

London, England

March 2015, Day One

Welcome, friends to this three-day event in London. I am very happy to be back here in London again and to meet so many of my co-travelers. We are all co-travelers on the same path, the path of spiritual advancement to our own true home which we call Sach Khand, which means true home. Our true home is from where we came, where we belong. When we look around in this world it doesn't look like that we really belong here.

It doesn't look like it because we don't fit in with the kinds of things that are happening here. It's too much negativity here. We are not negative people. We are positive people, and we are told to practice something positive. Why are we being told to practice something positive and we are already positive people? The reason is that in each one of us, while we have a human body, we have both a negative entity and a positive entity within our own self. The positive entity is our own soul, our own spirit, our own consciousness, our own reality. The negative entity is our own mind, the thinking mind, the thinking apparatus that makes us get tied down to a world outside that is not ours. The mind being pulled by different senses is so attached to things outside that even when we are crying, and we are feeling so sad with things, when we are disappointed with things, we still run after them. Such is the nature of this negative mind. We live our life through the mind. The mind is merely a machine given to us. The mind is not a reality in the sense that like we are, because we are conscious beings and consciousness is immortal. But the mind has a short-lived life. It does not remain as long as the soul or our own reality lies and therefore we are living in a state in which we are using a machine to identify ourselves and believe that we are the mind. That's a tragedy that we should start considering that just because we have a thinking machine in our head we should think that we are the mind. But that's what's happening and that is why we get trapped in this negativity of the mind and hence the negativity of this world.

We have to remember that if we look within—if we look and introspect within—we can actually disassociate ourselves from the mind. But before we can do that, we have to wonder whether this physical body of ours has anything to do with our own self. Is the self using the physical body to have an experience in this world, or is it just an illusion that we have a physical body? What is real and what is illusion? We read the scriptures and they say that the world is illusion. In Indian scriptures they call it Maya/Mithya. That means unreal, just created. It doesn't look created to none of us. In fact, this is our only reality. When we look at the world, we see it as real. The world is real because we have nothing else to look at. This is our only reality, so we live in a reality which has nothing to compare with anything else. We go to sleep and the reality disappears, and we have dreams at night

and we think they are real. But when we wake up, we come back to this same reality, the wakeful state. Is it possible that the wakeful state which we call real is merely another dream?

We can explore these things, these questions, whether we are really the mind or whether we are really living in a real world—we can examine these from a quite different perspective. And that is by introspection—by going within our own self. This debate between whether the world outside is real or it is unreal and being created by our mind has been going on for thousands of years. The debate hasn't ended yet for the simple reason that we have no comparison with any other form of experience or reality. So that is why we take this as real. Those who believe that this world has to be real in order for us to have a sensory experience of this world, we call them the materialists or those who believe that matter is real and our experiencing it is just an experience created by our sense perceptions, and therefore the world has been there forever. We are here for entire short time, and therefore when we die in the physical body that's the end of the show. Even those who believe that there is an afterlife, that we survive in some form, they have no idea of what form we survive. And therefore, while they keep on saying that there may be an afterlife, the reality is only this physical world. So, the materialism, or material reality, has really gripped ourselves, and we believe mostly that.

But then there are idealists who believe that the world is merely created by our own self, that our sense perceptions which are creating the experience of the real world are the only reality, that the sense perceptions are creating the reality and not that anything else exists, which is very difficult for us to accept. And if you look at it, why we cannot accept that we are creating this universe, we are creating this world, mostly it is because of the experience of pain. They say that if you didn't have pain, it would be very easy to know this is another dream going on. But pain is what creates the reality of a physical world. So, pain and suffering—which we experience here, and we all experience it—pain and suffering is making this world look real. The idealists have a very hard time to explain the reason for pain and suffering. If we are just making it up, if we are creating this universe, then why would we create pain and suffering? We should create something pleasant and nice. So therefore, the pain and suffering of this world, which we all go through, is making us feel that this world alone is real.

The introspection that I suggest is not merely to look at it philosophically or intellectually, but to withdraw your attention. If you can withdraw your attention within yourself and see the mechanics of how this mind works, how these sense perceptions work and what is behind all these and who possibly are you in your own real self—if you introspect like that, if you go within yourself like that, you may find a better answer than merely intellectually discussing what is right and what is not right. If you intellectually discuss, it is very difficult

to assume that this world is not real and we are making it up. But if we are able to look inside our own self, then we can find out how it is working, how we are having this experience. Some things are very simple, that if we did not have our sense perceptions, if we did not have the power to see, the power to hear, power to touch or smell, if we didn't have these perceptions through our senses, we would have no world around ourselves. That's obvious. Nobody has known this world by any other means except through the sense perceptions.

Now, purely scientifically speaking, if we look at these senses that we have, the sense perceptions that we have, we can easily see that they do not answer the question whether what we are seeing is real or what we are experiencing inside is real and the outside is just being created by that reality. We can, for example, look at the sense of seeing—vision. We see with our eyes. If we close our eyes we don't see. If we open our eyes we see. Obviously, we associate all seeing to exist because of our eyes and the capacity of the eyes to see. But then when we say that we forget that when we imagine things we also see, when we are sleeping and dreaming we also see. What eyes are those that can see? What eyes exist which can recall from memory or use imagination to see? Certainly, they are not these eyes at all. But we don't associate the inner seeing or seeing with imagination as seeing at all. We think the actual seeing is only with these physical eyes.

Now look at the physical eyes, how they see. The answer...people who study the anatomy of the eye, they say that the light from outside falls upon objects around and then in near parallel reflection from the things outside. It comes to our eyes and is refracted by the lens, by the aqueous and vitreous humor in the eye and forms an inverted image on the retina right inside the eyeball behind the eyes. That if that image were not there, we would never be able to see anything outside. The image then is transferred through the optic nerve to the brain. And this is some kind of a vibration—some kind of an electronic or electric function that takes place in the grey matter of the brain where the messages conveyed by the retina which is the optic nerve that there is something in front and we can see. Just imagine for a moment that if our retina had the power to create images, this world would be visual to us exactly as we are seeing it now. If the retina had no such power but the things that happen in the physical brain...if the same thing happens in the physical brain we would still see the things the same way. Ultimately, how does the brain see? The brain sees because we are conscious, we are awake. Supposing we are not awake? Supposing we are under anesthesia or we are sleeping, and our eyes are open—we don't see. So ultimately, even within the brain, what you see is only when you are awake. If you are not awake, the eyes may be open, you don't see. So ultimately it is our sense of conscious wakefulness that enables us to see.

Now that means ultimate seeing, even with eyes, is dependent upon our being awake in the conscious level inside. Why not study consciousness then? Is it possible that the consciousness itself has the capacity to create those very images which we are seeing outside? If it is possible that consciousness can create an image, it would have the same effect on the brain, and it would transfer the vibration to the brain. It would then transfer it to the optic nerve. It will then transfer it to the back of the eye in the retina and we will see things exactly as we are seeing now. This issue, whether consciousness is creating things and we are seeing outside, or there things are outside and therefore the flow of the image—is this inward or is it coming from inside outward?—the answer given by most scientists is: it's a question of cause and effect. What happens first must be the cause. What follows must be the effect. Therefore, if we have something in front of us and then we see it, obviously the thing in front of us is real. If we remove it, we won't see it. This old question: Is the tree there because you are seeing it, or the tree is actually there and that's why you have a vision of it? Are you creating the tree and seeing it, or the tree has to be there before you can see it? If there was a time lag between the tree and the seeing of it, we could easily determine which one is first and which one is later. Supposing the tree has to be there and then you see, that means there is a time lag between the tree and your seeing. Then you will know the tree is real. All evidence shows that there is no time lag at all between the tree and the seeing of it. They're simultaneous completely. That is why this does not explain at all the causal direction of whether we are seeing things outside because they are inside us or things have to be outside and we can see them inside. This is an old problem, and we can solve the problem through the technique of going within.

