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## Ishwar Puri Ji LIVE — Meditation Workshop Day 3

Chicago, Illinois USA — September 20, 2020

<https://www.youtube.com/watch?v=Q6THW0EOCsA>

Welcome, friends to this third and last day of the three-day meditation workshop being conducted through short talks on three days because of the pandemic that is now affecting all of us.

You just heard a few words from the president of ISHA, Jonathan, and he is asking for money. A friend of mine wrote to me that he missed most of my talk and he only heard the last part when I was talking of different kinds of *seva*, including money *seva*. So, he said, he tried to see from the beginning if I had talked of something else. When he turned to the beginning, he heard Jonathan talking about money. He said: “It is all about money! The whole talk is about money! They start with money, they end with money, and all they are doing is to collect money!”

Therefore, my friend wrote to me that he’s now going to worship money and not try to reach *Sach Khand* but try to reach making a billion dollars, so that then he can come and build my Dera in Bruce and also help me otherwise.

Interesting comment, and I really wanted to clarify that money is not our goal at all. We are asking for money merely for setting up a place, a logistic requirement so that we can have a place of our own to have meetings instead of having to run around, looking for hotel halls, looking for other conference rooms. It’s just a convenience, it’s a logistical requirement alone, and no more than that. We are not looking for money for any other reason at all. So that is why you might have misunderstood that we are putting any extra effort on money.

I know that money *seva* was done in the time of Great Master. He did not take a single penny! So don’t I take a single penny of this money. He used it to build a very beautiful Dera, a very beautiful place for conferences, beautiful place for initiations, and that is what the money was used for there. That’s the same purpose that’ll be serving with the money you send over here in the United States, so I wanted to clarify that.

Coming back to meditation. I was telling you yesterday how, when you reach the causal plane by meditating at the astral level, you reach the stage of the mind. The causal plane is the abode of the universal mind. The universal mind functions exactly like the Totality of Consciousness. The Totality of Consciousness distributes the consciousness apparently as units of consciousness. We call them souls. The universal mind distributes its own kind and creates the individual mind that we all have. It's a copycat of the top. But since it is a copycat and is very similar in its distribution of its own breed, therefore a lot of people think that is the end of our journey when we reach the universal mind. That is not the end of the journey at all—it's not even the beginning of the journey.

Great Master used to say, His spiritual journey starts from *Par Brahm*, which is beyond the mind, right up to Sach Khand. That is the ascent of the soul from individuation to totality. The true spiritual path is only from Par Brahm to Sach Khand, from above the mind, beyond the mind, beyond Brahm, to Sach Khand, our true home.

So therefore, the journey to the mind is only a journey of that which we are using here most extensively to experience things here. It is true that the mind generates all experiences. Causal, astral, physical, dream. They are all products of the mind, and the products of the mind are all in space and time. Therefore, when we look at anything here, including the spiritual path, we cannot get out of the concept of space and time. All descriptions given by great saints are all in space and time, because our mind cannot contemplate any kind of existence, any kind of creation, without space and time.

So that is why we think space and time is essential, and we always say: "When did the Sach Khand begin? When did they start this?" When there was no time, how can you say when? There was no *when* in Sach Khand, there was no *where* in Sach Khand. It's all time and all where. It was no time and no where. These are difficult concepts to understand with the mind. You cannot have such contradictory terms and make sense of them with the mind.

Of course, with consciousness you can, because you can experience something that exists beyond time and space, but only with your soul, not with your mind. The soul had the capability—the consciousness had the capability—to understand how the whole creation can exist in no time and no space, but the mind cannot understand that at all. Mind does not have the faculty to understand these things.

That is why all descriptions of the spiritual path are written in words and language which is a language of the mind. And that is why it is impossible to describe the spiritual path in a language that can be written, that can be understood by the mind, so we have to make stories, the stories that correspond to our life in the physical plane and which we can understand. But it is only to highlight the importance of something beyond the mind that we are emphasizing in these stories. And these are like parables. Parables have been used by all spiritual people all the way to describe the truth within ourselves.

I mentioned earlier that the cosmic plane, the causal plane, where the cosmos starts, is so vast. It's unbelievably vast. Even the vastness is difficult to describe. In the physical plane, we can move in space and time at the pace at which matter can move. We cannot move faster than that. The work done by Einstein in his...in his relativity theories fix the velocity—

to the maximum velocity—as the velocity of light, that nothing could travel faster than the velocity of light, and also velocity of light is a constant. It does not follow the Doppler effect. It does not follow other rules of other moving objects. Therefore, he thought it was a constant.

