefore, when you come across several spiritual masters, teachers, teaching various kinds of spiritual practices and you are confused by just the multiplicity of these teachers—you wonder what should we follow, what should we do? Employ your common sense. Employ your discrimination.

You have doubts, surely. Do not dispel your doubts just because somebody says something. Keep your doubts on one side and get answers to them, get clarification. Only when you satisfy your mind can you make real progress. Supposing you say, "Let me try it, but I have doubt about it," you'll never go anywhere.

There was a man, known to be a great expert in walking on water, a swami, a yogi who had practiced some kind of a art by which he could do anti-gravity things and walk on water. He used to walk on water every day in a very small, remote village. Everybody saw him walking.

So, an American doubter, said "Nobody can walk on water. People just talk about it. I've never seen one." They said, "Go and see."

So, he went there and he saw the man walking. He said, "There must be some trick about it. There's something he's using in his shoes. There's something that holds him up. But I also want to try."

He said. "Swami, can I do this?" He said "Yes, you can do it, too. Just do it without doubt. Say to yourself, 'I am certain I can walk on water.' Without a doubt you will walk with me tomorrow

morning.” So these, the man said “That’s great. He’s given a challenge to me. I’ll walk with him on the water.”

He got up next morning and they went to the river. The swami said, “Come along. Let’s go.” He said, “Swami, one minute. What if I don’t succeed? Let me tie a rope around my, myself. Somebody will hold a rope and if I sink, I’ll be pulled out.”

Swami laughed. As they stepped in, the man went into the water. The swami walked away. The man pulled him out. “If you wanted a rope to be attached around you, the doubt is already there. How can you walk on water? How can you do anything?”

When the doubts creeps in, it prevents us from making any real success in meditation. That is why we have to satisfy our doubts. That is why many of the answers these Perfect Living Masters are designed to dispel our doubts so that we are satisfied and doubts do not come in the way and we are able to handle the doubts as they come and dismiss them because we know they are coming to disturb us.

When we have that power, discrimination, judgment to say, “There’s a doubt coming to dispel, to distract me, I can put it aside.” Then you make progress.

So, I want to make these points because so many people get trapped in these things. They been initiated for long period and they make no progress and then they, they don’t know why. There’s nobody giving them an explanation why they’re not making progress. These are some of the answers to those questions, that these doubts will keep you in the way. Therefore first remove your doubts.

My own master, Great Master, Maharaj Baba Sawan Singh Ji, he would say that the people who are very intellectual, have many philosophies in their head, have read a lot and have so many intellectual questions, take a long time to make any progress on the spiritual path. Because, they take a long time to understand how their doubts are coming, where the fear is coming from. It takes intellectual absorption for them. They can intellectually absorb the teachings of a master before they can make spiritual progress.

On the other hand, a simple guy, never read any books, comes from a village, he has nothing else except love in his heart, devotion in his heart, on the first day jumps up and has experiences of higher stages. It’s not because his karma is better or something. It’s just that the situation is different for intellectual, full of intellectual questions which must be answered before he can make progress. The guy who has no questions. He has no questions. Therefore,

he makes great progress.

But then, Great Master also added, the intellectual has one advantage over that other guy. What's the advantage? Since he has gone through all the questioning, since he has gone through satisfying his mind, the mind, after that, does not disturb this man and he makes steady progress.

The other guy can have a very quick experience. If something happens in his life, in is destiny, which he doesn't like, such as an accident, the death of a near person, a child or somebody, any bad incident his life, his faith shakes.

So, the faith of a person, who intellectual, is built up later after satisfying the mind, but stays longer. The faith of a person who has a quick experience of something and is not based upon any real study, any real satisfaction of the mind, but is based upon just a quick experience he had, when a bad experience happens, the faith gets shaken.

So, therefore, both have a little balance of experiences. One is delayed a little but is good. One come quickly but is still shaky till you have inner experiences. The ultimate answer is the proof of the pudding lies in the eating. That means, the ultimate proof is you must go within yourself and verify what you have been told. If you do not verify yourself, your belief is blind. The teachings of the Great Master do not allow any blind faith. They do not any...they do not allow any blind belief. Do not believe just because somebody's saying something.

Believe to the extent you are experiencing it. Improve your belief, add more to it as you experience more. But do not just be taken away by somebody's statements that they're making.

I am making it clear because this is a common question: "What should we do? There are so many masters. They're confusing us. We don't know who to follow."

Follow your heart. Follow where you are being pulled. Give a good chance there. It may be not a Perfect Living Master. It may be a master who introduces you to the stage, introduces you to the spiritual stage inside. He may just take you to the first stage, but he has done his job. That was his job to take you there.