Going within means withdrawing your attention inside your own self, the self that is ultimately seeing things. That means your own consciousness. If you want to examine where is our consciousness in this physical body, it doesn't take very long to know that it is not in your hands or feet, it's not in your belly, it's not in your heart, it is actually in your head. When we close our eyes and want to ask this question, "If I am a unit of consciousness, where am I operating from in this physical body?" the answer comes quite readily that it is somewhere in the head. You examine further, the answer comes it's precisely behind the eyes. When you open the eyes, you see the world. And if you want to know that you are just a unit of consciousness experiencing this world, where could it be? The starting point is not difficult to locate by simple examination of where am I if I am a unit of consciousness? And it comes up that we are somewhere in the head behind these eyes. Good starting point! Now if we could pull our attention back there, if we could withdraw our attention to the point behind the eyes, the notional point which we examine, that is where the consciousness exists, where we in our original self as consciousness exists. If we can withdraw our attention to that point, we should find some answers to this question whether the world is being made up by us from there inside, or the world has to

exist for a long time and then we just come for a short while and use our senses to experience it.

We are not used to doing this. We are not used to pulling our attention inside. We are used to focusing our attention outside. We have never done this. Withdrawal of attention back to ourselves is something nobody ever told us to practice, nor do we know how to do it. Because our use of attention—that means use of focusing your vision on things—is all outside. Right from the beginning of our life as infants, we are told how to look at things outside. And we spend our whole life focusing on things outside. So therefore, we have no idea how to withdraw attention. Even when somebody tells us there is a process called meditation, there is a process by which you can sit in your head, we still do not withdraw our attention. We just start focusing our attention on some image that we make ourselves. We close our eyes and say, in the darkness that we see, “There, I’m sitting somewhere little, and I’m focusing attention on that,” and we call it withdrawal of attention. That is not withdrawal of attention. That’s precisely the same thing we are doing. We are focusing attention on something other than ourselves. We close our eyes and we think we are meditating. We are not meditating by withdrawal of attention. We are using the same process we have always used to focus attention on things outside of ourselves. Away from ourselves.

If you close your eyes, you see darkness in front of you. That is not you, that’s the darkness in front of you. No matter what you do—and look in the front—you are moving away from yourself. This is a very ticklish question that we have not understood the big distinction between focusing attention on something and withdrawing attention to your own self. We have never practiced withdrawal of attention. And all the time we have done by closing eyes and say we are meditating is a waste of time. Because we are still trying to look at something. We can’t see because we are closing our eyes. If we open our eyes, we will find that our attention is all outside in the same way. So, we have not even been able to use a simple thing like meditation. They say meditate. Meditate upon what? Meditate upon the self. Where is the self? The self is the one that is supposed to be meditating. Self is not one that you see in front of you. Self is not that you can close eyes and imagine you are there. Self is that is imagining. Self is one that is trying to focus. So, this particular method, of withdrawal of attention to yourself, has not been practiced by us and therefore we get no answers.

People spend their whole life trying to get answers by closing eyes and thinking that they are meditating. They are meditating. Meditating merely means putting your attention on something. It’s always away from yourself. All meditation that we do is merely thinking about things which are not your self. If I were to think of anything, then I am not that which I’m thinking about. I am the thinker. What is a thinker? If I am trying to focus—what to

focus on is not the thing that's me. I am the one that's trying to focus. This whole idea that we can discover who we are by just closing eyes and sitting and calling it meditation is faulted. It's not correct. We don't know how to withdraw attention. That is why people have tried for so long. They have tried for centuries. It's so easy to focus attention on the heart. It's so easy to focus attention on the energy centers below the eyes. It is so easy to focus attention in front of you by closing your eyes. It's very difficult to withdraw attention to your own self. How can we discover our own self when we are constantly looking at something else?

Therefore, meditation does not become useful for us, because we don't do it the way it is supposed to be done. It is supposed to be done by pulling our attention back to where we are putting the attention out from. That's the self. The discovery of the self, the discovery of who we are that's putting attention outside, if we find that out, the problem is solved. All our doctrines of religion which say God is within you, you you can find him, can be found instantly if we can withdraw our attention to our own true self. So therefore, it's a very big thing. To be able to withdraw your attention to your own self is a secret to discovering your self and God and the creator and the whole process of how creation takes place. Now this is where we make a mistake of thinking that just by rituals, by practicing rituals which are all external...they are all part of the thing from which we want to withdraw our attention... We perform rituals of meditation, we perform rituals of fasting, rituals of many kinds, rituals of following particular diets, rituals of using certain words, rituals of repeating words, rituals of using simran and mantra. We have made it all into a ritual. And all rituals are external, because it does not lead to the one who performed the ritual. The ritual holds us to itself. And therefore, our attention is grabbed by the ritual, and we can make no progress.

So, I've come here to highlight this fact. Because all of us are trying to go on the same journey to self discovery. All of us are trying to find the reality. All of us are trying to find the self. And yet, the self is evading us. What an ironic thing, irony that the very self that is trying to find something is lost in finding something other than itself and calls it discovery of the self. So how do we withdraw attention to ourself? This is a possibility which has been given to us by those who have actually experienced it, people who have experienced the ultimate realization of their own self, those who have been able to remove themselves from these covers upon the self and have an experience in which they lose the awareness of these covers of the body, of sense perceptions and the mind, the thinking mind, those who have been able to pull themselves within by removing the awareness of these covers have been able to find the ultimate experiencer and remove themselves from the experience. Whatever we try to look at is experience, and the one trying to look at it is the experiencer, and they have been able to find the experiencer by removing the awareness of these covers.

The covers...let's start from the covers. What are the covers upon us? First of all, the most obvious one is our physical body. We are constantly calling this physical body as the self. We have been given a name by which we are called. Somebody calls us by that name, and we immediately answer. That's myself! The physical body is the first cover and the most difficult one to become unaware of. How can we remove this cover? One is the natural way of death. When we die, the physical body dies. What is left behind? We don't know, because we are not...we can't find it. We are just using this as a means of experiencing the world. All of our attention is outside. We die. People die. We see them dying. They're gone. We speculate: maybe they are still alive; maybe they have become ghosts; maybe they've become spirits; maybe they've gone to heaven. Who has seen any of these? None of us. These are all philosophies. Speculations that somewhere, somehow...because we have read that there is an afterlife, because the soul is immortal with all those ideas injected into our heads, we said there must be something, and none of us know what it is. It's just a belief system. It's just belief...blind belief. We're blindly believing all these things. And we can make any kind of belief and make a religion out of it. Make a spiritual theory out of it. They're all made up right while we're sitting here, and a little prick of a needle brings us back to reality of this world, and they say this is all speculation. Shakespeare said: "There never yet was philosopher who could bear the toothache patiently." You go to the dental here and when you have the toothache this becomes totally real. So that is why we have never been able to get out of this.