We have now...discovered, in theory at least, that there are velocities that could be greater than the velocity of light. Especially it is assumed that such velocities exist close to the black holes. The black holes can suck energy and matter into it at the velocities greater than the velocity of light. But in the rest of the universe the constant is the velocity of light, because that is the nature of the speed, the speed at which, the rate at which movement can take place in the physical plane. That's quite a fast pace, considering that here we travelling by on foot, on bicycles, on motorcars, on aeroplanes, on jet planes, on sat...going to satellites at rocket speed. These are the maximum we can attain here.

At the astral plane, we move faster than that. We move at the speed at which our sense perceptions can take us. Which means, if we can see something moving faster than that, we can move faster than that. If we can feel something moving faster than that, we can move as fast as that in the astral plane. Therefore, because the speed available in the astral plane is higher than the speed available in the physical plane, the vastness of the space and time of the astral plane is much higher.

In the case of the causal plane, it's immeasurable, because we can travel at the speed of thought. What is the speed of thought? You think of one place, then think of another, you've travelled there. You can travel trillions of miles in one second, in one thought. Therefore, the vastness exists depending upon how far we can go.

It's very interesting how the concept of infinity was introduced. I know that infinity, the exact opposite of zero, signified something that is...cannot...cannot end. We can keep going, keep going, keep going, and we can still keep going. That's the definition of infinity. But infinity is not as infinite as we think, because how far can we go? We...if we see...if we start going somewhere and keep on going, keep on going...at the end, when our even whole timeframe ends, our effort ends, our life ends, we stop. Infinity stops there. That is why the infinity is finite, the finiteness determined by our ability to travel as far as we can go.

Considering that as the definition of infinity, the infinity of the astral plane is much further away than the infinity of the physical plane. The term infinity means that there is no measurement, but actually there is a measurement based upon our capability to go how far into space and time we can go. Similarly, in the causal plane, the infinity is so much vaster it's difficult to describe it.

Now, what does it mean in practical terms? In practical terms, as a meditator, if we are able to reach the causal plane—which we can, through meditation—if we can reach the causal plane, what does it mean? It means we have the ability to travel at speeds that trillions of miles can be traveled per second, and therefore we can see a much larger area of construction, which we call creation, than exists in the physical or astral plane.

So that is why the experiences at the causal plane are very different. And even at that speed, to describe the experience becomes difficult in the language we are using here. So even in the causal plane it becomes very difficult.

But that is not the only feature there that makes it difficult to describe. Even the feature of universality of the mind is difficult to describe. Sitting here, we all believe we have one mind, and we all believe individual minds think differently and individually, and we are all programmed in our own minds as an individual program.

In the causal plane we discover that the program is all at one place. We are just taking part in a very small section of the program. The universal mind contains the entire pattern of creation, the entire pattern of creation of the astral and physical worlds. So many universes we don't know about at all. There are millions of other universes existing like our universe and they are all programmed right in the universal mind.

We are participating in a very small fraction, very small slice of that experience, and we call it our individual mind, and we think we all are thinking differently, we all have the capacity to think differently, we have our free will differently. That's a great creation! It's hard to understand how this can all be taking place from a single source, just as it's very difficult to understand how we all living beings are conscious because of one source of Totality of Consciousness.

These are remarkable ways in which this universe has been set up. It's a remarkable way in which reality has been set up, and once one goes there, one is speechless. You are speechless because there is nothing to compare with it. There is nothing existing in the physical world to compare with the experiences we can have in the causal plane, and that is why it's difficult to describe.

The causal plane let's us know that time does not flow. Time is only created one time. The entire time and space has been created in one go, in one moment, and what we think is time moving today is merely our consciousness moving on that once-created time. All events on time have been placed in one moment, and all events that are taking place in our individual lives are all placed right there. And we are just moving slowly, very slowly, moment by moment, day by day, year by year, lifetime by lifetime, on that timeline.

The timeline that we discover there is such a great surprise that we have completely... We are looking at it opposite way right here. We are thinking: "Oh, the watch is moving, the clock is moving, time is moving." Time is stationary. Completely. Events are stationary, already placed on that time, and it's a beautiful structure, created in one moment. The whole of the universe, as it exists, has been created in one moment.

And how long does it last? As long as that one moment lasts. When that moment is over, the whole thing is destroyed and a new one starts. Big game going on! The universal mind is the greatest player of games, and it's playing a game of creation and dissolution all the time. And for it, it's a game that's happening very fast. For us, millions of years can pass before a moment can pass there.

I remember a joke that somebody sent me, that a man was trying to understand how is the time flowing where Brahma the creator resides. So he meditated and manifested Brahma in his consciousness and said: "Brahmaji, I want to know. Is it true that when millions of years pass here, only a moment passes in your time?" And Brahmaji said: "That is correct." And he said: "That means, if we have a few cents there to spend, it will be millions of dollars here!" He said: "That is true." He said: "Brahmaji, can you give me a few cents of your time, and a few cents of your money?" And he said: "Just wait a moment." So millions of years will pass.