Then, your seeking doesn't end. You're not satisfied, the seeking goes on, another master will definitely find you. The secret is seeking in your heart. Know the secret. If you keep seeking, no matter which master you accost or come across, he will take you as far as he can take you and no more. If your seeking is even, even beyond that, you will find the right master—indeed the

right master will find you—no matter where you are.

Don't worry. There's no scope for worry for a person who is a true seeker. So long as he keeps on seeking in his heart, he will meet a Perfect Living Master. No doubt about it. That's been the experience in my, in all my life. I've seen around the world, around the world I find, where there are, wherever there's a seeker—and seekers are all round the globe—everywhere. Don't think it's only in one place. They're all over the world. So are masters responding to those seekers all over the world.

Therefore, if you seek, you will find. No question about it.

So, let's get back to the subject of meditation. We practiced a little bit of using the mantra without interference. Now we want to do a little more. We want to see if the repetition of words does lead to any listening to the sound, so that we should learn how to switch from repetition to listening to the sound. We are practicing doing the repetition of the words, listening to those words. That's the practice.

The practice is not repeating words. The practice is listening to those words while repeating. Now we switch the listening. Listening to the words, we stop and start listening to the music. If there's no music, keep listening to the words. If there's a sound or music, we switch. We switch to the sound we can hear. If we can hear the sound for a little while and then it goes away or becomes too dim, switch back to the words. If the sound continues, stay on the sound, forget the words. Let's do this exercise now.

Close your eyes. Go back to the third eye center behind the eyes. Station yourself there. Make sure you feel you are there. Start repeating the words.

How many of you were able to do the switching successfully on this...? Good number. Need practice, little more practice.

Remember, there are two kinds of cars. One is called rear-wheel drive. One is called front-wheel drive. What's the difference between the two cars?

In the rear-wheel drive, the engine of the car pushes the car from the back—whole car moves with the power of the push given by the engine through the rear wheels.

The front-wheel car pulls the car from in front from the same engine. One pushes to make it progress. The other pulls to make it progress.

The same is true of these two methods. The simran is rear-wheel car. The simran—you do it to push yourself within. The sound is a front-wheel car. It pulls you with its own power, and not because you are giving a push. In combination, you can find which works at what time and use it accordingly. Use your mantra, use your simran so long as it gives you push to the sound.

The sound will only pull you if it is a true astral sound. It's a true astral sound originating from the astral region and always present there during your stay—is the only sound that always pulls.

The other sounds can be used for practice. I call them practice sounds. Not many people have called them practice sounds. I sometimes find people who have been listening to the practice sounds for their whole life and thinking they are listening to the sound. They've not even reached anywhere near the sound. These practice sounds are very often created by the simple mechanics of the physical body. The blood flow going through you, the heartbeat, the breathing and several other sounds that go in the body. And several sounds which are not heard unless with concentration.

Physical sounds. These physical sounds are existing because you put attention and listen to them. Especially when you are in a very quiet place, these sounds become very, very loud. In fact, they become so loud they can be a disturbance.

There was a Japanese meditator who once met me. He invited me to his experimental ashram in, in a little place near Tokyo, Japan, because he wanted to experience, if we are in complete silence and there is nothing to disturb us from outside, would our soul automatically ascend to the higher regions? Is it the external sounds that are really distracting us and all we need is a quiet place? He said people in the old times built caves, sat in the caves, and had no disturbance and they got salvation and enlightenment. Why can't we?

But in the modern age, he invented and constructed a modern cave made of glass in which all sound was taken out. Only the oxygen for breathing was allowed to come in, in a very measured quantity without creating any sound in that soundproof, hollow little chamber he made out of glass. He tried to practice that.

He invited me. I also sat in that. If you sit in that, it has no sound from outside. But you could hear your heartbeat, even if you have no palpitation. You can hear your breathing even much louder than you ever heard before. You can hear your internal sounds of the body which you have never heard before. So, the fact that you think that just because you are in a silent place you can be pulled in anywhere—doesn't work. He discovered after that experiment, that big,

glass chamber, the new kind of modern 22nd century cave, did not work.

So, the sound that we really have which pulls us is of a different kind. It lies behind the sounds of the body. All sounds that we will hear in the meditational process lie one behind the other. At least it appears so. Our experience will be that we hear a sound, no matter what kind, but the other sound's hiding along with it.

If we look at one sound—and that will become as loud as we listen to it or as loud as we put attention on it—when we put our attention on the sound behind it, the sound behind it becomes louder and we pick it up. That again is a very selective process of using attention during hearing of the sound. I will go more into this little bit more later on when we do more meditation in the afternoon session.