So, this idea that there is an afterlife has never been examined by anybody. If anybody has experienced it, the person is dead—can't even tell us what happened. Is it possible that while we are still living, while we are still in this physical body we can die and still be alive? That's the question. Can we die while living? If we can have the actual experience of death...whatever happens and whatever is left after this physical body dies...if we can have that experience while we are still alive and then share that experience with somebody, that'll be authentic. That will be an authentic conveying something, of an experience that yes, when you will die this will happen because you have died while you are living and this is what happened. So, the whole thing is if you want to know if there is an afterlife—if we do survive and this body dies—the best way is to die while you are living.

Now, how do we die? Well, you can see how people die. People who die physical deaths—if you observe them carefully—they die in stages. They die step by step. If you...some people die suddenly—you don't get to know the stages through which the life force has gone out of the body. But if they have died a little slowly and you can observe them—people who have worked in hospitals and so on—they see and observe that the body dies in stages and that the extremities, the hands and the feet, they die first. That means the person becomes unaware that they exist. Then the legs and the arms die. Then the bottom of the torso dies. And the whole thing moves up. And the person is still speaking and not aware that these

limbs exist. Ultimately does not know that even the body exists. Person is still alive. Cannot speak. Death is moving up. Only when a person is brain dead, one is dead. That's the process of dying, in that process of the attention/awareness of the body disappearing in a certain order, the order being that the extremities die first by pulling the attention and the ultimate death takes place when the brain dies and whatever is the life force—you call it soul, spirit, vitality, life, whatever it is—it disappears from the head. Let's see if we can do a meditation practice identical to this process of dying.

The meditational practice would be that you withdraw your attention into the head gradually. There are two or three gifts given to us which enable us to do that. One is the power of using our attention itself. What is attention? Attention is to use our wakeful consciousness and place it wherever we like. You want to put your attention on a book to read it. That's what you do. You look at the book and then you do not think of anything outside of the book and that is putting attention on the book and while you are looking at the book and reading it your attention is on the book. You want to look at the sky, you want to talk to somebody, you can put your attention there. Have you ever noticed that the only part of our awareness which we can move around and place it wherever we like is our attention? And so, attention is the moveable part that we can maneuver. We can put it where we like. If that is so, we can also put our attention inside our head. That's the first thing, that we have the power to use our attention.

Second gift given to us is that we can concentrate it where we like. People have often observed when they are watching a concert—the different musical instruments playing—and you like the drums more than the guitar and you listen carefully to the drums. Guitar becomes very subdued. Drums become louder. Nothing has happened there in the musical instruments. It's all your own attention able to enhance the experience of one part and become unaware of the other one. This same thing can be done here if we can concentrate our attention within our head. But then, still the problems arise which we have mentioned earlier that we still don't know how to withdraw to ourselves.

Then we have a third gift given to us. All of us have these gifts of attention, concentration of attention—and the third gift is imagination. Then we can imagine anything. We can imagine we're sitting on top of this building. We can imagine we are somewhere else. We can imagine anywhere we like. Why not imagine that we are sitting inside the head. Not focused. Not put attention on something external to ourselves. Imagining we are sitting there. That's a very different process than what we are doing what we call meditation. To imagine that we are sitting inside the head on the physical body and that we are living in the physical body—to imagine that and put your attention on imagining that and concentrating it there gives you a feeling of who you are—that's the real process.

Now to make it easy...the easy way to do it is to take this body not as our self but as a vehicle, as a house, as a residence in which we live. That makes it easy. That this body, physical body of ours, is a house with many floors. That it is several floors, several levels in this house, and we are in the head behind the eyes at the sixth level. Now I could have called it fourth or fifth but the reason why sixth is easy is because of the energy centers below the eyes, the energy which keeps us alive in this physical body, which keeps us connected with all the experiences around us. These energies are functioning from certain centers, and they are often referred to as the six chakras of energy and these six chakras lie below the eyes, ending at the eyes, so it's easy to associate each energy level as a separate level of our house. Separate floor of our house. From the ground floor we can move to floor one, floor two, floor three, floor four, five and six. It's easy for me to use the number six. So the sixth floor, being at the eye level, the energy that is moving in circuits around the six ones, they do start from the eyes, go down, go complete the circuits, and come back to the eyes. All yogic practices—you can try them out—they are all based upon this. All yoga, meditational practices involving the energy centers, they all use these six levels of energy. So that's why it's easy for me to call it the sixth level.

Now if you were to assume this body is your house. You live in it. Close your eyes and say what kind of level is this? What kind of chamber is this? What kind of room am I living in? If I am awake and I am on the sixth floor, what kind of place is this? We start examining and looking around—not with these eyes because these are closed—but with the eyes of imagination which are also seeing. Imagination can see and those are also eyes. We don't take them seriously, because we call them imaginary. But it doesn't matter whether we call them imaginary or not. They are providing us vision. If we close our eyes and imagine that we are sitting in the head and moving around there, furnishing the place, making it a beautiful place, placing on the windows good drapes and curtains, nice furniture... Supposing we make a beautiful place of the sixth floor of our house where we are in the wakeful state, it will be easy to imagine we are there. But if we merely close our eyes and say we are meditating and think of all the things outside in the world, we will never pull ourselves inside. There's no withdrawal of attention. But if we are so busy and so occupied making this place behind the eyes as a beautiful place, well decorated, well appointed, if we are busy in that, obviously that's one way we can avoid thinking of things outside. We are so busy working on our own chamber and that is the chamber in which we can then start meditation.

And I'll talk about meditation now. But this is very important. If we are not able to establish ourselves as being there, living there in that chamber in the eyes in the body, it won't work. If we are not busy working there our mind will constantly think of things outside the body. That's the nature of the mind. We have so many attachments, so many desires connecting us with things outside. Merely repeating words with our tongue, merely doing repetition of

mantras, doing simran of words whether with the tongue or the mind, the mind is running outside all the time. People say that they have tried their very best to control the running of the mind. They can't do it. But we are not trying to control the mind. We are trying to put the mind to occupy itself in an area which is closest to our own self. And that's the area within the head behind the eyes. Once we are able to practice that, to move around and to stay in this area behind the eyes, we can go to the next step. But the first step is so essential, and people miss that, and they start meditating and they remain outside all the time.

Great Master, whose picture is here next to me, my Master, he told me that meditation is useless unless you first establish yourself behind the eyes, that if you meditate anywhere else it will yield no results. People have meditated for forty years, for their whole life and got nothing because they meditated outside. Not only that...they enhanced the experience of the outside while meditating by making it a very special place to meditate outside. People buy special chairs. This is my meditation chair. They buy special rugs and little mats. This is my meditation mat. They set up a particular part of their house. This is my temple. This is my holy place where I meditate. When you do that, where do you think your attention will go? It will go to the chair. It will go to the mat. It will go to that corner of your house. It will not go within. When we embellish things that are outside, and then meditate, we are only putting our attention further on those things outside. Therefore, to have an advantage of this meditation as a technique of discovering yourself, the very most essential step which most of us forget...and I have seen that with my own friends. They spend their lifetime meditating with all the ornaments and arrangements outside and nothing inside. They have never even thought of decorating that room on the sixth floor. They have never even thought this was a house they live in. They didn't even have the the starting point. How can you make further progress when the very starting point is not correct?

