

How To Meditate and Go Within

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It took me many years to come back to Great Master and say, “I haven’t found anything better than what you said. Now I am going to practice your method seriously.” Then I practiced seriously. I said, “Why should I meditate?” He says “Meditate for 2-1/2 hours and you’ll see something.” “Why 2-1/2 hours?” I went to Him and said, “Is there a time limit which you cannot meditate more?” He said “There’s no time limit! Whatever time you get is good.”

So I went on like a yoga of obstinacy which I practiced earlier called hatha yoga. Hatha means obstinate, yoga of obstinacy. I began to practice on Great Master’s teaching, eight hours at a time, no break. I said, “Whatever is there, if there is something to find, I must find it. If there is nothing, I am here to expose the whole thing! It is all made up, it is all just a story, just a hoax being played by people calling themselves gurus and calling themselves masters, and there is nothing to it because they say if you practice withdrawing your attention, you will find this.”

Great Master kept on saying, “This is not blind faith. This is not believing somebody. It is believing your own experience. Go within and find out.” Then he would quote from all the religious texts; original texts. The Bible says “The kingdom is within you.” The other texts say “The original sound is the sound that created this world.” The oldest Rig Veda of the Indian Vedas, the old text script, the Sanskrit texts say that “The original creation took place because of the Nad, the Sound.” John’s Gospel says, “In the beginning was the Word, and the Word was with God, and the Word was God.”

How can all these different scriptures, all these different fountainheads of religion say the same thing? Who has practiced it? Who has gone inside to see if there is such a thing as the Word or a sound or a Nad or a Shabd? I said, “This has to be found out. You can’t have blind faith. You must see it yourself.” I made some progress, but I also gradually found that when you make that kind of effort which I was trying, there is a big obstacle on the way. That obstacle is your own thinking, your own mind. I discovered that the mind, which is supposed to be a great help to us, the thinking mind should be able to rationalize, think out, make a good effort, but itself it is the creator of doubt and fear.

Since then I have seen most people, my friends, when they are on the path, they suffer from the same problem. Their mind and their thinking process are creating doubt and fear. I wondered why there should be doubt of these things. The nature of the mind, human mind, is to create a doubt. It is not something unusual. The mind is designed to do it. As I discovered later on that the mind by its thinking process does not always clarify things because it has limited data on which it works.

The mind is a logical machine. It works on logic, and as some of you might have studied logic, you know that logic is of two kinds, the deductive logic and the inductive logic. The deductive logic only deduces things, comes to conclusions based upon what is fed to the mind. You can say there is a white wall here in front of me. This is part of the wall; therefore, it is white. That is deductive knowledge. There is no additional knowledge that you get through deductive logic. The mind does not go beyond what is already known.

The inductive logic is a guess work. It speculates. This wall is white. This wall goes around the corner, which I cannot see. Presumably, probably, it is also white. That is an inductive method. It is uncertain. What kind of activity of the mind can give me certainty? There is nothing that would give me certainty. Today the mind says this is very clear. Tomorrow a new factor comes in, you learn something new, and the old conclusion becomes absolutely wrong.

I discovered that the mind creates doubt by its very nature, by its very function. The mind functions in a very unique way, that it creates time and space for us. It creates thinking in us, and through thinking, it picks up the sense perceptions and translates for us. It took me some time to know that the mind is what sees things, what hears things, what touches things. All sense perceptions are merely stimuli that come to us. The mind tells what it is. If I saw a painting, I can't know it is a painting. I see just globs of color. I see different perception of sight. I look at it. The mind converts it and says, "That is a nice painting." The interpretation of all sense perceptions is being done by the mind. Because the sense perceptions keep on changing the perceptions we are getting, the mind keeps on changing interpretation. It did not take me very long to find how unreliable the mind is to seek anything of reality or clarity. Therefore, I have to find something else. What else is there?