So, these kind of things show the distinction between the time and space that can be experienced within ourselves through meditation. How is it possible that an individual, a part of the creation, sitting here on the sixth plane from reality, in the physical plane, has access to these experiences? How is it possible that the physical body of a human being can have access to these things, which look so remarkable, so wonderful, that we seem to be just nothing compared to the descriptions we are making of these places?

It's a very interesting question, and a very interesting answer I am going to give you. The answer is the human body is a complete illusion. The entire human body is complete illusion created from the mind. The entire brain is quite illusion, the thinking is quite illusion. They are all illusions created at the cosmic plane, at the causal plane, and these are made into reality by shutting off—in our consciousness, in the individuated consciousness—the reality of how it is being created.

But while we are shut off from this reality in our conscious way—because we are here in this illusion, in this experience, to enjoy a different kind of experience—sometimes we don't enjoy it, we suffer it also. But this suffering and enjoyment of this experience over here is designed to take place in such a way that we should not lose complete contact with the origin of this experience.

To make sure this happens like that, within the illusion of the physical body, which looks real to us at this time, within this we have centers of energy and centers of awareness. It's a very important point. They are physical centers. They are physical points in this physical body, where if you put conscious attention—an attention derived from consciousness, attention derived from the same consciousness which is a unit of Totality of Consciousness—if you can put your attention on those points built into the body, you can have an awareness of a level which does not exist here.

It's an amazing arrangement. We do not go anywhere! We get an awareness of those levels. It looks like we have actually gone there. If we actually go, the wholeness, whole world will be destroyed when we go there. And one individual saying: "I have gone there," everything will be destroyed. It's all illusion.

Therefore, within the illusion this wonderful system has been setup that a human body, a human being with a body with extra power of thinking, extra power of reasoning, a larger mind than other forms of life, should have these centers which appear to be centers in part of the body.

We have often talked about the centers of energy, the six centers, the six chakras below. They are all centers of energy. The centers of awareness do not go below the head. In the physical body, all the centers of awareness are placed in the head, at different spots in the head. So, while we are not actually looking at any particular organ or physical part of the body, the location of each of these centers is well known to people who practice deeper meditation.

When we are trying to meditate, we are trying to meditate behind the eyes, we are actually at the eye center. The eye center is a center that connects awareness with energy. We become aware of our energies because we are at the center that connects our awareness, our knowing, with the energies we have. And that is why all experience of energy that we have in various sphere, whether we are satisfying our hunger, satisfying our sexual desires, whether we are satisfying social desires, whether we are satisfying any desire, any wish, any need—all these needs are being met by the energy centers, and the knowledge of those needs that we know them and that how we feel them is known by our awareness at the eye center. It's a very important center. It's a center where you connect the outside with the inside.

So that is why when we say we meditate at the eye center, at the third eye center, we are talking of the most important point connecting this physical universe with the inner universes. It does not mean that by putting attention inside you've gone anywhere. You are still in the physical body. When we say: "Become unaware of the physical body and die while living," it does not mean you really die. It means you get the experience of death while you are still living in the body. The body remains alive. Our consciousness is always conscious that we have a body.

The experiences we generate inside the body are based upon where our concentrated attention can move. When our concentrated attention moves not at the eye center, but begins to move backwards toward the center of the eye center, halfway through we are at the astral plane. The astral experiences take place when we have not even pulled our attention halfway. Lot of people think that when we sit at the eye center, we are in the center of the head. We are not! The attention continues to be moving forward, and the space behind is always larger than the space in front of us in the head.

So that is why it's not explained so well. I am trying to give a greater detail to you today that when the attention is pulled inward, which we try to do, and we move from an unawareness of the physical body to awareness of the sensory systems, we are pulling our attention halfway between the eyes and the center of the head. That's a local point, a location that when you reach concentrated attention, not divided attention, not scattered attention—scattered attention cannot pick it up—a complete concentration of attention starting from the eye center when it moves backwards and goes to that point, we open up an experience of the astral world.

What a good beginning that everything should be built to have an experience of all the highest levels available of consciousness within the human body. We can pull further to the center of the...of the head as we know it, and we reach the causal, the beginning of the causal plane, and we have then start ascending upwards.