So therefore, if we can do that, that we make this chamber of ours in the head and that chamber is a beautiful place, by the way, because it gives you the opportunity, using your imagination to decorate it in a way that you can't even afford to decorate any ordinary room outside. You can buy the best furniture free of cost. You can do the best decoration of that place. You can make a garden. You can put flowers that you've never even seen. You can do anything through that imagination.

When I talk like that people say are you going to take us into an imaginary area and just make meditations on imaginary stuff? No, I'm not saying that you make it an imaginary experience. I am saying use imagination. It's just a tool, like other tools that we use. Use imagination coupled with the power of attention that you can locate where you like and coupled by the power to concentrate that attention. Imagine you are there behind the eyes. That's your place where you go every day to meditate. Not outside! But this is your room where you meditate. Starting point. I like to emphasize this all the time because people are

on the spiritual path. They are meditating. But they make no progress. Because they miss out on step number one. And that is why it becomes very difficult to pull the attention back.

How do we normally meditate? We close our eyes and say let's not think of anything else. We try to use repetition of words—mantras and try to stay. The tongue keeps on repeating words. Mind runs all over the world and, then we say oh, no, this is not meditation. Bring it back! And we say no, no, my mind is now going around again. I fight. Two hours...three hours...we fight with our mind. Mind runs outside. We pull it back. Mind runs outside. We are exhausted. This is our meditation? After a couple of hours, we get up so exhausted. This is terrible. You're fighting with the mind all the time. If you try to fight with the mind all the time, what happens? The mind wins. Always. Because you think that every time the mind runs away you bring it back. The mind loves this. The mind runs, you bring it back. The mind runs, you bring it back. And that's your whole meditation. And at the end what happens? You have won every battle and lost the war. You lost the war because that's what the mind was interested in. To keep you busy. In going out and coming back—going out and coming back. Who won? You didn't get any success at all. Your mind won.

So therefore, it is necessary to engage the mind. Occupy the mind in a different activity altogether. An activity that involves only what you are doing within the sixth—within the sixth level and in this meditation chamber in your head. Involve it completely in doing that. Even if it means doing such imaginary things as decorating it, planting flowers there, putting vases of flowers there and beautifying it otherwise. Occupying the mind, doing things there. At least it's far more likely to keep the mind behind the eyes than anything else you can do.

So first of all, this imagination that you use is different from any other method that you can use to focus attention or to use your attention in drawing yourself inside. Imagination as a tool is the easiest way to do it. If you imagine you are sitting somewhere even here outside, you can look outside. If you imagine you are sitting on a particular place...say, imagine you are standing in that corner. If you imagine and imagine sufficiently, you are there. Your attention creates your consciousness to be there. If you imagine that you are sitting in this chamber of yours and this is a house in which you live, and you feel the different, you can even feel that there are steps going down, and there is an elevator in the back along the spine. It makes it very realistic, that in this house that you live in the elevator at the back going various energy centers which are the levels of your house. And then you are sitting inside. You are not looking at yourself. You are sitting there. Big distinction. If you look at yourself in this, then you are putting your attention away from yourself. If you are there, then you are putting your attention towards yourself. I am saying these things because that's a technique of withdrawing attention rather than focusing attention. And that's the big change that we require. Focusing attention is so easy people tell me. To imagine that

you are there is far more difficult than focusing attention on the heart chakra. Because away from us, it's so easy we've been doing it all the time. We focus attention on things. But to pull attention back to where you yourself are, that's the important step. And once we can imagine we are there, what will happen? Just think of it. If you keep on imagining you are there, what will happen? You will not know where your hands and feet are. The longer you stay there you will not know where your legs and arms are. The longer you stay there and more with more practice, you will not know where your body is. Ultimately that'll become your reality.

And what is this happening? Dying while living. You are going through the same process in which this body dies, and you have the same experience. Therefore, dying while living can be accomplished by us. And if we can do that, and we become unaware of the body and aware of the space which then is not even connected with the body, if our imagination is continuously making that particular meditation chamber—the room in which we are imagining we are—the room becomes the reality and the body is not there. We lose the awareness. That becomes the reality where we are. Then we can easily see who are we then? Who is doing this? It's much easier to examine who you are when you are not aware of the external body. It's a big step forward. Once you are able to find that, you find that what is the size of the room? How big is that chamber? If we think that it is a body, it's a very small place. But when you are not aware of the body, how big is it? It's a whole universe. It expands—expands rapidly. It expands. It can be small. You can make walls with your imagination and make it small or large. You can make it as big—you can make it a huge garden out of it. And the more you occupy yourself in making it another world of yours, through imagination, you'll find that you are able to concentrate your attention on being there. And that is a key to discovering who you are if you are not this body. You will find that you are like this body. You will find that you have the same shape. You will find that you can turn your head inside in any direction you like. You will find that you can walk. You will find you can fly. You will find that that body with which you are doing that in your chamber in the head has no gravity—has no weight. You will find so many things. You will wonder, "Is that me? Is it my imaginary self? What is it?" It's your conscious self. It can open the window and fly out into the sky outside of that place. It will have a whole universe of itself. What a simple method to go on to a form of yours which survives! If you can stay there long enough by practice on a daily basis, you will be able to remember how long you have been there. And it will amaze you, that you will be able to remember your events, your memory of things that were there before this physical body was ever born. You have to remember things that happened a hundred, two hundred years, a thousand years ago. It's going to happen because you are no longer aware of the body, but you are aware of something that has all the five sense perceptions intact.

In fact you will be able to touch with that body. You will be able to see with that...hear with that...smell with that. All the functions that we are attributing this physical body are all available in that. What is that? Are we imagining these things? But even if we are imagining, how can all the sense perceptions be intact? No, not only intact. They are better. If you have a weak eyesight, you read with the inner eye. You read with the eyes that have been opened up now with which you are examining your inner room and read a newspaper there, your eyes will be better than 20/20. Eyes were better than ever here. Your ears will hear better than ever before. All your sense perceptions which you are today attributing to this physical body, are all not only intact, they are much sharper and work much better.

What about other things like getting confused? You'll find there's much less confusion there. There's nothing to confuse you. Here, we have such little data through the sense perceptions, so little knowledge about what is going on, we are constantly confused. Tomorrow some new information comes, and we say, "Oh, that was incorrect, the decision I made. I didn't know about it." We are constantly changing opinions here as new information comes. But it is much better there you'll find that you have access to all the information at the same time. These are remarkable experiences that can come merely by becoming unaware of the physical body and still knowing then who are you.

A famous Maharishi in India. Raman Maharishi, his whole discovery of the reality being within himself arose from an experience of death. One day his servant—there was a servant who attended on him—he was away, and Raman Maharishi thought that he was going to die. And then he was afraid. He said, "I am going to die. There's nobody here to help me. I can't call on anybody." He was alone. And then it occurred to him: "Why am I so afraid of dying? What would happen if I die? What will happen to my body? Rigor Mortis. I will get into the stiffness of my body. And then I will have..." He stretched his body and made it stiff. "And then my eyes will open, my mouth will be like this..." He tried to artificially imagine what death of the physical body will be like. And when he practiced that "my body will die like this. Just by imagination this is how it will die," he suddenly said: "If I am dead now—and this is how I will die—who is this speaking so much better and louder than before?" And that was the beginning of his discovery that this power to think about this, to talk about it, has improved so much by pretending to be dead. So pretending to be dead led to his discovery.