I found that most of us are misled into believing that we are the mind, that our consciousness consists of nothing else but the thinking self. That the thinking self is "I" and that is what the self is. We totally forget that there is some part of us which is conscious, knows it is there, and does not depend upon thinking. For example, intuition, the flash of gut knowledge that you get suddenly ... there is no process of thinking involved in that, and yet you know sometimes a gut feeling seems to override what the thinking mind is saying. The mind says, "Don't do this." The gut says, "I have to do it." "Why?" "I don't know why." The thinking mind is saying, "Don't do it", and the gut feeling says, "Do it", or the reverse. The thinking mind says, "Do it", and the gut feeling says, "No, it is not right." Whether you call it the conscience speaking inside or if you say the second mind speaking inside, the higher mind speaking inside, there is obviously something else that does not require the process of thinking, yet is conscious in yourself.

This was a very big discovery for me, and it was made very clear by Great Master in his explanations to me. He said, "We do not have only the mind. We have the soul and the mind. They are not the same thing. The soul of a human being is pure consciousness. It does not require thinking. It can function on its own, and its own functions are intuition, love, beauty, joy. Only the soul can experience these; the mind cannot. The mind can do thinking, rationalization, logic, interpretation, but it cannot create love, it cannot create intuitive knowledge, it cannot create the sense of beauty and joy, and bliss that we get.

Once we knew the distinction, also we found out the mind functions only in time and space. Even the smallest thought takes duration, takes time. Intuition soul functions outside of it. It gives you instant knowledge, instant feeling. There is no time involved. The mind functions in time and space. The soul, the spirit of the human being, which is pure consciousness, can function without it. Once the distinction was made ... and very clear ... that there is a mind and a soul, that who are we? Are we mind or soul? It doesn't take very long to discover that mind is merely an accessory, a little machine added to ourselves, like a little computer we are carrying in our heads. The mind is like a computer. Whatever you put into it, it processes and gives us results.

But the soul consciousness is the real self, that is the powerhouse that makes the mind work, that makes the

senses work, that makes this body work. Our life force, our real life, our real consciousness is the soul, not the mind. Once that came into my knowledge, and Great Master emphasized it, “Don’t forget you are the soul, not the mind. What would happen then? Do not be led by the mind. Lead the mind! The process is very simple.” His teaching then became very clear to me, that we have been led by the mind all our life, that thoughts dictate to us what we should do. Instead of that, our gut feeling should dictate what to do and tell the mind, think like that, and do it. It is the soul that should make decisions, and the mind should implement them. This was a reversal of our ordinary way of living. Ordinarily, we think what to do and then somehow hope that destiny will take us along the path, something else will take us. Our consciousness will follow it. But we are putting the mind ahead and the soul to follow. The truth was that if you want to find out the reality of who you are, you must put the soul ahead and then instruct the mind what to do.

So meditation became a very simple exercise. Meditation was “Soul giving direction to the mind; do this.” Then I understood what the whole process of initiation was, why we repeat mantras, why we repeat words. It was not just because those words are special ... mantra, which of course they may be, but we don’t know. At the least the initial function of repetition of words which we don’t even understand, the initial function is that the mind should be instructed to think of those words and squeeze out other words of thought. It is a control of the mind. By repetition of words, you can squeeze out the thoughts that otherwise take us astray. It is the thoughts that take us away from ourselves.

Every time we think of something, it has an association of ideas outside of ourselves. We think of our children, our work, our business, our friends or associates, our concerns and worries about what is going to happen. Every time we have a thought like that, it takes us away from our own center. We are never actually sitting in our own head. Our consciousness is proceeding from our head. Our attention flows from there, and we never spend any time there. Through our thinking process, we are spending all our time outside.

Therefore, the meditation process became simple. It is just an act of withdrawing your attention, withdrawing your consciousness from everything outside and putting it back on yourself to discover who you are as a soul, not as a mind, not as a body, not as sense perceptions. So this was a clear method that Great Master was able to explain in so many ways as time went on. When I was ... it was the ‘40s, about 1942, when I had my last question and answer session with Great Master. I said, “Master, I have one more question to ask you.” That was about experiences that were being generated by His method of meditation. From 1943 I never asked any questions. All questions were answered internally.