People think that the energy centers end with the crown chakra at the top of the head. The energy centers can be drawn straight in the front from the eyes to the top of the head, and they call it crown chakra as a higher place than all the six chakras, the seventh chakra, sometimes they claim. That is not a true crown chakra. You want to go to true crown chakra, you first move to the center of the head. And they say that the light that you experience at the center of the head is incomparable. They call it the thousand-petal lotus. All other lotuses are described, the two-petal, six-petal, sixteen-petal maximum, and there they call it the thousand-petal lotus, *sahansdal kamal*, *sahasra kamal*, that's how they describe that, so it is from there that the spiritual ascent to the higher stages of causal plane, which we call *brahmand*.

In our literature, the body, physical plane and physical awareness up to the eye center has been described as *pinda*. Pinda means physical. Moving backwards to the center has been described as *anda*. Anda means the egg. It means the means by which we create the physical. So the anda stage is leading to the center from where we start the brahmand stage, the causal stage. And only half way up when we go beyond to the top of the head that we reach *Sach Khand*, and all other forms of experiences which cannot be described are lying there. We can have the experience without having the ability to describe them.

The amazing point is that this is a natural phenomenon that we can do, have this ascent only by withdrawal of concentrated attention. That's the whole secret! Meditation is withdrawing by concentrated attention. We can take the attention to the center of the head. We cannot take it upwards, because what is upwards is neither physical nor sensory nor mental. All these end. So when you want to go to the top, a different process starts. The different process is that the Sach Khand, which is our true home, pulls us back.

Why does it pull us back? Because in a story form, just to make a story (because there is no time and space I have to make a story), in a story form, before we ever came here as individual souls, we made a deal with our self, with our own totality. If the experiences we are going to have of the adventure of all these different levels, if they don't suit us, if we are unhappy, if we are tired of them, if we feel they are no more necessary for us, we should be able to go back. And we arranged that the biggest power, Totality of Consciousness, can push us back into it. We made our arrangement. It was part of it. But we made the arrangement that when we want to get out from this creation after getting tired of it, or having enough of it, at that time we should be able to have an arrangement by which we are pulled up. Excuse me [Ishwar Ji takes a sip of water].

What was the arrangement we made? Arrangement was that in the physical plane, in the physical body, the only form of life in which it is...we are possible to have these centers of awareness—six centers of energy, twelve centers of awareness. Six going through anda, brahmanda, six going up. In these 18 centers of energy and awareness available to us in this, we decided the best thing is to have the end of the journey, end of the experience when we are in a state where we have the maximum use of our ability to use our will.

Now, will is very strange phenomenon. We talk of free will, no will, the spiritual will, mental will, autonomous will. There are so many wills working. Which will are we talking about? This body is functioning with a will. I want to raise my hand, my hand doesn't go up by itself.

“Raise!” I raise it. If I don’t say: “Raise!” in my mind, the hand does not go up. The motor skills, the motor opportunities of the body are built into my will which I am using as free will.

But also at the same time my heart is beating. I don’t say: “Beat the heart!” Heart is beating to sus...keep me alive. It’s working autonomously. It’s working because my head wants the heart to work. My brain wants the... It’s a built-in system in the body that autonomous systems are going on. A bulk of the systems in the body are all autonomous. They’re keeping this body alive, and we are giving directions to all parts of the body, the huge nervous system all operating under autonomous system. Huge systems inside the body, the entire digestive system, no direction from us, is working autonomously. The autonomous will of the body is surviving, giving us an experience of the body. If they don’t survive, the body dies, we lose the experience.

That is why this autonomous will is different from the wills that we use free will. Now, free will can be used with reason, there’s a reason for doing it. I just gave an example to raise my hand. I took the other example, I took a sip of water. Those were the will I used. What did I... what instrument did I use to do this, to do pick up the glass of water? I use my mind which thought: “I need water, I should take it.” So it’s purely a mental will. A mental will is something that we use to carry on our life. Most of the time we are using mental will to survive and use our motor activities to use our autonomous univer...autonomous system, they all work automatically, this is our life.

But besides these wills, the most useful will is called the spiritual will, which is also called intuitive will. What is intuition? What’s the distinction between a mental state and intuitive state? Mental state works in time and space. You can measure the thought, how long it takes. You can measure the time, even if it is just one second (millisecond can be measured) which gives instruction to the...to the hand to pick up the glass. But the intuitive flash that comes has no time.

In this world of time and space we are using a will that does not need time. We fall in love with somebody, it does not take any time. The comment upon it, the use of mental will what to do next, is of course a mental will, but the experience of being pulled by love does not take time. So, some things are there happening in us which are indicating what we should do without actually doing it, and we use the mental will to do those things. So, the intuitive will, which we call spiritual will also, a different one.

The true spiritual will will come when we learn a different method of using will, namely, instead of using will to do something away from our seat of consciousness, what brings us toward the seat of consciousness. Now, that will which we say is withdrawal of attention—very different from focusing attention. All our life we are using the will to look outside. Even when we say: “Okay, focus attention on your self,” we make an image of our self to focus on it. We are so used to it. All the will we have used is mental will, which means moving outward from your seat of consciousness, not moving toward the seat of consciousness.