Which is what we also do because when we say let us be unaware of the body, we're pretending to be dead. Dying while living means that you are pretending to be dead. But the process is excellent. To discover: who will you be? What will you be like? What form will you be if there is an afterlife? Of course, the proof of the pudding lies in the eating. And therefore, you have to actually practice and not make it just a theoretical model just to discuss it. This can happen. If you do it actually and locate yourself there and make that a

beautiful place and become unaware of the body. You will have all the experiences that people have described, about heavens...all the experiences that have been described anywhere. You can even have an experience of meeting God, the creator of this entire experience. One step only. It's still a wonderful place you'll be in. You can explore. You can fly. You can fly in the universes that exist beyond this universe as well as this universe. How many of you would like to have this experience while I'm here? Then we'll do it! At least you would like to fly. Not with this body but with your inner self, the inner body. I must tell you that what we have reached by all this description of how it can be done...this is all reaching a level of experience which is being created by self, a form of the self, a cover upon the self which it lies inside of this body. The physical body does not enhance the use of our sense perceptions. It dulls them. It is only little bit of things we can peep through the physical body and these eyes. You can see much better with inner eyes. With the eyes of your so called imaginary self that we're talking about, you can see much better. You can hear much better. All perceptions through senses operate better. Of course, if you are a serious meditator and stay long enough every day to examine what kind of self that is that is having all these kind of experiences, you will discover that the self that we are talking about which flies, has no weight and is able to do those things and has greater capacity to perceive, that self is nothing more than sense perceptions itself. Sense perceptions constitute what we call the inner body, the afterlife, the body that we have in the afterlife. Sense perceptions do not die, even if this body dies. The power to perceive through senses, divided senses—seeing, touching, tasting, smelling separately—do not die when this body dies. And you can examine this by becoming unaware of the body and see how well they function.

But that is step one. We are still in a world with space and time. We are still in a world where there is a past and present. There's no change in that. It's just a new way in which we find there is something in us that outlasts this body, something in us that was there before this body was born and that seems to be transferring from one form to another, in physical form like this body or in some other forms. That the truth is, is that thing is much longer lasting than this physical body.

That experience comes to us without much hassle if we follow this practice. Of course, there are techniques to help us to do this. And we go back to the same things we are doing like repetition of a mantra. Why do we repeat mantras? Do we repeat them because of the power of those words? Do we repeat them because we absorb ourselves by repetition and don't think of other things? What is the use of these? We examine the practical side of it, that they are helpful in the beginning, in the starting point when we're trying to become unaware of the body. They are useful because by repeating the mantra, by repeating words, we prevent the mind from thinking of outside things. It's just like squeezing the words of thought with artificial words you pump in the thought stream and try to hold it there.

There's a benefit of that. It's a simple benefit, but it does work. But the problem arises when we keep on repeating the words and the mind still thinks of other things. Have you ever noticed that when you repeat any words, especially words given...which are generally very unattractive and boring words...we don't like to repeat? If I were told to repeat the word God...at the same time I like to repeat the word pizza...I prefer pizza, you know. I know what it tastes like. God I haven't seen...I have no idea...and I'm repeating a word, it's just a simple word. Therefore, these unattractive words that we repeat, and we can't repeat good words, because all the good words are connected with our experiences outside. It won't serve any purpose to repeat words which are bringing our attention outside. So, we have to use words that don't bring our attention.

So, mantras are always created with such strange words, so they should have no relationship with our experiences outside. It's a clever device so that we don't think of outside things but keep on repeating words. I'm sure most of you have tried this experiment, by repeating words as a mantra—as a simran—and then found out that the mind is still thinking, even commenting upon those words. Am I doing it too fast? Am I doing it slow? Where are these words coming from? From the same mind. And the same mind can keep on repeating words and still think of other things. Because this mind does not function in one level. It has many channels. It's like it can jump from one channel to another. So, you can be using these words which are useful—useful to squeeze the words of thought out of your head—but the mind can jump and start thinking in another channel and then a softer voice...a softer sound. Watch carefully! There is a voice that you use which you think is your voice—your voice to repeat. Have you ever thought when you close your eyes and say I'm thinking in words or something—which voice are you using? It's a voice that you associate with your voice. And then there's a finer voice that's commenting upon it. And if you are careful, you can see even the commentator upon the commentator. Looks like there are several channels through which the mind thinks. And it can destroy your power to concentrate your attention by using another channel and think in that and take you out. It happens all the time in our meditation.

I had the good opportunity when I was working with the government in India to host the arrival and housing of His Holiness Dalai Lama. He at that time was a young man when he came, and he had two tutors who were teaching him how to meditate. And I was in Dharamsala, posted as the deputy commissioner there so it was my duty. I received him, I put him in a house there. We began to go out on trips together which he used to love. He was learning some English at that time, and some Hindi. During our discussions, he pointed out that the biggest difficulty he had found was that the mind can think in several levels and he had been able to one day observe how the mind, if you observe how many levels it is thinking on, he could be able to observe up to eight levels.

Most people can't do more than four or five, even if you try, if you try to figure out how many levels the mind is working. First the mind works by thinking in your language, in your voice. Then there is a top voice on that commenting upon it. Then what happens? Another person's picture comes in front of you. Your friend, your wife, your child, somebody there talking to you. That's also you talking in somebody else's voice. The mind has so many ways to keep on distracting you from the first principal voice that you are using in meditation. So, this is another problem that people have shared with me. People have done meditation for years and years, have shared this problem, that the mind is so powerful that it takes us away, no matter even if we keep on repeating words. Naturally because you can repeat words with one voice, and the mind will take you away with another voice.

The answer to this question, how to handle this, is to use repetition of words with every voice that you can hear. Most people don't do that. But it is a good way to control it. I practiced it. It was useful. I suggest you try it. Every voice that comes in your head—do not stop repeating the words. Add that voice at the same point where you are and then you will hear two voices repeating. The third comes...add the third one. A person's picture comes up, an image comes up of somebody else there—join them. Supposing ten people appear in front of you while you're meditating, let all ten join you. You know what is the best way to repeat words in order to control the mind from running out is? To make everything that comes repeat the words. Good simran, good repetition of a mantra, exists when every character in your head is repeating it. It's a chorus. It's a...it's a...and loud! You can't imagine how much loud voice you can hear without opening your mouth. And it's all inside. It's effective.

So, there are many techniques, short techniques that I will share with you in the next couple of days that I'm here, in which you can make it very practical and achieve the result that you want to have. So, the words that we repeat, they help us to concentrate attention if we can use all the language, all the channels of the mind, all pictures it can make participate in the repetition. Then at least something is gone but then you will have a problem of images coming, memories coming, with no words. You are repeating the words loudly, and memories start coming and repeating. You can handle that also by using your own imagination to have a fixed image and using it. These are simple techniques which help us to become unaware of our body and die while living. And as you said, so many of you raised your hand, we'll practice them when I'm still here. Because I don't believe that a talk is enough. A talk is a talk, but we should walk the talk also. So, what we say we should practice. And not practice later on...practice while the iron is hot! That is when we just hear, we should practice. That is why in all my talks now I am also including meditation sessions so that we can practice what we talk about.