I tell people, “Do you know all your questions have their answers inside you? There is not a single question that you can ask for which the answer does not lie inside you.” When we ask somebody else for an answer, we are only verifying the answer that is inside us is correct. When somebody gives us an answer that makes no sense, we reject it. If somebody says something, say, “I knew that! That is it!” Then we are just getting a verbal confirmation of the answer that was already in us. Through the meditational techniques of the Great Master’s teaching, we are able to see the answers before you even ask them. The answers even precede before you can put the questions.

Therefore, you discover that answers to all questions of your mind are sitting inside you, and all you have to do is go to the point where the answers lie, which is the mental region of experience, which means that there are many regions of experience that we can have access to through meditation. The regions of experience are the

physical experience of the physical world. We are all sitting here in the physical world. Our bodies are physical, material, and through the body, our sense perceptions, and our thoughts, we are connected to the rest of the physical and material world. If you were not material, there would be no material world around us.

Our physical body connects us and gives us the experience of the physical and material world. This is a level of consciousness. We are experiencing consciousness by being conscious of the physical world. If we withdraw our attention in this body, if we just withdraw our attention within ourselves to the point from where it looks like attention is flowing out and connecting us with the world outside, if we just withdraw our attention to the point from where we can notionally see our attention is flowing out, which is in the head. It doesn't take very long to introspect and see, am I putting my attention from my hands, from my feet?

Of course, they are too far removed from my head. You can just by thinking about it, just by introspection find out that the attention, which is the movable part of consciousness, which is the manipulative part of consciousness, which you can move here or there, put your attention here or there, or not put attention here or there, that part is flowing out from your head through the eyes, through the thinking process. It all takes place in the head.

Therefore, when you close your eyes, you are still there. The feeling that as a conscious being, if you are just a conscious thought existing, where are you existing? You will discover it is in the head behind the eyes. The rest of it is attached to you as a physical body. Therefore, the right place to withdraw your attention would be the third eye. Great Master said, "The truth is the door to all inner perception lies inside the head behind the eyes. If you want to experience all these things we are talking about, on different levels of experiences and consciousness, the door to open those levels is right behind the eyes in your head. Put your attention there."

We haven't realized that since we were born we have always put our attention outside. There has been no occasion for us to put our attention inside. We are used to focusing our attention. When you focus your attention, it is always external to yourself. We have never been taught to withdraw attention. We know how to put attention on things. Put your attention on this book. Put your attention on a subject. Put your attention to what I am saying. But we have never been taught how to withdraw the attention to your own self inside the head behind the eyes.

The process of the Great Master's teaching began to teach me and I learned over time was that the withdrawal of attention is a totally different subject. It is a totally different way of doing things. The process is different than putting your attention. By focusing attention on anything, you are putting your attention out of yourself, not withdrawing, not discovering who you are. Therefore, the Great Master taught how to withdraw your attention to yourself. That is to pull back your attention to where it is flowing from. It takes some practice. It takes some doing to discover that the point where you are having this experience of putting your attention on things is not only behind the eyes, it is at the middle point between the eyes and behind it.

If my two fingers represent the two eyeballs, where the two fingers meet on my hand, if you can see this, it is almost exactly the place if you contemplate where is your attention flowing from, that is the place behind the eyes in the center. If we know that much, then we can proceed forward with the practice of withdrawing attention to our self, and we do it by a very interesting process, the process which we all use without knowing it, is called imagination. If you imagine you are there, attention goes there.

Supposing you are imagining you are sitting in that corner of the room, your attention will go there. If you imagine you are sitting on top of this house, your attention will go there. Wherever you are imagining you are going, attention is pulled there automatically. This becomes a simple method ... to imagine that you are sitting inside your head behind the eyes. Make this head of yours, the forehead is a wall in front, these ears are on either side of a beautiful room, that this body is like a mansion and has many floors. The sixth floor is behind the eyes. You are sitting on the sixth floor, and you are putting your attention to where you believe is the center of the head.