Therefore, the withdrawal of consciousness to your self is a different will, and that will we don’t use. When we are asked to withdraw attention, we still try to use the focusing



mechanism of the mental will. So that creates a problem in meditation. To learn about how to withdraw attention can take a long time. Withdrawal of attention is very different from focusing attention. Withdrawal of attention means concentrated attention being placed on where you are, and we don't even know where we are. So we are looking at different spots in the body: "Where are we?"

I mentioned the other day how a cartoon was there in which the pineal gland has been placed there, God is looking at the cartoon, it's like a map, and the cartoon says: "You are here." And God is saying: "Is that a joke or something?" Because obviously the creative power cannot be localized in any spot. So, when we say that God is within you, the creation...creator is within you, how can it be such a small, little creator to sit in a...in a brain of anybody, in the head of anybody? These are all means of saying there is a center of awareness in you in which you can experience an experience identical to the experience of actually being in that state.

So that is why, the intuitive will, the will to withdraw attention further and further into you, your self, is called deep meditation. The deeper the meditation, the better will be our ability to move from one point to another point and reach the true goal.

I said that this, our true home, our Totality of Consciousness, has to pull us to go beyond the mind, and we have made an arrangement. What is the arrangement? That when we are in this body, with the ability of having intuitive will, ability of having free will, ability of having all the wills put together in a human form, no other form of life out of 4.8 million forms of life described in our old literature, no other form has these combination of wills available. Only human being—which is good, because human being constructed differently—and the human being has that ability to use these wills, to use the apparatus, use the tool we created before we ever came here to go back.

Now, what was that? It was that when we are here, we have the ability to seek with our intuitive will, search with our mental will, seek with our intuitive will. Different between search and seeking. Searching involves time. Searching involves thinking. Searching involves reading books. Searching involves going to seminars. Searching means going to meditation workshops. That's all searching for something outside.

Seeking is a feeling: "I am missing something which I need!" It's a pull inside, seeking something missing that I want, something inside. The seeking from intuitive will, search with the mental will. When they combine, we find in the search another human being, also equally elusive, also equally an illusion as this body, an equal show, Kal, created by the mind, equally created in the same way as our own body. But the only difference when that human being appears, he talks like he knows more than we know. Our setup! But we feel he knows more and he has more of that intuitive self which we are looking for. He has more love, more generalized love, more apparent love, more love radiating. And when we find that kind of impression, something pulls us. Not the mind. Not the thoughts. What is the pull is from the seeking, the intuitive seeking.

So, we sometimes describe them as a distinction between spiritual seeking and mental searching. This combination is what leads us to think of such a seeking, and when we seek,

such a human being appears in our life. We don't find him. During search we can find lot of books, we can find lot of other things, we can find lot of teachers, we can find lot of gurus, we can find lot of enlightened people during the search. But the seeking ultimately brings us to a Perfect Living Master, a human being like ourselves, a human being with a destiny like ours, a human being who is born like us, a human being who dies like us, a human being who lives like us, human being who acts exactly like us. But what he's doing is to show his awareness is at the level which we want.

So it's a fulfillment of seeking that when such a human life, human being appears in our life. It's a fulfillment of something we didn't even understand fully ourselves, where the seeking was. But when we come across such a human being, something happens inside us which pulls us. We begin to believe the pull is coming from outside because of that human being. The pull is not coming from outside. Pull is coming from within our own self, but it doesn't look like that. Why? The mind blocks it. The mind can only see what is created outside. Therefore, the mind blocks our knowledge of where the pull is coming from.

So therefore, to aid us in where the pull is coming from, the human being whom we call a Perfect Living Master, who is representing the goal we have in our own mind as a seeker, he tells us: "Go within!" We don't like to go within, we like to go with that guy outside. But he says: "Go within!" And willy-nilly, in due time, taking lot of time, when we are persuading our mind with great difficulty, we say: "Let us try and go within."

When we go within seriously, which takes time, we find that the person outside who we thought was a Perfect Living Master was merely a reflection of the Perfect Living Master who was inside us anyway. The reality of that being outside was inside, and that then makes sense that it was all happening inside us, not outside. When we manifest that experience, then we realize that the Perfect Living Master is part of our own self, is an experience of our own self. But he appears in space and time like he appears outside in space and time, and we have experience, we can see, talk to the Master exactly like we can do outside. So that... that is the way in which our own arrangement starts working.