But just to give you an idea: what happens when you discover that you have a self? You have a form that exists, and you can experience it even now. You are experiencing it. But the attention is all mostly on the physical body and the physical world outside. Therefore, that remains sort of an imaginary self of your own. What is imagination? You discover the power of imagination only when you are unaware of this body. Imagination is not as imaginary as we think. The power of imagination is to create an experience of a world with that imagination. Here...in the physical world, with the physical body, when we imagine something, nothing happens. It's an imagination. But when the physical body is not there, your inner body is there which you now have been able to experience by becoming unaware of this body, by putting attention behind the eyes of this physical body, when you get that, you find whatever you imagine comes a reality. You will also find strangely that most of the life we are leading here was imagined earlier and therefore became a reality here. It is something so unique. You see the power of the self, power of consciousness, how it created all experiences. But the very first step is able to show you how imagination is not so imaginary and becomes reality at another level. But we are still living in a similar world. And that inner body of sense perceptions is still a cover upon the self. We have not discovered ourself. We have only discovered a form of ourselves which seems to be embedded inside this self and is longer lasting than this and will survive death of the physical body. That's all we have discovered. It's not a discovery of our ultimate self. But by practicing the same thing, by going within that body...the head of that body, which is still similar to this body...going within the head of that body by similar techniques, you can discover that even sense perceptions are merely a cover upon ourself. That they're not ourself. They're just a means of using consciousness in a certain way to create experience.

You can go within that and discover that perceptions need not be divided, that you don't have to see and touch and taste and hear separately to have an experience, that the whole experience is built together, and we have separated it for creating a variety of experience. That power of perception without dividing is possible with the inner body behind the astral body which I call the astral/ethereal body that is inside this body. There we discover that the power to think, that the thinking process is not taking place either in this body or in the sensory systems. It's taking place inside. And we call that the causal body because that is the mind. The human mind is the causal body. Then we discover that, then we find out that this thinking machine, that what we thought happened, that whatever were the inner thoughts, the primary thought, primal thought, that is what was creating the experience outside. We see it ourselves. It is the self creating these experiences. That all the experiences were stored there, that we pulled out from there, that we picked up our destinies from there, that what we think is our destiny, why things are happening here, how they are happening, you find the answers to those questions, personally yourself, by looking at your own mind inside. A mind that you can see, experience, without the senses

and without the physical body. So long as we have got a physical body, the mind is a hidden, thinking machine inside. Nobody can see the mind. But, through this process you can see, experience, the mind just by itself, and see how it creates sensory perceptions, how it creates everything. You will see that the mind is creating whole experiences of all universes. It's not a theoretical thing, it's a personal experience. It's a great experience. And some of the greatest successful people who have said that they have reached the totality of consciousness, who have found out the truth about themselves, have reached that level, to find that the real cause of all experiences is arising from our own mind. Not only that! They also discovered that our mind which we thought was all divided amongst us individually was really all one. There is only one mind that is dividing experience into all of us.

That's a great experience by itself. And yet...there are people who tell us that that is not yourself. You just found a cover upon yourself called the mind, that this experience of time/space that we are having, which goes on till that level, is itself not real, is being created. The mind itself is being created by your power of consciousness. And what is now within that mind? What can you discover within that mind. This is a...there is no effort on your part which can go beyond that because all effort we make of any kind is with our mind. If we have to go beyond effort and go effortlessly, then there must be some other method. If we can't do anything about it, then how do we go? If there is something beyond the mind, how do we find it?

Now that is where the real true spiritual path starts. The rest is mental games. I could call all these experiences of inner awareness, inner knowledge of yourself merely a mental game. It is a mental game! You are using your mind to have these experiences. But, how do you now go beyond the mind and discover what is empowering the mind to function? What is empowering the mind which in turn is empowering this physical body and the senses to function? Isn't that your own self? Isn't that the true consciousness? How do we reach that? No effort can do anything. And how can we be effortless? We don't know how to be effortless. A friend of mine—I was studying in Harvard University—and he one day told me he had found a way to be effortless. In the last paragraph of his letter he wrote to me, he said, "I am going to try very hard to be effortless." So, you can imagine how the mind functions. We have no way with the equipment of the mind, senses and body to be effortless.

Then what is the process which can be effortless and take us beyond the mind? It has to be something that pulls us from beyond the mind. It can't be that we can push ourselves. And you will notice that there is a power within us which pulls us inside. And that we call the power of love. The power of love pulls us. Love is the only experience that I know, the only experience existing in this entire universe, at all levels, which has the power to pull you. All others are push. All mental activities to push—and love is that pulls. But how does love

pull? Love pulls when somebody pulls us. If there is nobody, you can't have a pull. In this physical world, when you have experience of love, there's a beloved. The beloved pulls you. You can't become a lover by yourself. There has to be beloved to pull you. And not only that, the beloved has to pull you first before you experience love. You cannot become a lover unless there's a beloved first. A Persian mystic says: "*Ishq awal dardile mashuk peda mishiwa*," that love is first born in the heart of the beloved and then you become a lover. You can't even become a lover, you can't experience love if there's no beloved to pull you. If we have to be pulled beyond the mind, there has to be a beloved that pulls us from beyond the mind, which means it must be some power that lies in a state beyond the mind. And such a power is also the power of consciousness. But to have this experience of being pulled by that power, it must be separated from us. The lover and beloved must be separated to have that experience. And therefore, the beloved who pulls us from beyond that, in the terms of the physical world, we call that human being who can perform that function even at that level, we call that a Perfect Living Master. When we talk of a Sant Sat Guru, when we talk of that teacher who can take us beyond the mind, it is the pull of the love of that person, of that human being. Because we are starting as human beings—this whole journey. So it becomes a human being in that form who pulls us beyond the mind...and experiences of love and not of meditation.

Meditation has its limitations because it's an effort. Love is not an effort. Love is a pull. You're pulled by love. Now if you have an experience with these kind of people, you will notice that they were what we call the Perfect Living Masters. In America we abbreviate everything, called the PLMs. These Perfect Living Masters, they start having association with us. If they are going to be our eternal friends—which means if they are our Master...that means that if we have a relationship with them that we are going beyond our mind to what we call our true home, true state—if they are the ones who are going to be associated with us, they will start by becoming teachers, teaching us methods to push. What is that method? Meditate more. Try hard. Do this. Do that. Here are the rules. Follow this diet. Stay like this. They'll give you instructions. The mind loves that. The mind loves to be taught, so that we can learn. The mind has been so indoctrinated with this idea that we have to learn and then struggle and work hard to get anything. That's what we do here and that's what we try to do in meditation. That's what we try to do when we are trying to achieve anything outside or inside. So, they come and say: Yes, follow that process. So they become friends. We say that's very good, they're giving us some good instructions. They have not come to teach. There are thousands and thousands of teachers who can teach the same thing. But they're adopting this to satisfy our mind that we want to be taught and to learn very simple method: "Now you learn this." But when we try to practice, they create a barrier. It doesn't succeed. For other things we keep on succeeding. When we try to do what they're trying to teach us, we don't succeed. And then we say there's something

wrong here somewhere. They are telling us that this, what we are looking for, is beyond teaching and beyond struggle.