This exercise alone, without doing anything else, will open up a door and give you experiences that you have never had before. It is amazing that we think this was so simple, and yet it looks so difficult. The simplicity affected me very much. This is such a simple thing that we have to withdraw attention to the point from it is flowing out, and it is flowing from that point. That point has been addressed in all the spiritual books that I have seen, called the third eye. "If thine eye be single, then your whole body shall be filled with light." "If you have a point behind your eyes, you will see the truth." All the scriptures say it in different ways, that there is a third eye, there is a point behind the eyes. There true light lasts. If you can reach that point by withdrawing attention, your whole body gets filled with light. You see a light which you have never seen outside in this world. We are all full of light. Our own soul, which I am talking about, the consciousness, is full of light. You see actual light at the level that you can't even see with these eyes. A simple mechanical way of pulling your attention behind the eyes can create this kind of experience. The doors open up to all other levels.

What happens if you are steady enough to keep your attention behind the eyes and keep it there, sustain it there, what would happen? You would begin to find that you don't know where your hands and feet are. I suggest a practice. If you go to a concert and in the concert there are many musical instruments playing. You hear the drums playing, the trumpets playing. Say, I like the drums. Put your attention on the drums. The drums become louder, the trumpets become weaker. They have not changed their pace nor volume. Your attention can pick up on anything and make that more aware in yourself and the other thing less aware. When you put your attention within yourself, the attention automatically is withdrawn from everything else, starting with the rest of the world. You forget it because your attention is here. You want to think about what is happening behind the eyes, not the rest of the world. You forget your worries. You forget your cares. You forget attachments. You are experimenting with withdrawal of attention to yourself.

Later on you will even begin to forget where your body is. The interesting part is that when you withdraw your attention in meditation behind the eyes, the withdrawal of awareness of the body is very gradual. You will notice the first part is you don't know where your hands are, where your feet are. You don't know ... put your hands here. Your eyes are closed, attention is there. Are my hands here? I don't know where they are. I don't know where the feet are. Are they like this or like this? That is the first beginning, showing that your attention is being withdrawn inside.

If you sustain that process, you forget the whole body where it is. And yet when you don't know where your whole body is, you are fully aware of everything. You can see clearly, more clearly than you can see with these eyes. You can fly, walk around. You have left the body. You have a body similar to this one that is not bound by gravity, that is not bound by the limitations of this body, and yet you are the same self! It is the same self. It opens up just by becoming unaware of the outer cover of this physical body.

You can carry out this process again and again through every cover of yours, the physical body being the first cover. The second body is called sensory body, or astral body. It has all the sense perceptions of this body, in fact, more acutely working. You can withdraw attention even within that body and become unaware of that, and then the mind alone becomes your body. Then you find that the mind, the thinking mind, was not merely a thinking machine. It was actually a casing around you. It has no shape like this, yet within that you get experiences that you can never have in the physical body, the experience of how you became a physical body, the experience of what are the laws of cause and effect, the law of karma that makes your destinies in this body. You discover all that. It is all lying there.

Nobody is going to put it there. It is already there, you just have to discover it. You discover through your mind, through the universal mind, that all minds that we think of as people's mind are proceeding from the same machine, the universal machine waiting there. You don't stop there! Most of the teachers of spirituality in the world have stopped there or below that. There are very few teachers who will go beyond the mind because they do not distinguish between the mind and the soul. Those who go beyond the mind reach a perfection of spirit, and we call them Perfect Living Masters. The Perfect Living Masters say, "You have reached the end of your mental state, but you have not reached yourself. You are beyond the mind."

Therefore, the causal body, which is your mind, withdrawing from that, when the mind is withdrawn and the thinking process is left aside, sitting separate from you, you discover your true self. You discover who you really are. You are pure consciousness, the ability to be conscious, the ability to be conscious and create with that ability, the power to create, all experiences of all levels...that is you. That is the real self. That is the soul. When you discover the soul, the next step is even better.

If you withdraw from individuality, the individuation of the soul, you discover there was only one soul, only one totality of consciousness from which all individuation took place within it, creating the whole drama that we call life. Such a beautiful experience. Great Master's experience with me was so unique to lead me on to these kinds of things, and I feel that it is the greatest gift one can have to see the reality of all these things that are happening, to see how it happens, why it happens, why we are here, why our destinies are different, and why we have different kinds of lives.