Now, what pulls us toward that Master outside, or the Master inside, is not meditation. Meditation is withdrawing attention to get knowledge of the center of thinking, maximum. What pulls us is not meditation. In fact, meditation can often be a distraction. We meditate and we meditate too much, also saying: "I am meditating so much, I am meditating so many hours." We are putting ourselves away from the real thing that is going to happen, which is the pull of love. That is the purest love that you can find in the whole of creation. The love that you experience with a Perfect Living Master, there is nothing higher than that. There is nothing to compare with that, because that is the secret that's going to work as a pull within our self to take us beyond the mind.

We are constantly looking outside. It takes a long time to think that what is happening outside is actually happening inside. When we go within, then the desire to be with the Master increases manifold. Why? Because inside we have close access to the Master, is available 24-7, and it's very different experience. Outside, human being with space and time, the distance between ourselves, the distance between the Master and ourselves

keeps us away. We keep on pining to have more time with the Master, more time with the Master, forgetting that we have the Master with us 24-7.

So, when we have that experience of a Master within ourselves, the closeness with the Master increases manifold. The love for the Master increases manifold, and we realize that the Master outside was a projection of the Master inside. It does not mean that we then ignore the Master outside: "Okay, you were just a mirror image and I am now in love with the real Master inside." No. You know it's the Master outside, and his experience of giving love outside led to our going inside.

And that is why this process of love which generates in us another quality called devotion. This love and devotion is the secret of going beyond the mind. So the true path, the true spiritual path, which you can call spiritual—not mental, not astral, not sensory, not physical—the true spiritual path is the path of love and devotion. When we experience that love and have become devotees as a response to that love, that love and devotion takes us beyond.

The experiences beyond cannot be described because they occur without time and space. In the beginning of the experience, when we are leaving the causal plane and having the experience being pulled into our own reality, knowing that everything we thought was real was created, that the creative power is the reality, the self is the reality and not the creation, that realization is very deep. When that realization comes that everything is created for an experience, experience will be generated by the creation of things around, of space around, space and time around, that when we pull from that, we discover the true nature of our own self. For the first time we can say we know who we are. Our journey of knowing ourselves ends there. We discover what the soul meant. We know what Socrates meant when he said: "Know Thyself!" Then we know who we are. We are a unit of consciousness alone operating within a Totality of Consciousness.

Of course, the spiritual journey by a Perfect Living Master who teaches us...I'm very happy I had such a great Perfect Living Master, the greatest Master Baba Sawan Singh, who operated not from the point of the soul, but from the point of Totality of Consciousness. And he said: "There is a way of being pulled to the...but only if you are having an experience of being in the lap of that Master, in the shoulders of that Master—he can carry you through." It's a very different experience than we can explain. The experience of being with the Master, eventually becoming one of the Ma...one with the Master, is a very great spiritual experience. The spiritual path is the journey from the soul to Totality, and that is also possible while we are still sitting in a human body, because the human body has the capacity to experience love and has the capacity to become devotees and express devotion as a response to that love.

So, love and devotion is the real spiritual path. But to reach that love and devotion the mind won't let you get there, no matter how many experiences you are having. You can have all the experience of love, be sure it is love, still the mind will argue and say no, there is something coming in the way. The mind will create obstacles at every step. It appears that almost we have made the mind into a separate entity. It's our mind, our thinking machine, and we are arguing with the mind as if it's somebody else. We have given so much power to

the mind in our journey in space and time over millennia, over several lifetimes. We have continuously given more power to the mind, more power to the mind, almost identifying ourselves with the mind. We think we are the mind, and therefore, we argue as if the self is the mind, and therefore, the mind creates obstructions.

We have created so much of our attention working through the mind that we feel that the mind should be preserved. The mind preserves itself, and the mind, to preserve, want to enable its identity. If you go beyond the mind you are virtually killing the mind. Mind won't let you do that. That is why, the ONLY obstacle—I was going to say the greatest obstacle—I am willing to say the ONLY obstacle to our going to a spiritual path is the mind, human mind. The human mind is creating all the obstacles through thoughts. Continuous thinking, continuous reasoning, continuous coming to logical conclusions, and it's creating an obstacle and does not let us experience the true spiritual path. Only when the pull inside grows beyond the mind and the mind can even be ignored—at that point we discover what a spiritual path.

The mind is not easy to overcome. Because one mystic, he said: "If somebody were to come and tell me that he has lifted the Himalaya mountain in his hand, I know it's impossible, but for one moment I might believe maybe such a human being can come who can lift a mountain. Such a... I can imagine a possibility. If somebody comes and says he had drunk all the water of the oceans, it's impossible. For one moment I might accept such a being might have come who has drunk the water. But if somebody comes and says, 'I have controlled my mind,' I will say, Never, never, never!" That's the statement of a mystic how difficult it is to control the mind.