Eventually what happens is gradually we fall in love with these people. And they attract us with their unconditional love. We can love anybody in this world. But the difference in the love that we experience for such people who we call the Perfect Living Masters and all other experiences is their love is totally unconditional. Nonjudgmental. They never say we love you if you be good, we hate you if you are not. They don't say they are going to punish you for doing these things. There are plenty of other people doing that. Our own mind is doing it. Our own mind is punishing us all the time. They don't come to punish. They know what trap we are in. They have love and compassion at all times. No matter what. It's a very unusual experience, very unusual because we don't find it in the world. All love we find in the world is conditional. I love you if you do this for me. If you don't, I don't love you anymore. These attachments also we are calling love. We are attached to people, attached to things—we call it love. This is not the kind of experience we have with these people. The experience we have with these Perfect Living Masters is of pure unalloyed, unconditional, nonjudgmental love. Something that holds us so strong that even all the doubts and all the arguments of the mind against this, all that the mind says is irrational—"It's not logical, don't follow!"—that love still overcomes this, overrides it and we are pulled by that. That's the secret.

Now if these Perfect Living Masters are really operating from beyond the mind, they pull us beyond the mind. There is no way to go beyond the mind except through love and devotion. All other methods are only to go up to the level of the totality of our mind, of our universal mind. They do not reach our true home. They do not reach our soul. They are only satisfying our mind. We are caught up in that too. Of course, it's a great experience. But it's not total self realization. It's not a discovery of who we are. Nor is it a permanent return to immortality in our true home. To achieve that, we have to be pulled beyond the mind by one who is already there behind. When I say already there, what does that mean? We are all already there actually. We are just not aware of it. This game of a spiritual journey is not really to try and travel anywhere. It's just uncovering of your own self by becoming unaware of the covers, gradually one after the other. It's not a journey in that sense. We will discover at the end we were never out of our home. The whole experience took place there. The return to our true home is merely a return to our state which is already there except for these covers upon ourselves. So therefore, if somebody has that pull from there, it must be visible right here. It must be visible, that unconditional love we are talking about, must be visible right here—visible at every level. When we have these spiritual experiences or experiences of elevated levels of consciousness, or experiences of what we will be like if the physical body was not there, if the sensory systems were not there, if the mind were not there, these levels of experiences when we have... We have only one level of experience at

one time. If you withdraw your attention from the physical body and become aware of your inner self, then you have only that experience. The physical experience disappears. Only the inner experience stays. When you come back, the physical experience alone exists, that becomes dreamlike. When you go to sleep at night, the dream world opens up, the physical experience ends, the dream experience becomes real. When you wake up in the morning, dream world ends, the physical experience becomes real. At one time we only experience one reality. We never have multiple realities. This is the nature of consciousness experiencing reality or created reality. But when you go beyond the mind, then you have come to the source of all experience, how consciousness is operating to create these covers and experiences. And then you can retain all experiences because they are real and unreal at the same time. By the process of illusion, by the process of the mind being able to imagine things, we are creating reality, not illusion. Illusion is only a process. What we create is reality. The only reality that we know. Therefore, we can have one reality at a time.

But if you cross the mind, and these Perfect Living Masters who have crossed the mind, hold the reality of all levels at all times. Which means, when you see them as human beings, they are not confining themselves to human experience, and they say one day we can go in and come out. They are at all places and all times. They can talk to us directly about experiences taking place at those levels without having to make a journey and come back. They don't make journey. We make journeys. We make journeys because we have only one reality at one time. And they can see all realities at all times. So even as human beings, they are very different from us. They look like us. Behave like us. Live like us. They become totally ordinary like us. Because that's the only way they can become friends and give us experience of true love. If they were unusual, extraordinary, we wouldn't have the experience of true love. We would admire them. We would even worship them, if they're extraordinary. But we can't be friends. We can't have experience of a love that we know is when we at the same level, like each other. That is why they become exactly like us, so we can have that experience. And yet as we know them more and more we discover they are ordinary but something in them is extraordinary. What is extraordinary? Extraordinary is the power of their love to pull us. And that's how they operate. Therefore, let us remember that for the true spiritual path, to go to our true home, to our Sach Khand, there is no other way accept love and devotion. That's the only way. If somebody can show me a different way I'd be willing to accept it. I've not found any.

Why do we say love and devotion? Why don't we just stop at love? They say love is the true home. Why do we say love and devotion all the time? Love and devotion. Because love is an experience that we have, our response is devotion. Love and devotion go together because when we experience love, especially unalloyed, pure, unconditional love when we experience, automatically we become devotees and our devotion is a response. It's also the

same nature as love. Devotion is like love. But devotion fits in when we assume that we are being pulled. We experience we are being pulled by love. So, we can call the puller as lover or beloved. In any case we become devotees and we have devotion. So, love and devotion go together. When you have experience of love, you have experience of devotion at the same time. And that can be expressed in so many ways. But the main change that takes place through the experience of love and devotion is internal. It pulls us so fast. We don't have to wait till we go to the causal plane of our mind and then say, "Now I'm going to practice love and devotion." Love and devotion starts right from here.

But it is covered by these other things that happen like trying to push through, trying to struggle, trying to work hard. I remember there was a disciple, a very good disciple, of this Great Master, Baba Singh's disciple, and his name was (he's passed away I can take his name: Daryai Lal. He had written a couple of books also on his experiences. And he was an official in a small state near the Dera in India, the Ashram where Great Master was working. And that was Kapurthala state very close to the Dera. And he was a finance minister there. He was a judge there. He had held high positions. When he retired from there, he came to Great Master and he said: "Master I have been attending your discourses. I have been meditating under your instructions. I want to do some seva now. I have retired now. I have all the time free." And Great Master said: "You can take any seva you like. You're highly educated person. You can become secretary of our organization. You can become financial advisor. You can be legal advisor. You can do anything. There's so much work going on here. You can take any seva, any service you like." He said, "No, I don't want that kind of service. The only service, if you let me have it, would be to be your doorman, to stand outside your door." And Great Master said: "Okay!" And the rest of his life, he was a door man, standing outside the door. He enjoyed that job, though. He enjoyed because he told me, he said, "It's so wonderful to see people coming to see Great Master with love and devotion so filled up in their eyes." It was an experience to see the disciples. Of course, it was a great experience to be with the Master. But it was a greater experience, he said, to see how people come up with so much love and devotion. Where does it come from? For a human being sitting inside, they come to see him, how can they have that kind of feeling? It was a great experience for him.

After some years of this seva, of this service, he goes to the Master and says: "Master, I have done this beautiful seva. I feel so happy! But I've missed out on something. I did not meditate. I was supposed to meditate every day. And I was going on doing seva outside and not meditating. I have to catch up with all that. I never got any inner experiences. I did not verify anything inside what you are telling is right or wrong or anything. Please give me some chance now. Give me a little break from this seva, so I can catch up with this lost meditation." And he said, "Master, I understand every year you go to a hill station for a summer break. And this year you are not going there (to a place called Dalhousie, a hill

station). Will give me the keys of your house there? So, I'll go and meditate in your house. It will be wonderful. It will have all the energy, all the vibrations, and all the ambience of your house in which you have lived in which so much meditation has taken place. I'll be so successful meditating in that house." Great Master said: "Here are the keys. Go!" He said, "Three months I am going to devote entirely to meditation, so I catch up with all the lost time."