But it's important to know what are the kind of obstacle that come in our meditation. We should resolve them as they come and not blindly keep on doing the same thing forever and get nothing and think we are on the spiritual path. The spiritual path is an experiential path. It is an experience, it's a training like any other training. If you make no progress, you fail. You can't be static in a training program. Therefore, the spiritual path should have constant progress, day by day, measurable progress, so you feel now you've moved a step forward.

Of course, there is a certain phenomenon called "The Up and Down Phenomenon." The Up and Down phenomenon is created because of our pralabd, our destiny, that when the destiny is built up of a human life, it will consist of good parts and low parts, high parts and low parts. In the high ones, we have a good time—we enjoy. In the bad times, we are sad, suffering, ill—something else happens. The good and the bad alternate in life. And that's—they follow the sine curve.

People have been able to use diagrams to show how these biorhythms work in us and if you want to learn about biorhythms, Mark can give you several kinds of biorhythms, even more than I knew—that those biorhythms control our life. From the point of birth, those cycles, up and down, working in a sine curve. Sine curve means sometimes going above the axis of normal, then going down, then going up, then going down. Life is based like that. All events are organized like that. Therefore, we are sometimes happy and sometimes we are not happy. Sometimes we are more happy, sometimes we're less happy.

Sometimes we feel that person is always happy—because we don't know that person. Sometimes people think that person's very happy—look at that couple looking so beautiful. Go and stay in their house for three days, you will find out the unhappiness. Uh, so therefore, we're

all happy and unhappy.

Why are we having this combination? Why couldn't we have a life of all happiness? Or, if we have to suffer through it—like Buddha says, "We've come here for suffering"—if we have come for suffering, we should suffer all the time. How can we have some moments of great joy and happiness and meet good friends and have great company and party around—how can we have that?

The reason is simple. If we had all good karmas which give a steady, continuous happiness, we couldn't be in a human body in the physical plane. There are plenty of heavens invented for that state. You would be in that heaven.

If we had all bad karma to suffer all the time, we wouldn't be here either. There are several hells constructed in the sub-astral plane, which you can see, they exist now, and you will be there, not here. You have to have a combination of the ups and downs to get a human life. Human being is a combination of the two and follows this curve, the sine curve of high and low. Since the destinies form like that and we are doing our meditation during this kind of destiny, the meditation also takes a swing like that. In meditation, some days are great, and you feel, "Wow, it's so easy and I'm getting this." Other days you try very hard and nothing happens. So, it does not mean that you are losing your progress. It means you are going according to your destiny. The destiny, the rule of the sine curve, is playing into your meditation also. Don't get disheartened.

But there is one way to check progress—in spite of this fact. In spite of the fact that the sine curve that works like this, up and down, up and down, on a single axis of normal—now we are high, now we are low, now we are high, now we are low, now our meditation was great, now it's not so great, now it's very good, now it's not so good—is going on.

If the axis remains the same, we would never make progress. Progress is when the axis starts shifting upwards. Then we go high, low, high, low, high, low. That means the high's higher than the previous high. The low's less than the previous low. High is higher than the previous one, low is again less. That's progress. There's still high and low. High and low you can't avoid. But the axis shifts as much as your progress.

Therefore, the progress can be measured—even in spite of fact sometimes you think it's good, sometimes you think it's bad. But if the good is better than the previous good, you are making progress. If the bad is less bad than the previous bad, you are making progress.

So, remember this fact because sometime people don't understand: "Am I losing my progress? Am I not doing consistently good in my meditation?" You are doing consistently good. But the meditation is also placed, along with other things, along with other experiences, in the destiny of life. That is why this happens.

I will like to leave a few minutes now for some questions if you have. We'll have more question and answer later, but if you have some imminent questions on what we have been talking about or what we have not been talking about. If you have no questions, if you have any answers, I'd be happy to hear, any comments, certainly.

Yes.

Q. Is it possible to have two Perfect Living Masters in one life initiate one person?

A. Yes. It is possible.

Q. What I'm interested in finding out is, if you don't hear words, language, words, when you go in, the voice, inside, internally—you just see visuals, okay, and that visual interprets then into, the words. In other words, the words aren't spoken—they're pictures, they're kind of visual relationships...

A. But they're not words...

Q. ...But they're not words, but you're saying the simran. Is that unusual and something to be concerned about?

A. The answer is, it's unusual and happens only to artists.

Okay. Any other question?

I'll give an answer after lunch. It's meant for everybody—the importance of *dhyān*—the importance of contemplation of the form of the Master. We have not talked about that yet, but I'll bring it up after lunch.

Any other question?

Thank you.