We have become utter slaves of the mind. The mind has become our god, mind has become our self, mind has become our destination, mind has become our only way to deal with everything including meditation. How can we succeed? The only enemy sitting in our house and not letting us work. That is why, the timeframe, the timeline on the spiritual path for a human being with all the seeking in the heart becomes longer and longer because of the functioning of the mind.

That is why, the more we associate with a Perfect Living Master, the better the chances of feeling more of that love and feeling more of that devotion so that we can cross the limits of the mind. Takes time, but it's worth it. You must have patience. Lot of patience. Not because patience is a requirement for spiritual path. Patience is a requirement to deal with the mind. It takes long to deal with the mind. It does not take long to go to the spiritual path. It takes a moment to go to spiritual path.

If you are able to transcend the functioning of the mind and realize it's merely an instrument to think, merely an instrument to rationalize what is outside, merely something to explain to us what is happening, it's merely a machine that's working for us, if we understand that and don't become its slave, you can be a true...on the true spiritual path.

And one good news I want to give you, if you once attain that state, knowing who you are, knowing your spiritual self, after that, even in the human body while you are here, it takes one instant to be in that state. It's only one-time big long effort we make to reach that state.

When you reach that state, it's a matter of a moments to be in that state of awareness or in other state of awareness. So that is why, the spiritual path, once it is attained, is attained forever and ever, and very easy to go any time.

What happens because of that? When you know the reality of your self, you know the reality of the mind, how it functions, your whole life, even the physical body changes, even the astral body changes, even the causal body changes. At each step you know—you, the real self, know—these are instruments you are using for different kinds of experiences.

We wear sunglasses to hide the radiation of the sun to make more comfortable the eyes. Exactly like that we come to know we are using a body to have a material experience, using sensory perceptions to have a sensory experience, using the mind to think. We are using things, we are using these tools, these bodies, these covering upon ourselves we are using for some purpose, and we know what purpose is being served by each of them, and yet you know they are not your self. They are useful things, and you begin to use them usefully.

What a great opportunity lies for us in a human body. It's amazing that the centers of higher awareness should be available at such a huge distance, huge timeline away from reality, that we could say we have been here for millions and millions of years with so much time, so much distance has passed, and yet everything to reach our own true reality and to know what it is and to reach your awareness of over there is available within this human body.

So that is why, to control the mind, to make the mind more subtle, to make the mind more easily capable of control, to make the mind more within our own hands, we do meditation. Meditation is for the mind. All meditation is for the mind, not for the soul. Soul does not need any meditation. Soul only needs love and responds with devotion. Love and devotion is the secret.

If love and devotion is the secret and we can have experience love at every stage, even in the physical body, even in dreams, even in the astral self, even in the causal self, love can be experienced by the self at every level, then why not understand right from the beginning of the spiritual journey that if love and devotion at the end is going to bring us to our true home, why not start experiencing the love part that we are experiencing more than the mental will that says meditate? Why not meditate with love and devotion? Why not do the mechanical stuff that we call meditation also with love and devotion? Why not bring the two together? Why not bring the human being whom we call the Perfect Living Master, the human being whose love is affecting us, why don't we bring him into meditation? Why can't we meditate on the human being? Why can't we meditate on the experience of love? We should experience the meditational system, the mental system of meditation, mixed with the elements of love and devotion still available to us even in the physical plane.

That is why my recommendation is: All that I have said to you in these three days, all I have said about withdrawal of attention and how it works, all...do it all with response to the love and devotion that you experience. Don't separate the two. When you want to meditate, first talk to your Master! Close your eyes. Instead of saying now I am going to meditate, how to withdraw attention, think of the Master. Think of talking to the Master!

I have very often said that the three aspects of meditation, three methods/three steps in meditation, are: One, to locate yourself at the third eye center, to feel you are in that darkness created by closing the eyes. Very important! If you don't start with that, you might as well waste your time all your life. To put yourself there, you have to imagine you are there! Use imagination that you are in the darkness, not sitting on the floor, sitting at the level of the eyes, in the darkness. The body...most of the body is below you. That's the starting point in meditation, and you are still the same self there, the same self in the body, same self sitting there, same self thinking.

So when you are in the body there [Ishwar Ji points to his head], do the second part of meditation: Simran, to control thoughts, not to let your thought go again and again outside. Repeat the words of simran, slowly, deliberately, by putting attention on the words.

And then, next step: listening to them! Listening as intently with as much attention as possible. Every syllable should be listened to as it is spoken. What happens? The more attentively you listen, the more you're pulling your attention in. So when you listen attentively, the listening creates other sounds, including the sound of your own self.