So he reached that hill station, opened the door of Great Master's house, and as soon as he opened the plumber comes in and said: "I was waiting for somebody to come here to do some plumbing work inside." So, started working there. More disturbance. More people came in. He found that he couldn't meditate any day at all. Three months passed, and he could not put his attention inside. And he felt so bad. He came back, returned the keys to the Master. And said, "Master, I failed." He said, "How did you fail?" He said, "I tried very hard. I thought I'm going to make up all my lost meditation. I could not meditate at all." Great Master says, "You did not fail, you passed! That was the whole test, that with your effort you will get nothing! There's something more than that on this path, that this was a test for you, that you have been relying so much on the power of your own struggle, on the power of your own effort. And the path to your true home is not one of effort, that when your mind makes all the effort, and fails, it has succeeded because it has realized it's not a path of effort. It's a path of love and devotion. You have come to the right conclusion now, and your love and devotion was already there with the seva you are doing. Therefore, this a good lesson that you learned. And you've succeeded really because you were able to discover that effort does not pay."

He learned a big lesson! And then he discovered this is not a path where you can just put in effort and say I'll do more meditation. If this is true—I as a follower was questioning this—if this is true, why are these Perfect Living Masters telling us do more meditation, put more effort? And I have realized now it's only to take us to the point where we discover it's not dependent upon our effort. The journey beyond the mind is not dependent on our effort at all. So if our destination is our true home beyond the mind, then the path is one of love and devotion. But since our mind is not satisfied with that, we'll not follow it, they put us through a course of going through struggle and doing meditation so that we can reach the threshold of our true spiritual world in which we go. So this is a beautiful message to us, that if ultimately it's love and devotion that's going to do all this, why not start noticing from here only? We don't have to wait and say let me put my struggle, then I'll wait.

A discovery has been made by us now that ultimately it's the love and devotion that'll count. Then, let's observe it. Let's look for it. Let's be conscious of it. That when we have an association with a teacher like that who's a Perfect Living Master, what are we experiencing? When we experience that love that's pulling us, we have been successful.

People put sometime so much emphasis on visual progress, internal visual progress. They say we have been working so hard. Never saw anything. Never saw any light. And they don't realize that they are making progress through their love and devotion, that inwardly they are making progress.

I'll tell you a true story of the Master of my Master. Hazur Maharaj Baba Sawan Singh was my Master. His own Master was Baba Jaimal Singh. And Baba Jaimal Singh followed a Master who lived in Agra whom he affectionately called Soami Ji, Saint Shiv Dayal Singh. Saint Shiv Dayal Singh was the Master of my Master's Master. So, we are going into earlier generation. When Baba Jaimal Singh was still a disciple he wrote a letter to his Master in Agra: "Beloved Master, I am missing you. I feel such a pang of separation from you. Please give me permission to come and see you and have your Darshan." To be able to see him, he wrote a very pleading letter just for making a visit to get permission from his Master to visit Agra and see the Master. Mail was very slow in those days. After a month, he receives a reply from His Master who says: "My beloved son, Jaimal Singh, I am very happy to receive your letter and to know that your soul is roaming around in the higher regions, in Khand Brahman it is roaming around." Surprised by this letter, he said: "My soul is going nowhere. Maybe this letter was meant for somebody else. By mistake he has addressed it to me." He wrote again! He said: "Beloved Master, there must be some mistake, my soul is going nowhere. I have no experience but I'm missing you very much. I want to be with you. Please give me time to come, when I can come and see you." Again, another letter comes from Soami Ji to Baba Jaimal Singh. It says: "My beloved son, Jaimal Singh, I am very happy to receive your second letter and to know that your soul is roaming around in higher regions." Surprised by these two letters, Soami Ji says, "If you want to see me, come in the first week of next month."

Next month, with both these letters in his hand, he goes to Agra and places them before Soami Ji, says, "Soami Ji, "You wrote about these two letters that my soul is roaming around. My soul has gone nowhere. I've tried very hard. I can't go anywhere in my meditation and how come you wrote this?" And Soami Ji laughed and said: "Let us sit for a little meditation." So, there was about ten or twelve people sitting there. Soami Ji took Jaimal Singh inside his room, they were there for about half an hour. And they came out. And then he asked Jaimal Singh, in the presence of those people: "Jaimal Singh, now tell me when I wrote that letter to you, was your soul roaming around in the higher regions?" He said: "Yes, Master." Soami Ji said: "I am not saying whether your soul was going to higher regions today when we were meditating. I am asking you was your soul roaming around when I wrote those letters to you earlier?" "Yes Master, my soul was roaming around at that time. Today I only discovered it was roaming around." Then addressing the other people who were sitting there, Soami Ji said: "It is not always necessary that you have visual experiences. When you miss your Master so much, where was that coming from? If so much

feeling of love was coming in you, where was that coming from? The progress of the soul's ascent spiritually is taking place all the time when love is being felt by you. When you feel so much love and devotion you're making progress already."

It's not always necessary. But why is it not necessary to have a visual experience of it when we describe all these visual experiences in meditation. The reason is that the karma, our destiny which requires obligations to be fulfilled here, when those obligations are being fulfilled here, if all the attention goes into that, we delay the fulfillment of our obligations outside according to our destiny. So, it is like blindfolding a devotee from the inner visual experiences, but the progress does not stop. The progress goes on. When the inner eye opens up, you are able to see where you were going when that feeling was coming up to you. You are able to confirm that you could not have had those feelings if there were no spiritual progress.

So therefore, it is not always necessary to tie the two things together. Some people's nature, their method of looking at reality is that it must be visible because they are used to this reality: "It's real because I can see it. Okay, something is real, I should be able to see it." In their cases, visual experiences take place. But when a true spiritual growth takes place, at the end people say, "I don't care for any visual things. I want what I'm getting now." That feeling of love and growth inside is so powerful, so strong that the visual experiences become secondary. But it depends. Some people have an immediate access to inner experiences and some who are so much tied down have to do things outside, especially who have to do a lot of things outside, they wait...the inner experience keeps on growing but they don't necessarily have a visual experience. I'm just clarifying this because a lot of people believe that unless you see things inside, you're making no progress. Which is not true at all.

So, seeing things inside...on the other hand I've also seen people, met people who saw wonderful things outside/inside—they saw sky, they flew in the sky, they saw sun, moon, stars, they went and saw many things inside, and one bad event took place in their house, some tragedy took place, some relative died, son, daughter died, somebody died in their family—all that is wiped out and the doubt comes back about the whole path. Mere visual experience does not create the kind of faith, does not create the kind of faith on which we move forward as the growth of love and devotion does in us.

I am just sharing some of these experiences with you because I am not sharing anything from books with you. You've read books. I am very happy to see all of you and share some of these experiences. I got this idea from my Master that the only worthwhile thing to share is what is your experience rather than learned things from books and so on. So, I am not going to make many quotations from books and so on to make a point. The point to make is

do something and we'll do it together and find out for yourself. We'll start that meditation process tomorrow also.

Thank you very much. My blessings.

<https://youtu.be/GfNi2Q32OMk>

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