To discover answers to the questions within yourself is a big thing, so I thought the greatest adventure ever provided to me in my life was the initiation and the following of the method of meditation that Great Master gave. But then there are other things, too! The Great Master never said he was a Master. He acted like an ordinary human being. He played games. With kids, He was like a kid.

When I was very small He carried me in His arms and brought me candy from the store. I enjoyed the candy so much. It looked like better than ordinary candy somehow. I don't know if you have had that experience. You have a little piece of candy. We used to have an Indian sweet called burfi made from milk. They condensed the milk, and then they ultimately make burfi out of it. You take a little piece. It lasts so long, it gives you bliss almost. I used to enjoy it so much.

Today it reminds me of a story. You don't mind if I tell you a story? Many of our stories are told in spiritual discourses are about kings and queens of India. This story was about a king of India. He was a very generous, philanthropic king. He wanted to make sure everybody in the kingdom had food, shelter, clothing.

If anybody was poor and did not have it, the state would provide it. So he would send teams of inspectors all over to see all households, see everybody has a home, everybody has clothing, everybody has food. If somebody doesn't have, the royal treasury should be opened up and provide those things.

These inspectors would go and give a report back to the king. Everybody has everything. Then they reported, there is one guy sitting in the forest under a tree. He has no home, he doesn't seem to have much clothing, seems to be very tattered clothes, must be having for a long time, and he doesn't have any food. He eats the berries on the trees and some wild apples growing near his orchard somewhere. He needs help. The king said, "Why didn't you give him the help?" The inspectors said, "We offered." He said, "I'm content with what I have." The king said, "This the kind of guy I should go all out to help him."

So the king packed up 14 kg of gold, which was a lot of money in those days, still is. He packed it up in a suitcase and, with his retinue, walked to the forest. There he met the man sitting under a tree. The man got up and said, "Your majesty, what brings you to the forest?" The king said, "Young man, I've come to give you a gift, a present. I want to give you a present." The man said, "Yes, what is it? The king said, "Here sit down." He opened up his bag and said, "I brought a gift." The man said, "Majesty, before you give me the gift, can I offer you something?" The king was surprised. What can this man offer me? He has nothing. The man said, "Would you like to eat something?" The king sat down on the ground, and he said, "Let's see what he can offer." "Sure." "Do you like fruit? Do you like an apple?" The king said, "Yes."

So this man plucks an apple from the tree, a wild apple. He looks and counts the number of people, 1, 2, 3, 4 ... 8. He cuts the apple into eight pieces. By the time he is going to distribute the pieces, disciples come up. "We have returned." He said, "Come, sit down, sit down." He takes the eight pieces of apple back and he cuts them more. Now, how many are there? Twenty-six people, so he cuts them into smaller pieces. The king is watching. What is this man doing? Then he gives one piece to each. The king put that little piece in his mouth. He said, "I have had such royal banquets and food, but this little piece of apple seems to be more fulfilling. There seems to be something more in it than I have ever had before. What is the secret?"

The man says, "King, you have eaten too much. This apple was good for one thousand people. I have given you too much to eat." The king was surprised. The man said, "It is not a question of how much you eat. It is a question of how much you share." Then the king said, "I am very impressed by what you just performed and did, and now I want to give you my gift."

He opened the suitcase and said, "Young man, this is 14 kg of gold. This can buy you a nice house. You can live in the forest, build a house here. It will buy you all the clothing for you and your disciples and have enough food for years to come for you and all your disciples." The man accepted the gold and the suitcase. He said, "King, I am very happy, your majesty. You honor me with this gift. Can I also give you a gift?" He said, "Yes, what would you like to give me?" He said, "King, here is the suitcase. It contains 14 kg of gold, and I want to give it to you as a gift." The king said, "How can you give me the same gift I just gave you." He said, "You never gave me if your eyes were still on that, thinking it was yours. When you gave it to me, you should ignore the fact that it ever belonged to you."