Then switch the...switch your attention from listening to your words—even stop the words—and listen to the sound within your self. That will pull you inside and give, open up another world. It takes some time there also. The mind will still be running out, because you've stopped repeating. But with practice, if you listen longer, listen longer, you'll open up another world and you discover that everything that we saw outside exists there in a different form, in original form. It looks very original when you are cut off from this experience. Meditate with that inner self, which is now experiencing the astral world, and you'll go to the causal world.

All these are possible with meditation. But while we are doing this, follow third part of meditation. That is called *dhyān*, the contemplation of the face of your Master. Remember the Master, at every step. And specially then, because how do you do dhyān? Dhyān is not done by imagining the Master is there. You don't make up an image of the Master. Dhyān is done by remembering, using memory, of how you actually saw him, how you actually interacted with him, remembering the good moments you have had.

Those moments, when you remember, it looks like, in the...in front of you only those memories come up what actually has already happened, but surprisingly you will find the Master starts talking beyond the memories that you are remembering, and he's practically there. That's a big experience! If you have that experience, after that the Master will be with you inside all the time at all time during meditation, and the journey beyond the mind becomes much easier. Because love and devotion develops not only outside, it also develops inside, and that development of love and devotion inside pulls you to the higher level much faster.

I have given you all the hints I could. Rest is for you now to practice. Practice, practice, practice! Without practice you can do nothing!

I'd like to conclude by telling you a story, which I have told earlier of a king, a prince in India, who was a very great marksman. He used to use bows and arrows, and he could hit any place he liked with the arrow, even place lying on the ground. He could hit the arrow up, and the arrow, while falling down, would hit on the target which he wanted. He was such a great expert.

And he was a king in a...with a palace on a hill top. And one day he had gone out for hunting or something. When he came back, he saw his wife, the queen, sitting on the balcony of his palace. And she used to wear a beautiful, large...large stone, some precious stone on the forehead—it was very common for queens to wear those kind of ornaments—and he saw it shining in the sun.

He said: "I am going to give a big surprise to my wife today." So he took his bow and arrow and shot the arrow upwards. And the arrow, when it came down, it just hit the ornament, and the ornament fell down with the arrow with it. The wife didn't even notice what happened. She said: "Something happened like this." He went up. He said: "How are you, honey? Did you notice something?" She said: "No, nothing much." He said: "Look there! Your ornament has fallen, along with my arrow!" And she looked at it: "Yeah, I see it." "Don't you appreciate the skill I showed?" "Oh, by practice one can do anything."

And he got so mad, that "I have shown so much skill and she's not appreciating it. She says: 'With practice you can do anything.'" He said: "Banish her from the kingdom!" And he called the guards: "Take her into the forest! Leave her there for the wild animals to eat her!" The guards took the queen, left her in the forest, and there the animals came around. "A new being has come in our midst. We don't know who she is."

But a she-elephant there, a female elephant, was giving birth to a baby elephant. This woman was so pleased to see a baby birth... birth of a baby elephant. When the baby was born, she took the baby elephant, took it to the po...river nearby or a stream nearby, give a bath to the baby elephant, and play the baby elephant in her...in her hands like this, throwing the baby up and down, and then put the baby at the feet of the mother elephant. Mother elephant was looking: "Who is this being who is taking good care of my baby?" Gradually they became very fond of each other.

Every day she would pick up the baby elephant and play with it like this. The baby elephant kept on growing bigger and bigger, but her muscles keep on growing bigger and bigger. So even when the baby elephant was much bigger, like an elephant, she was still playing with it.

One day, a group of people who were trying to shoot some scenes and prepare something for a show, they saw from a distance a woman playing with a big elephant in her hand. They couldn't imagine a woman can carry an elephant. They came to her and they said: "How are you carrying this elephant?" She said: "I do it every day, from its birth. It's my baby. I take care of it." They said: "Come with us! We'll give you nice clothes, we'll give you lot of money, and you participate in our show!" So she went and joined that show. And they began to show and people were so surprised to see a lady picking up an elephant.

The prince, the king heard that there is a woman who can pick up an elephant. He said: "Bring the woman! I'd like to see! Put up a show in my palace!" And they brought the show, people brought the woman in the palace, and the elephant, and she picked up and played with the elephant. King was so surprised. He took a large chunk of gold coins and ornaments, and went and told the lady: "I have never seen something so good what you have done! I want to give you a big present!" And she said: "By practice one can do anything." He said: "This is my queen!" And he brought her back into the kingdom.

The point of the story simply is, you can even carry an elephant by practice! Why can't we practice meditation? Why can't we achieve everything we talk about by meditation? Practice, practice, practice!

Thank you very much for your patient listening. I take leave now.

Great Master Blessings on all of you!