If you really give something, then you must feel it is up to the other person to do what he likes. Otherwise you haven't really given the gift. The king was impressed by that argument. He said, "Yes, I gave him the gift. He

can do whatever he likes. Therefore, if he wants to present it back to me, it is all right.” He said, “Okay, I accept your gift of 14 kg of gold.” The man said, “King, I want to show you something.” He asked his followers to go and dig under a tree. They dug under the tree while the king watched, and they brought out a chest. He opened the chest, and it had 64 kg of gold.

He said, “King, this chest has been lying there next to me all these years. If I needed gold I would have pulled it out and used it. This is not 14 kg; it is 64 kg of gold right here! That is why I returned your gold because I don’t need it. I want to tell you something, majesty. Why do your problems come up? Your problems come up because you count too much. It is 14 kg. It is so much. This mathematics that you are involved in, how much do I have? How much does somebody else have? That is the cause of problems, cause of trouble. You calculate too much. This calculation is not necessary when you are content. Contentment does not depend upon how much you have. Contentment depends on how satisfied you are with what you have. There is no counting in contentment.” The king learned a big lesson, and he came back and said, “That was a great man who was able to teach me this simple lesson.”

So this is coming from the one apple. I was having interviews at the Bhandara time. People came, and I had an apple with me. I cut it and said, “This apple is for one thousand people” and made a joke out of this. The point I was making was simple, that contentment does not come by trying to desire things, accumulating more things. We accumulate so much stuff in our life, and they become baggage around our necks. We carry that baggage with us all the time. When do we feel the effect of the weight of that baggage? When we meditate. That is the best time to check out all the baggage you are carrying. Meditate and your mind goes to those very things which you are collecting and which you have been accumulating all your life. The problem is, when we accumulate things, we do not consider that the body has a very limited life. We don’t carry anything with us. Nobody has ever carried the physical things they accumulate during their lifetime. When they die, all those things are pulling them back. They are trying to say, “Oh, I can’t take it with me. Now it will be misused. Some of the inheritors, the kids and grand kids are waiting. Let the old man die, and we will grab the things.” The old man can see that they are being grabbed. What a disappointment at the time of death just because you gathered so much stuff which will not go with you.

A story is told of Alexander the Great. Alexander the Great went to India, and he raided all the temples because the temples had a lot of gold. He raided those, killed a lot of people, made so many women widows, children orphans. He did all that in order to just collect all those. On his camels and horses he carried the whole loot back to Alexandria and was trying to carry it back to Egypt. On the way he got sick. He had a high fever, and he could not travel any more. It was in the desert as he was crossing India outside. There he was laid out. His physicians attending him said, “Alexander, you may be Alexander the Great, but now you are sick and you are going to die.” He said, “I cannot die because when I was young a gypsy told me that unless the sky turned into gold and the earth turned into silver, Alexander will never die. Since the earth will never turn to silver and the sky will never turn into gold, I will never die.”

Because he was so sick, (he had silver armor), they spread the silver armor on the ground and laid him on it. There was an umbrella, a big gold umbrella which they put on top of him. When he saw that silver underneath and the gold on top, he knew he was going to die. He said, “I killed so many people, I committed so much cruelty in order to amass all this wealth that is sitting on my camels and horses, and that will not go with me.”

They said, “Nothing can go with you.” He said, “Can I use all my wealth to get a few extra breaths of life, a few extra moments to reach my headquarters?”

“I cannot give you any more time.” Then Alexander instructed, “When you bury me, put me in the casket, put my hand outside. Don’t put my whole body inside. Put my hand empty like this. The whole world should know even Alexander the Great went empty handed when he died.” They actually did that. When he was entombed in his casket, they kept the hand out as instructed, to show even Alexander the Great, who had all the wealth accumulated, he died empty handed.

We all die empty handed. Yet how much we accumulate thinking it will all go with us. We make relationships as if they will go with us. We acquire things. They will go with us? Nothing goes with us.

<http://www.youtube.com/watch?v=EgvZTnVO7SE>

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